Journal of Spirituality, Leadership and Management

Spirituality
Leadership
Management

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The journal contains academically refereed papers as well as case studies, general papers, accounts of workshops, interviews and book reviews. It is an excellent resource for researchers, managers, consultants, human resource professionals and students.

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Journal of Spirituality, Leadership and Management

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Journal aims and vision

The *Journal of Spirituality, Leadership and Management* is an electronic publication which explores the theoretical and applied elements underpinning the relationship between spirituality, leadership, and management. The spiritual element is not necessarily connected to any of the world religions but occurs independently as an expression of humanity. Spirituality is a quality that stands alongside the emotional, intellectual and physical aspects of human beings. While these latter aspects form the underlying foundation of practically all research into leadership and management, far less attention is paid to the role of the spiritual.

The journal has set its sights on the exploration of the spiritual domain as it expresses itself in business and organisational life. This happens through the relationships between human beings in the activities and conduct of organisations and communities, and includes the relationship between humans and the natural world that we depend upon for our existence.

The particular focus of the journal is not on conventional management consulting, nor is it individual spiritual paths or basic leadership principles. It is the confluence of all of these elements to form a new stream. We aim to add value by creating a forum for openly discussing and exploring concepts of spirituality in leadership and management, and practices arising from them.

In publishing a journal of this kind the editors encourage authors to, where possible, link theory with action. Theoretical papers will also be accepted where they provide an exploration of spirituality as it applies to leadership and management. The journal will also publish case study material that provides useful tools or ideas regarding the application of spirituality, leadership and management in the workplace.

The spirituality, leadership and management movement in Australia currently operates through Spirituality, Leadership and Management Inc, an association incorporated in New South Wales and operating nationally. It creates a forum for the exploration and expression of ideas about spirit in business and organisational life. It is committed to enabling people and organisations to function with integrity, creativity and care, so that our emerging world is a desirable place to be. It does not subscribe to, or promote any particular belief system.

Editorial

The papers in this edition represent a wide sweep of the world, from India to Canada, the USA, New Zealand and Australia. We are clearly at an exciting stage of development as the thirst to push the exploration of spirituality in leadership and management further is apparent through the many journals, social media sites and other publications that are becoming bolder and unashamed about including spirituality in their titles.

Many of the articles in this journal are directed towards the practical application of ideas about spirituality. The very idea of practice is becoming a focus of attention in scholarly articles. More people are questioning what we actually do, when we do what we do. Everyone has a practice or a particular way of operating in the world. The kinds of questions being asked in this journal include: What is your practice? Are you seeking to consciously and conscientiously bring a 'practical wisdom' to what you do? What constitutes a satisfying work experience? These may be perennial questions, but they are also questions that can get lost in the endeavor to elucidate the abstract territory of spirituality with new insights or clarity.

The relevance and significance of the notion of spirituality within leadership and management was clearly seen in a recent event I ran that focused on spirituality, leadership and management. People were asked to think about a moment of time that spirituality (whatever that may mean to them!) was present in their workplace. (And it was suggested that if they couldn't actually think of such a time, then to make one up for the sake of the workshop). It was fascinating that almost every person present related, not an exalted moment, but some of their most painful workplace moments or experiences. Spirituality was not most evident in the occurrence of sweet moments; it was associated with indescribable, emotionally awkward and painful experiences; moments that were paradoxical and, occasionally, ineffable.

The time when spirituality is a subject that can be spoken about and seriously considered is coming upon us. It is, in fact, becoming urgent. People in these times will pursue meaning and understanding. It's only right!

The papers and articles in this edition seek to further the conversation about spirituality. Together we seek understanding, and invite readers to examine, question and reflect on the issues raised. In the shared pursuit of wisdom we hope to enable individuals and communities to live better lives.

I suspect that if we were to name a spiritual centre in the world, it would be India, and we are pleased to offer a paper by Bindlish, Dutt and Pardasani that draws on the ancient spirituality of India. Their perspective uses broad brush strokes of spirituality to show how spirituality actually forms a kind of backbone of support for leadership, resulting in the possibility of a unified leadership theory.

Phronesis, as practical wisdom, is fast becoming a useful and broadly applied ideal with regard to the practice of leadership and management. Grant and McGhee recognise several characteristics that inform and therefore regulate an individual's choice of values and spirituality. Including self-transcendence, interconnectedness, a sense of purpose, and a belief in an Ultimate Concern, these provide the understanding that connects them to workplace concerns and, in turn, can realise the espoused organisational values.

The significance of virtues for leadership was the focus of Green, Wheeler and Hodgson's paper. They examine the relationship between spirituality, leader virtue and effective leadership. In their study, 134 leaders were rated by followers, peers and supervisors, with the leaders themselves reflecting on virtues such as prudence, justice, temperance and fortitude. The positive relationship between being a virtuous, spiritual person and being an effective leader leads to challenging questions with regards to the future of leadership development.

Millennials are those born between 1982 and 2003. O'Malley and Williams examine the particular meaning-making and attitudes with regard to flourishing (emotional, social and psychological well-being) and religiosity within this group. Flourishing directly impacts people's ability to effectively respond to organizational climates and therefore this study has great implications for developing today's effective leaders.

Close to 80% of new ventures fail. Why? One perspective is that leadership is ineffective. Sundararajan, Sundararajan and Henderson propose that when entrepreneurs develop a heightened self-awareness they respond more effectively to the demands of particular scenarios they face through the capacity to vary their leadership styles.

This edition also includes an interview with thought leader, author and founder of Barrett Values Centre, Richard Barrett. Interviewer Martin draws out the case for Barrett's resistance to using the word spirituality, preferring instead a word like consciousness. His theory on developing consciousness and opening towards

wisdom is intrinsic to a new paradigm of leadership. Ultimate performance in leadership means operating out of passion and without fear!

This edition of the journal is graced with two book reviews. Matheson addresses The Spirit of Project Management by authors Judi Neal and Alan Harpham, which describes the unlikely association of project management with spirituality. The review describes the book's intrinsic practitioner value for leadership, management and organisational change.

Inner peace – global impact: Tibetan Buddhism, leadership, and work is edited by Kathryn Goldman Schuyler and reviewed by Martin. He gives a taster about the contribution of Tibetan Buddhism to leadership showing that this book addresses a much needed gap in the leadership literature.

This journal seeks to overcome the divide between spirituality, leadership and management. The articles have been carefully selected to have broad appeal and to go beyond the ordinary and verge on the extraordinary in the most practical way possible! This may seem to be an enigma. I would like to believe that we are simply trying to extend our methods of inquiry to include thoughtfulness and the imagination and yet keep our feet firmly placed on the ground.

It has been a great pleasure to work with the authors who contributed to this journal. Our gratitude and thanks for your patience and the insightful applications of your work. Our deep gratitude too goes to our many reviewers. Each paper had either two or three reviewers and many papers went between authors and reviewers a number of times towards achieving the standard that we have come to expect in this journal. Many of the authors were also reviewers. It has indeed been a great privilege to work together with such an erudite and ethical community of writers.

As usual, we invite submissions for future editions of the Journal. See the guidelines for contributors at the end.

Dr Claire Jankelson, Editor-in-Chief

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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:

प्रत्यक्षानुमनागामः 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 प्रत्यक्षानुमनओपमानासब्दार्थापत्त्यानुपलाब्धिभेदत |

Tani pramanani sat pratyaksanumanopamanasabdarthapattyyanupalabdhibhedat

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 mantradrishta): 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, & Wisnieski, 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

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.	*Sneh*(to those who perform well and are dedicated), *shradha* (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 *Laxmi, Saraswati* and *Durga* 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: *tamsik, rajasik a*nd *sattavik,* depending upon their dominant guna. Practical ideal is to move away from the *tamsik* qualities to *rajasik* and *sattavik* 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 *workship* ("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 *Rajrishi** model wherein a leader has a touch of *Rishi** 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)	*Rishi* 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)	*Panchsheela** 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:
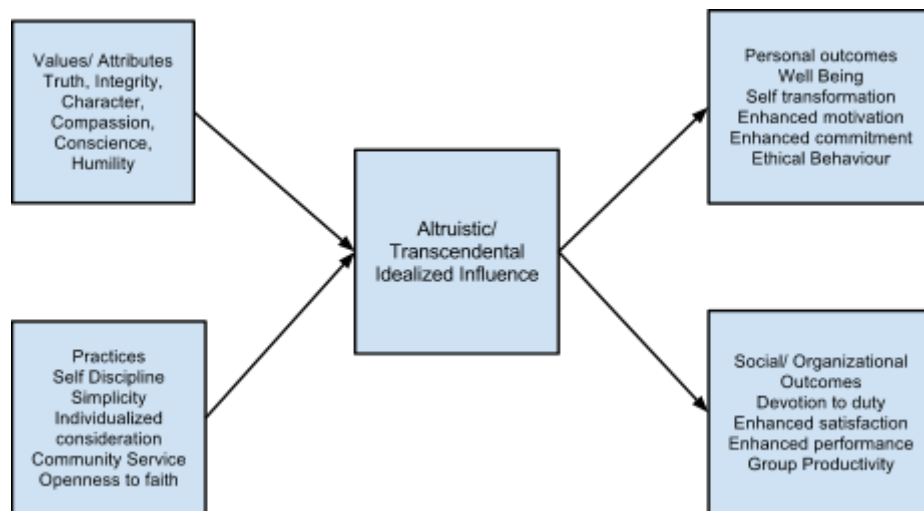
1. Sharma (2010) put forth the following model:-

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: Vision[1] (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

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[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:
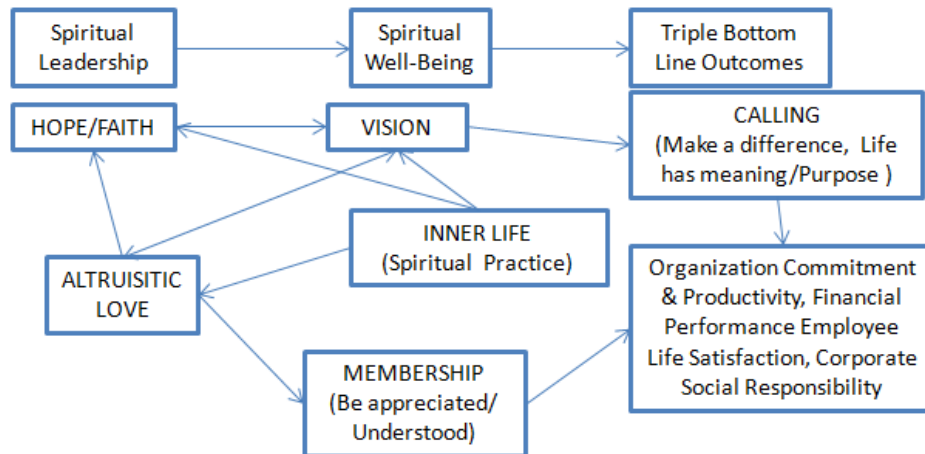

Figure 2: Model of Spiritual Leadership (Fry,2003)

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 *Samkalp Shakti*[1]
Yin–Trinity Model	Righteous use of wealth, knowledge and power	*Shishya lakshan* - 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, *sthithpragyata*: ability to witness one's thoughts, self-driven, *nishkam karm*, *sadachaar*, 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, *loksangraha*, vision, enlightenment, devotion, action, higher purpose, righteous use of wealth, knowledge and power, discipline, righteousness, sacrifice, transcendence, self-responsible, resoluteness of purpose, *Satya, Ahimsa, Asteya, Brahamcharya, Aparigrah*, 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 मध्याधिमात्रत्वत्तोऽपि विशेषः

mridumadhyadhimaatrtvattoapi 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 Yogsutra*, 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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GLOSSARY

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

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Phronesis and spirituality in the workplace

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A review of the relevant literature recognised several characteristics that permeate discussions on spirituality. This paper's premise is that these characteristics inform an individual's choice of values – they form a type of regulative ideal. The process developed explains the link between these values and virtue and therefore ethical behaviour in the workplace. The values frameworks developed recently in the spirituality literature specify those things a spiritual person perceives as worth having, getting or doing. This paper contends that these values, particular to spiritual persons, contribute to the flourishing of individuals and therefore lead to the acquisition of virtue. Spiritual persons are likely to be ethical persons. Such individuals are likely to be of significant benefit to their organisations. A process is offered to explain the link between these values, virtue and ethical behaviour in the workplace. Central to this process is the notion of *phronesis* (practical wisdom) in the perception, selection and implementation of spiritual values in the workplace.

Practical wisdom or *phronesis* is the reward for striving for virtue. It is the ability to know what is good to do here and now. It enables a person to have rational control of their feelings: to "have those feelings at the right times on the right grounds towards the right people for the right motive and in the right way" (Aristotle, Trans. 1941, NE Bk 2 chap 6; 1106b16)**.** This paper contends that spiritual values, particular to spiritual persons and enhanced through *phronesis*, contribute to the flourishing of individuals and therefore lead to the acquisition of virtue. *Phronesis* is essential if espoused organisational values are to become a reality in the life of the organisation.

Key Words: Spirituality, virtue ethics, phronesis, regulative ideal, values

INTRODUCTION

A distinguishing feature of modern society is the extraordinary popularity of spirituality and the proliferation of its use in popular media and by laypeople in a seemingly endless variety of contexts. Businesses today are also increasingly recognising the spiritual nature of human beings as well as the possibilities such individuals embody. Evidence of this exists in the expanding literature (see e.g. Ashmos & Duchon, 2000; Benefiel, 2005; Giacalone & Jurkiewicz, 2003b; Kolodinsky, Giacalone & Jurkiewicz, 2007; Marques, Dhiman & King, 2007; Mitroff & Denton, 1999; Smith & Rayment, 2007). Moreover, the introduction of courses on management and spirituality in universities, special issues of peer-reviewed journals (for example, the *Journal of Organizational Change Management* Vol.12, No.3 (1999) and Vol.16, No.4 (2003), and the *Leadership Quarterly* Vol. 16, No. 5 (2005)) and the development of interest groups among the academy (e.g. Academy of Management's (AOM) Management, Spirituality and Religion (MSR) Group) are additional signs of awareness. Indeed, Neal and Biberman (2003) contend that AOM's endorsement has provided substantial "legitimacy and support for research and teaching in this newly emerging field" (p. 363).

Contained within this literature is the notion that spiritual individuals are purportedly ethical in business, and consequently, are of significant benefit to an organisation. Indeed, research to date does provide some evidence of this relationship (Beazley & Gemmill, 2006; Biberman & Whitty, 1997; Cash & Gray, 2000; Giacalone & Jurkiewicz, 2003a; Giacalone, Paul, & Jurkiewicz, 2005; Krishnakumar & Neck, 2002; Mitroff & Denton, 1999; Neck & Milliman, 1994; Nur & Organ, 2006). What is unclear, however, in the *spirituality in the workplace* (from now on, SWP) literature is why and how an individual's spirituality influences their ethical performance within an organisational context. Building on previous work carried out by Cavanagh & Bandsuch

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(2002) and McGhee & Grant (2008), this paper further develops this process using Aristotelian virtue ethics and the notion of *phronesis* (practical wisdom) to address this lacuna.

WHAT IS SPIRITUALITY?

After surveying the literature we offer the following description of spirituality as consisting of four behaviours that evidence a specific mindset.

The behavioural characteristics of spiritual individuals include:

- Seeking to transcend their ego (i.e. their own self-interests)
- Awareness and acceptance of their interconnectedness with others, creation and their Ultimate Concern
- Understanding the higher significance of their actions while seeking to integrate their lives holistically
- Believing in something beyond the material universe which ultimately gives value to all else.

A brief description of each of these follows. According to Ashforth & Pratt (2003), themes of **self–transcendence** figure prominently in most definitions of spirituality. What is self-transcendence? It is something that calls us beyond the "self" (i.e. the ego) to concern for, and relationships with, others and with the ultimate "other". Such persons transcend their egoistic self not by floating off to some mystical union or separate realm of existence but by coming to terms with its enlarging and transformative potentiality (Solomon, 2002).

Spiritual persons seek to live an authentic life sourced in meaningful relationships. The process of self-transcendence, of affirming the spirit and transcending the ego, results in a growing awareness and acceptance of **interconnectedness** with the self, others and one's *Ultimate Concern*. This also is a general theme in the writing on spirituality (see e.g., Kale, 2004; Lapierre, 1994; Sass, 2000).

The importance of a **sense of purpose** is also apparent in the spirituality literature (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Emmons, 2000; Wink & Dillion, 2002) Spirituality represents a higher level of understanding that enables the contextualisation of lower levels. It provides answers to the question "why?" and confers individual lives with a sense of integrated wholeness (Mitroff & Denton, 1999).

Finally, spirituality is the personal expression of an **Ultimate Concern**. According to Tillich (1952), ultimate concerns are those 'God values' in our lives which have centring power; they are the things with which we are ultimately concerned. The actual content of this belief may vary (e.g. theistic, non-theistic or humanistic); however, whatever the content or models used to describe it, the spiritual person believes in something bigger than themselves (Elkins et al., 1988; Mitroff & Denton, 1999). As an individual strives for their Ultimate Concern, whatever that may be, they transcend their self-interest, have a growing awareness of the other, and a deeper understanding of one's actions within a broader framework. One's ultimate concern provides the motivation and empowerment to action their spirituality (Nelson, 2009).

Spirituality is the actualisation of an inherently human capacity. Spirituality is about "becoming a person in the fullest sense" (Macquarrie, 1992, p. 40) as one authentically quests for their ultimate value. Spiritual people experience the object of spirituality via their desire to transcend the self, to develop authentic relationships with others and as they strive to find meaning and purpose in their life.

Since the spiritual quest is directed towards the ultimate concern in one's life, spirituality seems to have a direct reference to morality (Downey, 1997), and it is generally accepted in the literature that an appropriate spirituality, that is, one defined by the characteristics discussed above, results in and is demonstrated by virtuous behaviours, and a good life. How might this occur?

Spirituality as a Regulative Ideal

This paper proposes that a person's spirituality, characterised by the degree they imbue and live out self-transcendence, interconnectedness, a sense of purpose, and a belief in an Ultimate Concern, constitutes a *regulative ideal* (from now on, RI). Oakley & Cocking (2001) define the RI as an:

> Internalised normative disposition to direct one's actions and alter one's motivation in certain ways. To say that a person has a RI is to say that they have internalised a certain conception of correctness or excellence in such a way that they are able to adjust their motivation and behaviour so that it conforms, or at least does not conflict, with that standard (p. 25).

For an individual who has internalised a certain conception of what it is to be spiritual, they can be guided by this conception in their practice, through regulating their motivations, perceptions and actions towards others so they are consistent with their notion of spirituality.

According to Oakley & Cocking (2001), RIs may be general in scope, or they may be specific to certain domains. A general RI produced from the four components listed earlier will govern the spiritual individual's life. However, specific RIs may also guide the activities of a spiritual individual in particular areas. Oakley & Cocking (2001) also note that since RIs operate as a background guide for our motivation, they direct us to act appropriately, even when we are unaware of them and do not deliberately aim at them. In other words, they can guide us in our actions without becoming one of our purposes in acting.

What might a spiritual person's RI be like? Spirituality is about making sense of one's existence while recognising the interconnectedness of all living things. It involves standing outside ourselves and considering the meaning of our actions, the complexity of our motives and the impact we have on the world around us. Further, it involves seeking a sense of purpose or 'being' and becoming connected to something greater than just one's own ego – a connection that provides a sense of the sacred or the holy. Consequently, a spiritual person's RI will consist of values and principles that will reflect these deeply held understandings.

What happens when we contextualise this individual within the workplace? Such a person understands the need to bring the whole person to work. They want to integrate their lives and in doing so connect with themselves and with others in their workplace community (Dehler & Welsh, 1994). Spiritual individuals endeavour to "express inner life needs by seeking meaningful work" (Ashmos & Duchon, 2000, p. 136). They confer their work and the workplace with the quality of connection to something greater than the material world. Work becomes part of a bigger picture; it is a calling, a vocation and not merely a means to an end. As part of this process, spiritual persons subjugate their workplace ego to their *Ultimate Concern* whatever that may be. Giacalone & Jurkiewicz (2003b) summarise these ideas in stating that a person with spirituality-oriented ideals "balances economic, quality of work life, and social responsibility concerns" (p. 16).

What might be the core values or principles of a spiritual worker's general RI? The literature has not been reticent in this area. In recent years, a number of publications have discussed the role of spiritual values in the workplace (see Table 1).

Table 1: A comparison of scholarly articles comparing similar values relating to spiritual individuals in the workplace

Author(s)	Spiritual Values	Comment
Jackson (1999, pp. 65-66) and Kriger & Hanson (1999, p. 304)	Equality, Honesty, Compassion, Avoiding Harm, Respect, Peace, Justice, Forgiveness, Service, Duty Trustworthiness, Being a Good Citizen, Peace, Thankfulness	Spiritual values from world's main religions (Sikhism, Buddhism, Judaism, Christianity, Hinduism, Islam, Baha'ism, Confucianism and Jainism)
Synder & Lopez (1954)	Optimism, Hope, Humility, Compassion, Forgiveness, Gratitude, Love, Altruism, Empathy, Toughness, Meaningfulness	List of values linked to positive psychology and spirituality
Giacalone & Jurkiewicz (2003b, p. 14)	Integrity, Humanism, Awareness, Meaningfulness, Responsibility, Love, Inner Peace, Truth, Humility, Sense of Community, Justice	Manifestations of spirituality in the form of spiritual attributes
Fry (2003, p. 695)	Forgiveness, Kindness, Integrity, Empathy, Honesty, Patience, Courage, Trust, Humility, Service to Others	Specifically tied to spiritual leadership; all subordinate under a single value: *altruistic love*
Jurkiewicz & Giacalone (2004, p. 131)	Benevolence, Generativity, Humanism, Integrity, Justice, Mutuality, Receptivity, Respect, Responsibility, Trust	Values framework for measuring workplace spirituality

Fry (2005, p. 56)	Honesty, Forgiveness, Hope, Gratitude, Humility, Compassion, Integrity	A set of core values reflecting a state of ethical and spiritual well-being experienced by a spiritual employee
Marques (2005, p. 86)	Respect, Understanding, Openness, Honesty, Giving, Trust, Kindness, Peace & Harmony, Acceptance, Creativity, Appreciation, Helpfulness	Vital themes for a spiritual workplace from the literature and compared with the statements of six business executives.
Reave (2005, p. 658)	Meaningfulness, Integrity, Honesty, Humility, Respect, Fairness, Caring & Concern, Listening, Appreciating Others, Reflective Practice	Spiritual values and practices as related to leadership effectiveness; Integrity viewed as the most crucial spiritual value for success

Why do these values occur consistently within the literature? Because they embody what it is to be a spiritual human being in the workplace. They are the manifestation of the four components of spirituality in a person's lived experience. While there are many values listed above, a closer inspection reveals several key spiritual values expressed in varying ways. The first of these, *integrity*, is required to ensure a person is true to their RI and for others to be confident that such a person will act accordingly. Values such as honesty, openness, trustworthiness, humility are all captured within integrity. The second value is *hope* (gratitude, optimism, thankfulness, appreciation). Hope is what is desired and expected will happen. It is tied to faith which is "the conviction that a thing unproved by physical evidence is true" (Fry, 2003, p. 713). Individuals with hope/faith are prepared to persevere in the face of hardships to achieve their goals. *Compassion* is also a common value in much of the spirituality literature (Fry, 2003; Lips-Wiersma & Nilakant, 2008; Solomon, 2002). Compassion refers to the promotion of the good of others. It addresses the concerns and vulnerabilities of others. Other values like benevolence, caring, empathy, love, forgiving, service, harmony, altruism can, broadly speaking, come under compassion. A spiritual person striving to overcome the egoistic self and connect with others encourages the development of these types of values. Spiritual people also value *justice* (Frohlich, 2001; Schneiders, 1989). Justice is the "constant and firm will to give to each what is due" (Mele, 2011, p. 122) and has strong links to charity and compassion of which justice is a duty. Values such as equality, fairness, respect, humanism, responsibility fall into this category. Finally, *peace* is an inner sense of completeness or wholeness. It ties strongly with hope/faith in that together they enable one to make sense of the world around them (Nelson, 2009).

Other values may be applicable here but such discussion is beyond the purview of this paper. What is clear is that a spiritual person is imbued with certain values. What is unclear, however, is how those values transition into ethical behaviours. After all, many people have the values listed above and do not demonstrate ethical behaviour in accordance with them. Further, many apparently "spiritual people" profess these values but they also fail to translate them into appropriate actions. How do these values become ethical outcomes within an organisational context?

HOW ARE SPIRITUAL INDIVIDUALS IN THE WORKPLACE ETHICAL?

A variety of studies demonstrates a clear link between values and workplace behaviour. People bring to work their values that drive behaviour (Roe & Ester, 1999). These values are relatively stable over time and have an impact on attitudes and behaviour. Values affect one's perception of a situation, how one relates to others, and act as guides for choices and actions (Hitlin & Piliavin, 2004).

The previous section has explored the RI of spiritual persons and how this acts as an overarching guide to what they value; specifically, what such persons value in a work context. Spiritual persons have internalised a certain conception of authentic excellence. This means that they not only intellectually adhere to specific values but also are committed to carrying them out. This section will explain the link between this RI and ethical behaviour using Aristotle's notion of virtue.

Virtues are attitudes, dispositions or character traits that enable us to be and to act in ways that allow us to pursue our human potential for moral excellence. They permeate our state of being and dispose us to action. The possessor of virtue is a morally good person. Virtue enables us to have the appropriate emotions and inner

states as well as moving us to act in a virtuous way. Virtues develop through learning and practice. The road to becoming virtuous requires a person to be consistently motivated by moral goods in their actions. After a time of repeating such actions, they acquire good habits (Hursthouse, 2001).

However, virtues are not just habits. They are habits in that once acquired they become characteristic of a person. For example, a person who has developed the virtue of honesty is an honest person because he or she tends to be honest in all circumstances. Every virtuous act is more than a habit, as it requires choice, understanding and knowledge. The virtuous agent has come to recognise the value of virtue and view it as the appropriate response in a given situation. As Keenan (1995) has noted, "being virtuous is more than having a particular habit of acting...it means having a fundamental set of related virtues that enable a person to live and act morally well" (p. 714).

The link between value and virtue, and therefore spiritual and virtuous people, hinges upon the distinction between value and *moral* value. Mele (2005) distinguishes between moral values and values in general. Living according to *moral* values contributes to the good of the person (virtue) whereas making decisions based on other (non-moral) values does not affect our character or our goodness. Values guide all human decisions but a virtuous act is a special kind of act guided by moral values. We define a value (non-moral) as that which is worth having, getting or doing. In this sense it is relational, that is, it is a value for some person (Bond, 2001). A *moral* value (or good), on the other hand, when one lives according to it, leads to virtue and contributes to the perfection or flourishing of the individual as a human being. They are those things worth possessing if you want to become more human (Guardini, 1999). In this way, moral values are objective. For example, many people value success and fame but pursuit of these does not make one a better person in the Aristotelian sense. On the other hand, valuing and so striving to acquire courage, humility and honesty would make that person courageous, humble and honest, truly enriching their humanity and consequently making them a more attractive person.

The core values of spirituality are moral values to the extent that they resemble the objective moral goods of human nature. The nature of a spiritual person's RI is the assurance of this. Spiritual persons are not driven by their ego in the workplace. They seek wholesome relationships with others and a greater meaning in what they do. Adherence to their RI leads them to be others-focussed, which implies pursuing moral goods. The four formative components of the RI would hinder or discourage any value or habit that would smack of selfishness or egoism (i.e. vice).

Therefore, a spiritual person is likely to be virtuous and to demonstrate certain virtues. It is unclear why and how a spiritual person is necessarily ethical in the workplace. The theory that explains how this process might occur is Aristotelian virtue ethics. A virtuous person perceives that it is worthwhile to live according to moral values. A spiritual person's mindset is similar to that of a virtuous person. The spiritual values discussed earlier are moral values in that they are inherent, objective and contribute to the flourishing of human beings. Because they have internalised these values as part of their regulative ideal, spiritual people practise them as part of their daily living. In doing this, they become consistent habits aiming at the good for themselves and others, thereby entering the cycle of virtue acquisition and acquiring practical wisdom (see Figure 1).
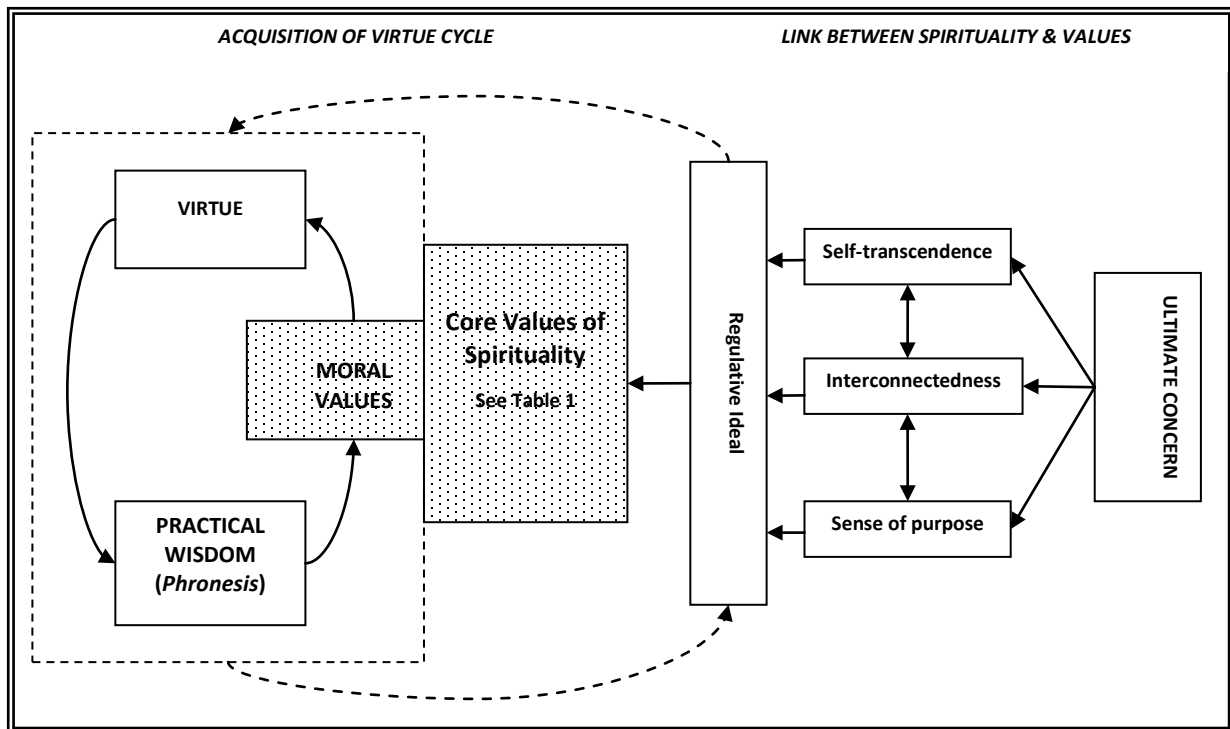
Figure 1: How Spirituality Translates into Ethical Behaviour

WHAT ROLE DOES *PHRONESIS* PLAY IN THIS PROCESS?

Phronesis or practical wisdom is an important element of Aristotelian virtue ethics. It is the ability to *know* specifically what one needs to do to live a virtuous life. Aristotle holds that a person's good character not only influences their actions but also their perception.

As Aristotle wrote:

> The wise do not see things in the same way as those who look for personal advantage. The practically wise are those who understand what is truly worthwhile, truly important, and thereby truly advantageous in life: who know in short, that it is worthwhile to be virtuous. (Aristotle, Trans. 1941; 1144b31)

Aristotle believed that human beings were meant to live a virtuous life; that is, a 'good' life is a virtuous life. It is important to clarify how Aristotle understood the notion of 'good' and how it relates to virtue. He reasons as follows: when we say something performs well we mean it is fulfilling its purpose and the act or performance is 'good'; a knife is good if it cuts well. A defining feature of being human is rationality. Living in accordance with this capacity leads to a life of virtue and so a flourishing life or a *eudaimonic* life (Annas, 2006). Therefore, a virtuous life is a good life.

Thomistic-Aristotelians have developed Aristotle's theory of rationality further. They suggest that when one reasons about what to do (practical reason), one discovers a command to do good and avoid evil, with good perceived specifically as virtue. This is *synderesis*. Synderesis is the natural capacity or disposition of practical reason to apprehend intuitively these universal first principles of human action (Rhonheimer, 2008). Following this command of synderesis then, ultimately leads to flourishing. It is within reason itself that one discovers that one is called to be virtuous.

There is a common understanding of the meaning of *phronesis* in the literature (Arjoon, 2007; Bragues, 2006; Fowers, 2003; Kane & Patapan, 2006; MacIntyre, 1999)*.* Practical wisdom or prudence reflects the capacity to make wise decisions regarding which virtues are called for in particular situations and the best way to enact those virtues. Bragues (2006) has written about the importance of this in the business context. He explains how practical wisdom has the task of guiding action through the thickets of particularity. It overcomes the vagueness inherent in merely knowing that morally virtuous conduct is a mean between two extremes; it assists in pinpointing that mean in the situation at hand, taking into account all the relevant details and

contingencies. As Aristotle stated, "The prudent individual consistently makes the right decisions to further every facet of a good life for himself, making sure to maintain their health, finances, social relationships and most importantly moral virtue" (Aristotle, Trans. 1941; 1140a24-b5).

Phronesis depends on the virtuous dispositions of the acting agent. Aristotle held that *phronesis* encompassed all the virtues, as it was impossible without a virtuous orientation. As Mele (2005) has noted:

> Ethical perception depends on certain human capacities, related with character. This capacity to perceive the ethical dimension of the reality is no more than practical wisdom or prudence (in the moral sense), an intellectual virtue, which is the result of striving for virtue (p. 102).

This is because judgements about what to do are determined to some extent by how a person habitually acts. The more virtuous the agent is, the more clearly will a virtuous act be judged as a good thing to do. This is due to the intimate link between the human intelligence and will. For example, a virtuous person will judge honesty to be good whereas a non-virtuous person will not be so sure nor be so ready to live it.

The link between a virtuous character and *phronesis* is because the actions of the agent modify the agent. One's free actions have exterior, but more importantly, interior effects. Virtuous choices make a person more virtuous because human nature has a purpose or end; as has been seen, certain actions are not morally indifferent to that end and so either distance a person from or move a person closer to their proper end. Furthermore, Arjoon (2007) asserts that *phronesis* assists not only with judging well, but also in carrying out the judgement made; he calls *phronesis* 'a disposition to act'. He explains this as follows:

> Philosophers have long realised the gap between knowledge (to know the good) and action (to do the good). It is precisely the virtues, in particular *phronesis*, that establish the link between knowing and doing; virtues regulate the dynamic interplay between knowledge and behaviour in concrete situations. Practical judgement entails having the right moral beliefs and the requisite knowledge to reach a decision in a concrete situation and to act on this disposition to do the right thing. (p. 235)

MacIntyre (1999) concurs on this point. He argues that practical judgment entails:

> a chain of reasoning whose first premises concern the human good (goods that one desires, that would achieve human flourishing), whose intermediate steps specify what virtues require, if the human good is to be achieved, and whose conclusion is the action that is good and best for us to perform here and now. (p. 159)

Based on the above discussion, we argue that striving for virtue leads to growth in *phronesis* that in turn encourages further virtuous actions which leads to an increase in practical wisdom. This cycle is illustrated in Figure 1.

PHRONESIS AND SPIRITUAL AGENTS AT WORK

A virtuous person (through *phronesis*) perceives that it is worthwhile to live according to moral values and is disposed to live that way. A spiritual person's mindset is similar to that of a virtuous person. Their RI will enable them to live according to moral values, with respect to themselves and others; thereby entering the cycle of virtue acquisition and acquiring practical wisdom (see Figure 1).

The core values of spirituality are moral values to the extent that they resemble the objective moral goods of human nature. The nature of a spiritual person's RI is the assurance of this. This 'ideal' generates an embedded network of specific moral values that represents an 'internalised disposition' to act and be motivated in particular ways which address a spiritual individual's conception of what makes for excellence, in terms of their roles and responsibilities. The regulative ideal will provide a standard that informs judgement and helps to govern moral choices made in the context of daily working practice. It will be a reference point that will help to regulate both motivation and conduct so that a spiritual individual tends to conform to their internalised conception of good or excellent spirituality. To put this differently, motivations, decisions and actions that harmonise with a person's regulative ideal are appropriate and practised, while those that clash with it are rejected. Through repeated acts, these values become "inculcate[d] specific habits of the heart [i.e. virtues]" (Spohn, 1997, p. 3) which, in turn, contribute to the further development of one's spiritual character.

This person, because they have developed certain virtues, helped by *phronesis,* will know how and, want to act ethically, that is, do the right thing at work and elsewhere. Spiritual persons are not driven by their ego in the

workplace. They seek wholesome relationships with others and a greater meaning in what they do. Adherence to their RI leads them to be others-focussed which implies pursuing moral goods. The four formative components of the RI would hinder or discourage any value or habit that would smack of selfishness or egoism (i.e. vice).

A spiritual person, even if lacking in virtue initially, will be assisted in valuing the moral goods because of their RI. This enables them to be more open to the promptings of human nature (*synderesis*). Therefore, as they live out their spirituality they acquire virtues and grow in practical wisdom. The moment they decide how to act, *phronesis* will confirm, encourage and guide them in living out their spirituality. Consequently, trying to live out one's spirituality facilitates the growth of practical wisdom that in turn confirms them in their RI.

What are the benefits of a spiritual employee/manager in the workplace? Authentically spiritual individuals exercise certain virtues. These virtues are the outward workings of an inward mindset (an internalised regulative ideal) and practice (*phronesis*). One would think that such an individual would provide their organisations with significant advantages as they exercise these virtues in their work context.

While the following research does not explicitly connect to the exercise of virtues, it does not take much imagination to see the potential linkages. For instance, why do spiritual individuals have greater organisational commitment (Milliman, Czaplewski & Ferguson, 2003), increased job motivation (Jurkiewicz & Giacalone, 2004), increased productivity (Duchon & Plowman, 2005), and greater job satisfaction (Nur & Organ, 2006)? Perhaps, at least partially, it is because they see work as a calling, not just a job; and it is a job in which they want to do the best they can, with humility and while respecting others, for example.

The spiritual individual's quest does not equate to an outward focus only; it also creates a desire to integrate the self. This internal focus leads to a number of outcomes that also indirectly benefit the organisation. It empowers individuals to achieve authentic spirituality, realize their virtuous ends and cope with and solve problems faced in life (Pargament, 1997; Silberman, 2003). Indeed, empirical evidence suggests that a spiritual life is likely to be characterised by positive satisfaction, a greater sense of fulfilment and a better quality of life (Dierendonck & Mohan, 2006; Mohan, 2001; WHOQOL SRPB Group, 2006). The overall result of each of these factors is a happier, healthier and more fulfilled employee.

Finally, virtue, and its correlate *phronesis*, are also useful in recognising and minimising the potential problems of some inauthentic spiritualities (e.g. certain types of fundamentalism) since these are not directed at the good of others, do not resonate with an authentically spiritual regulative ideal and lead to practice of vice as opposed to virtue.

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Leader Spirituality and Leader Virtues as Predictors of Effective Leadership

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A growing body of literature indicates that leader spirituality positively influences how leaders lead. There is also a body of literature that indicates that followers associate good leadership with behaving ethically. A concept related to leader ethics is leader virtues. Historically, virtues have been written about from a theological perspective. Recently, Riggio, Zhu, Reina & Maroosis (2010) developed an empirical assessment to measure leadership virtues. In this study, 143 leaders were rated by their followers, peers and supervisors using the *Multifactor Leadership Questionnaire* and the *Leadership Virtues Questionnaire*. The leaders completed three spiritual and religious assessments on themselves. The results of the analysis found that leader spiritual well-being had direct effects on how virtuously and how actively followers, colleagues and supervisors rated these leaders.

Key words: spirituality, religiosity, leadership, virtues, ethics

INTRODUCTION

In a 2010 Gallup survey, 80 percent of respondents rated nurses and military officers "high" or "very high" on honesty and ethics. Only 15 percent of respondents, however, rated business executives high or very high. While there are many possible explanations for these striking differences, one obvious one is the idea that military officers and nurses follow a code of conduct that includes service to others, often above their personal needs. Business executives, on the contrary, are often seen as willing to engage in a range of questionable acts in order to increase company profits, and, at its worst, their personal annual bonuses. Respondents in the Gallup survey likely envision this group of leaders as lacking a code of conduct and strong personal virtues that emphasize things such as courage in pursuit of noble causes and justice for others.

When measuring leader ethics, Brown, Trevino and Harrison (2005) provide a widely referenced definition: "demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (p. 120). Brown's *Ethical Leadership Scale* is based on this definition and is often used to measure leader ethics. The *Ethical Leadership Scale* tends to focus on the ethical behaviors of leaders, asking questions such as (a) [the leader] disciplines employees who violate ethical standards and (b) defines success not just by results but also the way they are obtained. A related but somewhat different approach to ethics is the idea of leader virtues. The underlying premise behind a virtue is that it is something that is practiced all of the time – both professionally and personally.

An emerging instrument to measure leader virtue is the *Leadership Virtues Questionnaire.* This instrument asks questions such as (a) [the leader] would rather risk his/her job than do something that was unjust, (b) may have difficulty standing up for his/her beliefs among friends who do not share the same views, and (c) seems to be overly concerned with his/her personal power (Riggio et al., 2010).

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A different body of literature indicates that leader spirituality is somewhat related with ratings of effective leadership (Karakas, 2010; Marques, 2010; Rozuel & Kakabadse, 2010; Smith & Malcolm, 2010; Bugenhagen, 2009; Fry & Cohen, 2009; Ferguson & Milliman, 2008). A surprisingly limited but third body of literature indicates some empirical association between leader spirituality/religiosity and leader ethics/virtue.

Figure 1.1 provides a visual representation of these limited relationships found in the empirical literature. These relationships, however, have been found in separate studies. To date, no single study has explored whether these relationships exist within the same sample.
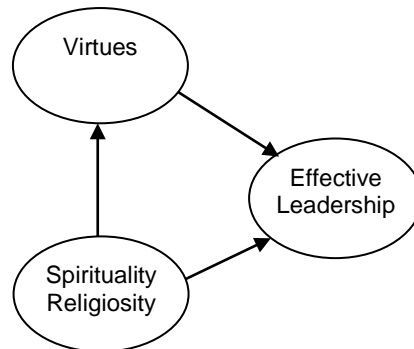

Figure 1.1: Conceptual Model A

Additionally, whether leader spirituality mediates the relationship between followers' ratings of the leaders' virtues and effective leadership has not been reported.

PURPOSE OF THE STUDY

When conducting research in the field of leadership many options exist. Some researchers, for example, perform focus group interviews or case studies. The information garnered in these types of studies is very rich. However, typically these types of studies are conducted with small samples, which limit the ability to generalize their results. Additionally, even with methods of triangulation, these types of studies tend to lack something equivalent to an alpha level for establishing significance. They are primarily very rich, but descriptive information.

Many quantitative leadership studies tend to use the survey method. Generally, these types of studies fall into one of two designs. In *Leader-Only* types of studies, researchers ask leaders to complete self-assessments of how they believe they lead. Demographic comparisons are often made, such as self-assessed leadership styles of women versus men. Leaders might also take a second instrument such as a personality assessment to assess the relationship between the constructs measured. For example, a researcher might explore relationships between leaders' personality scores and self-assessed leadership scores.

Leader-only types of studies suffer from the problem of leader self-perception. Any working adult has encountered at least one leader who was a megalomaniac. The followers of that particular leader believed she/he was a very poor leader. Yet, the leader's inflated sense of self would result in that leader completing a self-assessment that would indicate she/he was an extraordinary leader. To some degree, the law of large numbers eventually accounts for some of this self-assessment bias, but it will still be present in leader-only types of studies.

In an *Other-Than-Leader* type of study, some combination of stakeholders assesses how the leader leads. Often these raters are the leader's followers, but they can also be peers, the leader's own boss or some other stakeholder group. This type of assessment provides a more realistic assessment of how the leader actually leads than does a leader-only study (Green, Chavez, Lopez & Gonzalez, 2012).

In this *Other-Than-Leader* study, 134 leaders were each rated by two followers, two peers and a supervisor on two aspects of leadership. Raters completed the *Multifactor Leadership Questionnaire* on the leaders in this study, as well as the *Leadership Virtues Questionnaire.* The leaders then completed the Spiritual Well-Being Scale, Daily Spiritual Experiences Scale and Religious Orientation Scale on themselves. Structural Equation Modeling was used to explore the relationships among all of these latent variables.

PREVIOUS STUDIES

Research on Virtues

Although the idea of virtues has been discussed in the theological literature for millennia, the specific application of virtues to leadership as a measureable construct is relatively new. Consequently, there are only a few empirical studies of leader virtue. While not the same, a related construct is leadership ethics, for which there has been sufficient research to produce meta-analytic findings.

Meta-Analytic Studies of Leadership and Ethics
Davis and Rothstein (2006) meta-analyzed 12 studies in which followers rated the integrity of their leader/manager and, in turn, completed job satisfaction instruments. Each of the individual studies reported positive relationships between perceived leader integrity and follower outcomes. The mean corrected correlation (r_c = .48) indicated that increased manager/leader behavioral integrity was correlated with followers who reported higher job satisfaction, higher satisfaction with the organization's leadership, and higher commitment to the organization.

Martin and Cullen (2006) meta-analyzed 42 studies that measured leader ethics and follower job satisfaction, follower psychological well-being and dysfunctional behavior. One finding was that the more followers believed the organizational climate emphasized self-interest and company profit, the less job satisfaction and the more dysfunction the followers reported. Conversely, the more followers believed the climate fostered ethical decisions that were based on an overarching concern for the well-being of others, the higher the followers rated their job satisfaction and psychological well-being. O'Fallon and Butterfield's (2005) review of 127 articles related to ethical decision-making found that, generally, establishing an ethical climate positively influenced perceptions of ethical decision-making.

Transformational Leadership and Ethics
Several studies have specifically addressed the relationship between transformational leadership and ethics. Olsen, Larsson, and Eid (2010) found a strong relationship between ratings of the leaders' ethical justice behaviors and scores from the *Multifactor Leadership Questionnaire*.

Toor and Ofori (2009) found strong relationships between ratings given to leaders using the *Multifactor Leadership Questionnaire* and ethical ratings using the *Ethical Leadership Scale.* Ratings of the leaders' ethicality were positively correlated with transformational leadership and negatively correlated with passive-avoidant leadership. Engelbrecht, Van Aswegen and Theron (2005) found a positive relationship between leaders' ratings using the *Multifactor Leadership Questionnaire* and ratings of the ethical climate as measured by Victor and Cullen's *Ethical Climate Questionnaire*.

Hood (2003) found a positive relationship between ratings given to leaders using the *Multifactor Leadership Questionnaire* and the leaders' morality-based, social, personal and competency-based values. Passive leadership style was negatively correlated to competency-based values

Transformational Leadership and Virtues
Riggio et al. (2010) found that leader assessments on the *Leadership Virtues Questionnaire (LVQ)* were positively related to assessments of authentic leadership, ethical leadership and transformational leadership. Scores on the LVQ were inversely correlated with the personality characteristic of narcissism. LVQ scores were also positively related with follower psychological empowerment, follower organizational identification and follower moral identity.
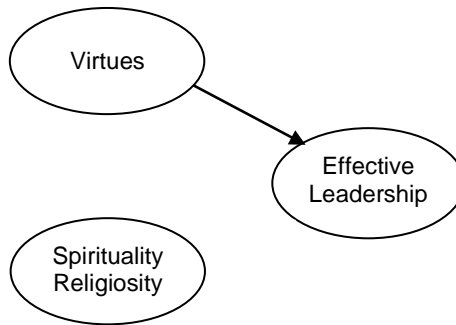
Summary

Figure 1.2 Conceptual Model B

Based on the literature, evidence does exist to support the idea that the more ethical or virtuous leaders are, the more followers view those leaders as effective.

Spirituality and Leadership

There are a variety of well-conceived articles that advance models of spiritual leadership or posit that spiritual leadership can have positive impacts in organizations. (See, for example, Karakas, 2010; Marques, 2010; Rozuel & Kakabadse, 2010; Smith & Malcolm, 2010; Bugenhagen, 2009; Fry & Cohen, 2009; Ferguson & Milliman, 2008). While these types of expository articles assist in rich dialogue about spiritual leadership, there is a lack of empirical evidence to support the various models and theories they present. There are, however, several empirical studies related to leader spirituality. Generally this body of literature indicates that leader spirituality is related to positive organizational outcomes such as culture and follower opinions.

Green, Kodatt and Duncan (2011) analyzed the relationship between ratings of leaders' transformational leadership done by followers and leader self-assessed spirituality. The higher leaders scored on existential spiritual well-being and extrinsic religiosity, the more followers rated the leaders as transformational.

Reave (2005) reviewed over 150 studies that she loosely linked to spirituality. Reave used the independent variables of integrity, honesty, humility, respect for others, fairness, expressing caring and concern, listening responsively, appreciating others, and taking time for personal reflection as examples of spiritual values. She found that these leadership values are often related to outcomes such as organizational success and follower motivation. While these values are likely found in most leaders who are spiritual or religious, they are also seen in almost every popular leadership theory, such as the full-range of leadership, servant leadership, Project GLOBE and forth. The degree to which these values are exclusive to "spiritual leadership" rather than simply "good leadership" is easily debated.

Sanders, Hopkins and Geroy (2003) collected data on follower spirituality, follower job commitment and leader spirituality using structural equation modelling. The researchers found that spiritual leadership was related to follower spirituality which was in turn related to employee commitment. Karadağ (2009) asked over 4,500 teachers to rate their leaders' spirituality using *The Spiritual Leadership Scale* and to rate their organizational culture using the *Organizational Culture Scale*. Using structural equation modelling, spiritual leadership behaviors positively affected organizational culture. Duchon and Plowman (2005) administered the *Meaning and Purpose of Work* questionnaire to both workers and leaders in five emergency room/intensive care units and one medical/surgery unit. After controlling for leader and follower demographics, spirituality scores for supervisors in the top performing units were higher than those of the lower performing units.

Two studies have reported results from designs in which leaders completed spirituality instruments on themselves as well as instruments that measure how they believe they lead. Hartsfield (2003) administered the *Multifactor Leadership Questionnaire* and the *Spiritual Well-Being Scale* to 124 leaders from a large aerospace company and found a positive relationship between leader spirituality and self-reported leader transformational leadership. Twigg and Parayitam (2007) surveyed 186 participants who were members of the Academy of Management. The respondents' self-assessed spirituality scores were also positively correlated with their self-assessed transformational leadership scores.
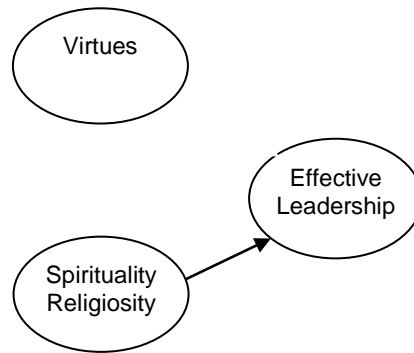
Summary

Figure 1.3: Conceptual Model C

Based on the literature, evidence exists to support the idea that the more spiritual leaders are, the more followers view those leaders as effective.

Religiosity and Ethics

Burton, Tulpade and Hayes (2011) examined the relationship between overall value systems as reflected in religiosity or participation in religious activities and academic dishonesty. A large majority of the students (86%) had engaged in some form of unethical test-taking behaviors at some point in their college careers. A high percentage (72%) also indicated they had participated in religious activities at least once every quarter. Overall, results gave some positive indications, showing that students who were more 'religious' and participated more in religious activities were significantly less likely to engage in unethical test taking practices.

In another study, Barnett (1996) found that students who were less likely to cheat were more intrinsically religious and were more likely to report a peer's wrongdoing than religious students. Knotts, Lopez, Burnthorne and Mesak (2000), examined a sample of 216 undergraduate business students to determine the impact of religiosity in general, and the type of religious practice on ethical judgment. The results indicated that more intrinsically religious students were more likely to view questionable business actions as unethical compared to less religious students.

In a study conducted by Rafikz (2006), 131 undergraduate students completed an end-of-course survey. The results indicated that religiosity was a significant determinant of ethical determination and likely behavior. More religiously-committed students were more likely to view questionable actions as unethical compared to less religiously-committed students.

A study by Al-Kahtani (2008) investigated the influence of education and income and religiosity on the ethical philosophy of students. Students with high religious orientation reported higher scores on ethical philosophy measures than did students with low religious orientation.

Ethics and Spirituality

In a study of 260 advertising CEOs in Thailand, Phattanacheewapul and Ussahawanitchakit (2009) found a relationship between spirituality and ethics. This study considered spirituality and ethics from an organizational perspective. They defined Organizational Spirituality Mindset (OSM) as a combination of four variables: Career Obligation, Success Concentration, Sense of Ownership, and Tasks Perseverance. Regression analysis found that virtue ethics had an impact on each of the four dimensions of OSM. The authors concluded that firms with stronger virtue ethics will not only display greater organizational spirituality, but will likely be more successful.
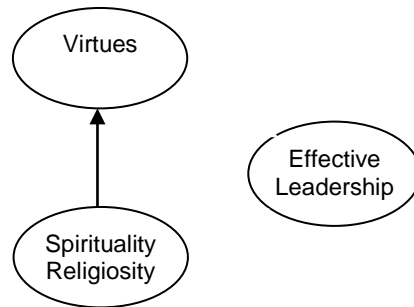
Summary

Figure 1.4: Conceptual Model D

Based on the literature, very limited evidence exists to support the idea that the more spiritual or religious leaders are, the higher their scores on measures of ethics or virtues.

INSTRUMENTS

The *Multifactor Leadership Questionnaire* (MLQ) was developed to determine the degree to which leaders exhibited transformational and transactional leadership. The MLQ has a significant place in the empirical research literature, after extensive validation with many extension studies. The Form 5X contains five transformational leadership subscales, two transactional subscales, and two passive subscales of leadership that together form what is known as the full range leadership theory. The full range leadership model represented by the MLQ 5X had a goodness of fit (GFI) of .91 and the root mean squared residual (RMSR) was .04. Each was above and below their perspective cut-off criterion respectively.

The *Leadership Virtues Questionnaire* (Riggio et al, 2010) measures four leader virtues: (1) prudence, (2) fortitude, (3) temperance and (4) justice. Prudence is the wisdom that manages or dictates a proper balance between two extremes in a world of shifting contexts and priorities. It is often associated with knowledge, practical wisdom, and insight. Fortitude includes the characteristics of perseverance, patience, endurance and courage directed toward adversity on behalf of a noble cause. Temperance is the ability to control one's emotions by accepting her/his deficiencies. Justice is a sustained or constant willingness to give others what they deserve. The LVQ was developed through four successive pilot tests representing over 1,000 managers. Both exploratory and confirmatory factor analyses were used to develop the 19 questions used in the questionnaire. The instrument is strongly positively correlated with relevant measures of authentic leadership ($r = .90$, $p = .01$), ethical leadership ($r = .93$, $p = .01$), and transformational leadership ($r = .85$, $p = .01$)

The *Spiritual Well-Being Scale* (Paloutzian & Ellison, 1982) is a 20-item instrument composed of two subscales of 10 items each. The Religious Well-Being (RWB) subscale assesses the degree to which individuals report that they experience a satisfying relationship with God. Items of the Existential Well-Being (EWB) subscale relate to a sense of life satisfaction and purpose. The scale is not based on a specific religious or ideological orientation. In addition, the scales have demonstrated good internal consistency and construct validity (Bufford, Paloutzian, & Ellison, 1991; Ellison, 1983; Ellison & Smith, 1991).

The *Daily Spiritual Experiences Scale* "is intended to measure a person's perception of the transcendent (God, the divine) in daily life and his or her perception of his or her interaction with or involvement of the transcendent in life. The items attempt to measure experience rather than particular beliefs or behaviors" (Underwood & Teresi, 2002, p. 23). Evidence of construct validity was developed through in-depth interviews and focus groups with individuals from many religious perspectives. The authors also conducted a review of scales that attempt to measure some aspects of spiritual experience and drew as well on a variety of theological, spiritual, and religious writings provided by examination of correlations of the DSES with health and quality of life variables (Underwood & Teresi, 2002).

The *Allport-Ross Religious Orientation Scale* (ROS) distinguishes intrinsically religious people who are genuinely committed to their faith from the more self-serving extrinsically religious (Allport & Ross, 1967). "Extrinsic religiousness was considered to be instrumental in nature, described as immature and utilitarian, whereby a person uses his/her religiousness to achieve extra-religious (psychological and social) ends" (Flere and Lavrič, 2008, p. 521; Allport & Ross, 1967, p. 434, Miller, D. & Ewest, T., 2011).

In contrast, Intrinsic Religious Orientation sees religion, or devotion as the end, "the motive for religiousness would be autonomous and over-reaching" (Flere and Lavrič, 2008, p. 521, Miller, D. & Ewest, T., 2011). The intrinsically oriented individual is "motivated by their religion to live their religion and in this living fulfill their commitment to their faith and jointly fulfilling their duty to those around them." (Hill & Hood, 1999, p. 119).

PARTICIPANTS

The participants in this study were 143 working adult leaders from the southern part of the United States who were about to begin leadership training. As part of a baseline assessment prior to the training the leaders asked two followers, two peers and their supervisor to rate them through Survey Monkey on the *Multifactor Leadership Questionnaire* and *Leadership Virtues Questionnaire*. Prior to the onset of training, the leaders completed the three spirituality/religiosity instruments on themselves.

There were 93 female and 50 male leaders in the study. Twenty-four leaders were white, 41 were black and 78 were Hispanic. Ages ranged from 25 to 54 with a mean age of 39. Fifty-four leaders held Bachelors degrees and 89 held Masters degrees. Most of the leaders described themselves as mid-level in their organizations.

RESULTS

Initial Exploratory Factor Analysis

Figure 1.1 (above) assumes that the instruments used in this study are measuring three separate constructs: virtues, spirituality/religiosity and effective leadership. Because 18 scales from five separate instruments were used in this study, a first analysis performed was an exploratory factor analysis using the principle components method with Varimax rotation.

Table 1 provides the results of this analysis. Five components were found with an Eigenvalue greater than 1.0. The first component, labeled Effective Leadership, consisted of the first six scales of the *Multifactor Leadership Questionnaire* that loaded with an Eigenvector score greater than .50. The second component found consisted of the four scores from the *Leadership Virtues Questionnaire*. The third component consisted of the intrinsic score from the *Religious Orientation Scale* and the overall score from the *Daily Spiritual Experiences Scale.* The fourth component consisted of the scores from the Spiritual Well-Being Scale. The final component consisted of the three scores from the Multifactor Leadership Questionnaire considered least effective.

Table 1: Rotated Exploratory Factor Analysis

	Effective Leadership	Leader Virtues	Religious Spirituality	Spirituality	Ineffective Leadership
Idealized Influence A	**0.69**	0.32	-0.05	-0.21	-0.09
Idealized Influence B	**0.80**	-0.03	0.06	0.06	-0.10
Inspirational Motivation	**0.85**	0.23	0.07	0.07	-0.11
Intellectual Stimulation	**0.84**	0.12	-0.02	0.00	-0.07
Individual Consideration	**0.78**	0.35	-0.03	0.02	-0.07
Contingent Reward	**0.50**	0.41	0.02	0.27	0.32
Prudence	0.28	**0.85**	0.03	0.13	-0.08
Fortitude	0.22	**0.76**	0.18	0.08	-0.06
Temperance	0.04	**0.73**	-0.23	0.15	-0.02
Justice	0.18	**0.90**	-0.05	0.07	0.07
Internal Religious Orientation	-0.09	-0.15	**0.88**	0.03	0.10
Daily Spiritual Experiences	-0.07	-0.07	**0.87**	0.24	0.08
Spiritual Well-Being Religious	-0.07	0.25	0.44	**0.78**	0.06
Spiritual Well-Being Existential	0.08	0.17	0.04	**0.94**	0.00
MBE Active	0.42	0.03	0.17	-0.05	**0.67**
MBE Passive	-0.40	0.05	-0.11	0.19	**0.77**
Laissez Faire	-0.36	-0.14	0.00	-0.06	**0.67**
External Religious Orientation	-0.21	-0.11	-0.34	-0.02	0.12

Confirmatory Factor Analysis

The exploratory factor analysis identified five latent variables from the 18 scales used in this study: Effective Leadership, Leader Virtues, Religious Spirituality, Spirituality and Ineffective Leadership. Three of the latent variables – Religious Spirituality, Spirituality and Ineffective Leadership – consist of either two or three observed variables. These types of latent variables are often classified as under-defined. Two of the latent variables, however, consisted of four or more observed variables. For those two latent variables, additional confirmatory factor analysis was performed. The six observed variables comprising Effective Leadership had a Goodness of Fit Index of .98 and a Root Mean Square Residual of .01. Both measures indicated the observed variables fit the latent variable quite well. The four observed variables of the Leadership Virtues Questionnaire also fit the theorized model well with a Goodness of Fit Index of .99 and a Root Mean Square Residual of .00.

Inter-Correlations among Latent Variables

The second analysis performed was to analyze the inter-correlations among the latent variables of Effective Leadership, Spirituality, Leader Virtues, Religious Spirituality, and Ineffective Leadership using structural equation modeling. Figure 2 and Table 2 provide the results of that analysis.
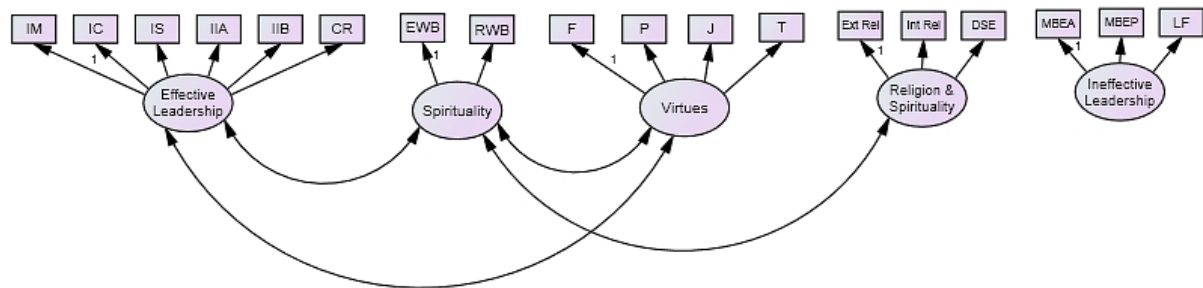

Figure 2: Significant relationships among latent variables

Table 2: Results of Structural Equation Model

Variable		Variable	S.E.	C.R.	P.	Correlation
			Significant relationships			
Effective L.	<-->	Virtues	0.01	4.33	0.00	0.50
Spirituality	<-->	Rel/Sp	3.39	2.96	0.00	0.27
Virtues	<-->	Spirituality	0.20	2.28	0.02	0.22
Effective L.	<-->	Spirituality	0.20	1.79	0.07	0.15
			Non-significant relationships			
Effective L.	<-->	Rel/Sp	0.12	-1.37	0.17	-0.11
Spirituality	<-->	Rel/SP	0.12	-1.03	0.30	-0.09
ATFL	<-->	MBE/LF	0.01	-0.43	0.67	-0.39
MBE/LF	<-->	Virtues	0.00	-0.42	0.67	-0.23
MBE/LF	<-->	Rel/Sp	0.03	0.41	0.68	0.14
MBE/LF	<-->	Spirituality	0.02	-0.18	0.86	-0.02

Direct and Indirect Effects

Whereas the results shown in Figure 2 described two-way or correlational relationships among the latent variables, Figure 3 provides the results of predictive relationships obtained through multiple regression. The

leaders' spirituality influences the ratings they received from followers, peers and supervisors on both leadership virtues (R^2 = .05, B = .23, p = .00) and effective leadership (R^2 = .09, B = .26, p = .00). Virtues also had an influence on ratings of effective leadership (R^2 = .28, B = .48, p = .00).

It is tempting to make the assumption shown in Figure 4 that spirituality influences virtues which influences effective leadership. An additional analysis was conducted to analyze whether this was true. A mediated regression tested whether leader virtues mediated the relationship between spirituality and effective leadership and it did not. The jump from Figure 3 to Figure 4 is not supported.
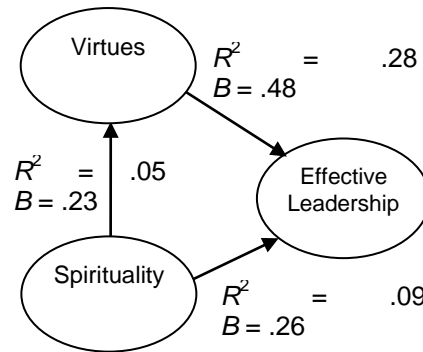

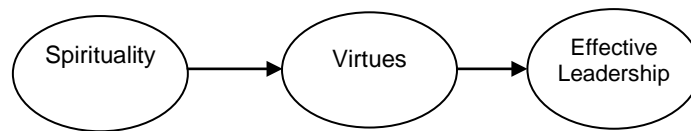**Figure 3: Relationships obtained through regression analysis**

Figure 4: Fully mediated relationship not found

DISCUSSION

Correlates of Active Leadership

The 360-degree ratings on active leadership (the transformational and contingent reward scales from the MLQ) given to the leaders in the study were positively related to the ratings of leader virtue given to those leaders.

Spirituality, measured by the *Spiritual Well-Being Scale*, was also positively correlated with 360-degree ratings of active leadership. The more the leaders in this study indicated they were spiritual, the more followers, peers and supervisors believed those leaders demonstrated effective leadership.

Correlates of Spirituality

In addition to the correlation between effective leadership, both religious spirituality and leadership virtues were positively correlated to spirituality. The exploratory factor analysis indicated that spiritual well-being and religious spirituality seem to be measuring separate constructs. Their positive correlation, however, was not surprising.

Implications for Leadership

The results of this study indicate that both virtuosity and spirituality can predict effective leadership. However, they seem to be operating separately. That is, while either one separately contributes to effective leadership, there is no combined effect. Further, virtuosity is a stronger influence on effective leadership than spirituality. One possible reason for this is that it is easier for leaders to demonstrate virtuosity in the workplace than spirituality. We want our leaders to be good, upstanding citizens, and therefore look for virtuosity. Spirituality is more often considered a private matter, best left out of the workplace. Not only does a typical work environment make it easier to demonstrate virtuosity, it likely encourages such demonstration

to a much greater degree than it encourages the demonstration of spirituality. Virtuosity (particularly as measured by the LVQ) is also clearly behavioral. Followers can observe specific behaviors that contribute to a perception of virtuosity. Spirituality is much more private and reflective, and can be difficult to determine by observing the behaviors of the leader.

A great benefit of the behavioral aspect of virtuosity is that it is something that leaders can choose to focus on; it can be learned and practiced. This gives leaders an additional avenue to consider when trying to increase their effective leadership in the workplace. Some specific examples of workplace behaviors related to each of the four virtues from the *Leadership Virtues Questionnaire* are found in Table 3.

Table 3: Example Behaviors of Leader Virtues

Virtue	Possible Leader Behaviors
Prudence	Demonstrate a balance between the need for profit and the needs of followers
Temperance	Control emotions by not overreacting in positive or negative situations
Justice	Be a good role model, demonstrate fairness and consistency in relationships with employees
Fortitude	Share the causes that motivate you, demonstrate that you make decisions based on a noble cause rather than just the bottom line

In addition to the leader working on behaviors associated with virtuosity, this established relationship between virtuosity and effective leadership provides a unique opportunity for self-reflection. Considering past experiences and how a leader might change those in the future is an established personal development method that can be particularly useful. As leaders consider past events related to the four areas of virtue, they will have an opportunity to determine how they would do things differently in the future. This is also an excellent way to incorporate spirituality back into leader development. Although this study did not show spirituality as a mediating variable between virtue and active leadership, it did show that spirituality had a direct effect on both virtue and active leadership. Spirituality still plays a role in both, and it is reasonable to believe that this effect could be magnified through self-reflection. Table 4 provides some possible reflection questions related to each of the four areas of virtue.

Table 4: Possible Reflection Questions

Virtue	Sample Reflection Questions for Leader Development
Prudence	Talk about a time you were able to effectively balance two extremes, such as pleasing your boss on one hand and pleasing employees on the other. What was it that allowed you to do this so well? How did your spirituality play a role?
Temperance	In the workplace, what are examples of behaviors that trigger an emotional reaction (positive or negative) from you? In other words, what are your hot buttons? Why do you think these things trigger a strong reaction? Think about a time you demonstrated emotional control and did not react strongly. What specific thoughts and behaviors allowed you to do this? How can your personal spirituality help with this type of emotional control?
Justice	Think about a situation when it was difficult to decide how to treat two people fairly. How did your spirituality play a role in your final decision? Think about a leader you thought was very fair – try to identify specific behaviors she exhibited that make you believe this.
Fortitude	Think about a time you fought tirelessly to right an injustice. What behaviors did you exhibit? What was your frame of mind? How did your personal spirituality influence your behavior? Think about a time in which you were a victim – what would you have wanted a leader to do for you in this situation?

CONCLUSION

This study found that leader spirituality, leader virtue, and effective leadership are all interrelated. This is exciting for two reasons. First, it points to the possibility that being a virtuous, spiritual person leads to being an effective leader. It also gives leadership scholars and religious leaders alike tools to help people develop their leadership capacity through developing their own spirituality and virtuous behaviors. Further studies should consider these concepts in other groups of people, and also look specifically at what developmental processes can contribute to a leader's growth in all three key areas of spirituality, virtue and active leadership.

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Emerging Leaders: The Roles of Flourishing and Religiosity in Millennials' Leadership Development Activity

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Confronted by today's epidemic of corporate meltdowns, broken institutional paradigms, unethical decision-making, and demand for innovative competencies in order to remain competitive, educators and researchers are challenged to examine how today's future leaders develop the skill and will to be effective. Whether labeled GenY, Generation Next, Generation Tech or Millennials (i.e. individuals born between 1982 and 2003), this group of change agents differs in attitudes, behaviors, and intrinsic and extrinsic motivations from older generations (e.g. Taylor & Keeter, 2010; Twenge, Campbell & Freeman, 2012). The scholarly debate on the role of meaning making (Park, 2005) describes the Millennial on a continuum from being community-minded and actively seeking meaning (e.g. Drath & Palus, 1994; Gehrke, 2008) to being less interested in meaning making and purpose (Twenge et al., 2012). This study examines the relationships between two meaning making constructs, flourishing and religiosity, and proactive leadership development in college students (*N*=282). Both flourishing and religiosity were significantly related to leadership development, and the relationship between flourishing and leadership development was partially accounted for by perceived climate for leadership development. Our study has implications for both researchers and educators as we seek to understand how Millennials develop into values-based leaders.

Key words/phrases: leadership development, flourishing, diversity, religiosity, spirituality

Confronted by today's epidemic of corporate meltdowns, broken institutional paradigms, unethical decision making, and demand for innovative competencies in order to remain competitive, managers and college educators are challenged to re-evaluate the training and development pedagogy currently in place. Specifically, we need to better understand the motivations and beliefs of the emerging leaders who will be charged with problem-solving and finding solutions to these conditions. While leadership as a research stream is robust, empirical research measuring the antecedents and drivers to leadership for Millennials (i.e. individuals born between 1982 and 2003) is scant, and what evidence does exist is contradictory. Our study is designed to better understand Millennials as emerging leaders by addressing the importance of the relationship between the intrinsic motivators of flourishing and religiosity and Millennials' leadership development activities.

Today's university students are learning and questioning the role of the leader and their future in this society as change agents and champions of values that are more consistent with their belief systems. Leaders are confronted by demands for problem-solving, continuous innovation, technology, diverse workforce and changing relationships and values requiring new levels of competencies, knowledge, skills and experience unprecedented in workplace history. Thus, an opportunity exists to re-examine leadership as it applies to our new environmental and societal contexts and to factor in the faces of our emerging leaders.

THE MILLENNIAL DIFFERENCE

Whether you label them GenY, Baby Busters, Generation Next, Generation Tech or Millennials, this group of change agents is implicated in a scholarly dialogue about how their attitudes and behaviors differ as compared to their predecessors, the Baby Boomers (Howe & Strauss, 2000; Pew Research Center, 2010; Twenge, Campbell & Freeman, 2012). Millennials are regarded as sheltered, confident, optimistic, team-oriented, achievement-focused, pressured, and more conventional than rebellious (Kowske, Rasch, & Willey, 2010). Labeling Millennials as both assertive with strong self-esteem (Twenge & Campbell, 2001) and narcissistic

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(Twenge et al., 2008), older workers report finding Millennials difficult to interact with, engaging a sense of entitlement (Myers & Sadaghiani, 2010).

Despite such definitive portrayals, the patterns of difference are not entirely clear. Some researchers report that Millennials are more meaning-driven, socially conscious, caring and community-minded (Epstein & Howes, 2008; Winograd & Hais, 2011) than Baby Boomers at the same age. In contrast, Twenge et al. (2012) found that Millennials rated finding purpose and meaning less important compared to Boomers at the same age. Similarly, researchers have debated viewpoints on the roles of religiosity and civic-mindedness in Millennials' decision-making and sensemaking. Millennials are reported to be more likely to get their parents to track down a legislator or authority figure to correct something that they deem as inappropriate (Eneagwali, 2011), to stand up for their own beliefs, and to fight against injustice (Downing, 2006). In terms of trends on religious attitudes, Howe and Strauss (2000) forecasted a return to traditional values by the Millennials. Further, Dromheller (2005) discovered a pervasive growth in the Millennial generation finding religious gratification and replacing institutional religion through popular media culture including programs such as CBS's TV series "Touched by an Angel", movies (e.g. *The Passion of the Christ*), and radio programs (e.g. "Focus on the Family" with James Dobson). In contrast, the Pew Research Center Forum on Religion & Public Life (2010) reported that Millennials "are the least overtly religious American generation in modern times. One-in-four are unaffiliated with any religion", which is a sharp decline from Baby Boomers at the same age (Taylor & Keeter, 2010, p. 2). Despite this, the Pew report also concluded that Millennials' religious beliefs and practices remained fairly traditional. In other words, even if they did not attend religious services as frequently as their predecessors or affiliate with narrow labels of faith designation, they remained tied to general beliefs and practices.

Beyond religious beliefs and practices, Millennials are approaching their daily life, information processing, and socialization activities differently because of technology (Wisniewski, 2010). We note a changing landscape in socialization as Millennials no longer have the same boundaries faced by Baby Boomers. Socialization, a major leadership competency in the workplace, is expanded drastically with the access of Internet connection (Smith & Forbes, 2001). Thus, we have moved from the "we" society of the Baby Boomers who often claim a small, intimate circle of close friends and associates to the "me" society of the Millennials (Twenge et al., 2012), often boasting of thousands of friends who track their lives and engage in regular outreach via the internet.

LEADERSHIP DEVELOPMENT AND MILLENNIALS

Research on flourishing and religiosity is particularly relevant to leadership development as these constructs are emerging topics in the discipline, they can influence organizational performance (Jurkiewicz & Giacalone, 2004), and they are featured prominently in servant leadership and authentic leadership theories (Avolio & Gardner, 2005; Barbuto & Wheeler, 2006; Greenleaf, 1970). Further, the conceptual difference between spirituality and religiosity and their impact on leadership and management practices have received minimal attention. We seek to fill this gap by examining religiosity (distinguished from spirituality) alongside flourishing in order to understand their relationships with the leadership development activities of Millennials.

Day (2001) defined leadership development as the endeavor to expand the collective capacity of organizational members to engage effectively in leadership roles and processes. Educational programs and courses directed toward training future leaders and improving leadership skills are extensive and diverse in the mode of instruction, comprising formal coursework in college settings as well as short-term workshops (Doh, 2003). The debate concerning the need to redefine leadership in management education for the 21st century is ongoing (Nevins & Stumpf, 1999). Wisniewski (2010) identified the significant differences in the 20th and 21st century classroom as the movement away from the behaviorist paradigm toward a constructivist one where student engagement is paramount. This change is consistent with the framework of how Millennials process information. Although the inclination or drive to develop leadership competencies will vary among people based on individual characteristics (Cameron et al., 2006); mentors (Conger, 1989, 1996); and skills (Bartlett, 1998; Doh, 2003), the general consensus is that leadership can be taught and learned (Hitt & Tyler, 1991; Nevins & Stumpf, 1999). However, the methods of teaching leadership need to focus on creating experiences that are meaningful to students (Doh, 2001; Stumpf, 1995).

Leadership development builds capacity for adaptability across a wide range of situations (Houijberg, Hart, & Dodge, 1997); navigation of the loss of sensemaking (Weick, 1993); and the development of interpersonal social awareness and social skills (Gardner, 1993). Leadership development initiatives often fail in organizations because the manager's needs and values are not in alignment with organizational needs and

values (Fernandez & Hogan, 2002; Shanley, 2007), and training emphasizes individual skills and abilities instead of building a connection between leaders and others in the organization (Day, 2001). When the core values are clarified, congruent, and harmoniously balanced with the interests and power among all the stakeholders, there is a match between the individual and organizational fit which can result in a sense of internal meaning making and flourishing (Fernandez & Hogan, 2002; Prilleltensky, 2000).

FLOURISHING AS A PATHWAY TO LEADERSHIP DEVELOPMENT

Intrinsic values are important to understand leadership as they explain the focus and direction of an individual's actions. This individual to organizational fit achieved by having aligned values and goals serves as a foundation for flourishing and success (Fernandez & Hogan, 2002; Prilleltensky, 2000). Flourishing, a key component of our focal institution's mission statement, served as the departure point for our inquiry into Millennials' leadership development activity. Flourishing refers to a state of optimal mental health, and is related to a wide array of individual and societal benefits (Keyes, 2007). Mental health entails far more than the absence of mental illness. People who are flourishing both feel good and do good, experiencing frequent positive emotions and making constructive contributions to the world around them (Catalino & Fredrickson, 2011). Flourishing is comprised of three facets: emotional well-being (i.e. frequency of positive affect), social well-being (i.e. relation of self to society), and psychological well-being (i.e. personal worth, competence and purpose). Thus, flourishing encompasses both *hedonia* (happiness) and *eudaimonia* (human potential) (Keyes, 1998; Ryff, 1989).

Fredrickson's (1998, 2001) broaden-and-build theory can account for the positive effects of flourishing. Positive emotion, which is frequently experienced by flourishers (Catalino & Fredrickson, 2011), broadens attention and prompts engagement in an expanded repertoire of behaviors and physical, intellectual and social resources that enable people to recognize and take advantage of new opportunities. Fredrickson et al. (2008) formally tested the "build" component of broaden-and-build theory, establishing that positive emotions are linked to accrual of cognitive, psychological, social and physical resources. Essentially, positive emotions activate pathways for skill development by signaling that it is safe to explore one's environment. Researchers have linked positive directed emotions and benevolent values to playing a fundamental role in developing authentic leadership (Avolio & Gardner, 2005). Therefore, we extend this knowledge to flourishing as a positive predictor of leadership development.

Hypothesis 1: Flourishing is positively related to Millennials' leadership development activity.

RELIGIOSITY AND LEADERSHIP DEVELOPMENT

Religion has been used as a framework for interpreting life events or meaning making to understand the world and others (Spilka, Shaver, & Kirkpatrick, 1985). There is a strong connection between spiritual beliefs, values (specifically interconnectedness and compassion), leadership activities (Yasuno, 2004), and vision and commitment to performance (Fry, 2003). Additionally, intrinsic religiosity, defined as a deeply rooted sacred belief and an internalized norm and standard that results in expectations of what is right or wrong, is negatively associated with likelihood to engage in unethical behavior (Randolph-Seng & Nielsen, 2007) or manipulation strategies (Watson, Morris & Hood, 1998). These core beliefs and values are important to understanding leadership choices as they help to explain the focus and direction of individual's actions (Fernandez & Hogan, 2002; Prilleltensky, 2000).

Our focus on religiosity rather than spirituality warrants mention. Since the early 20th century, researchers have debated the definitions and operationalization of the constructs 'religion' and 'spirituality' with varying results (Coe, 1900; James, 1902, 1961). Hill et al. (2000) posited that both have broad and intertwined natures, and yet others construe the two as separate constructs (e.g. Fuller, 2001). Spirituality is identified as a multidimensional construct that reflects one's interconnectedness with self, others, the entire universe, and higher power (Mitroff & Denton, 1999); a search for the sacred (Pargament, 1997); and represents a foundation of meaning and values from which one conceptualizes the world. Spirituality is a process of meaning making — engaging in the human experience in an inclusive way (Parks, 2000) — and is not contingent on religious path or belief (Fowler, 1981). Contrastingly, religion includes more functional elements and ritual and "a search for significance in ways related to the sacred" (Pargament, 1997, p. 32).

Spirituality, often more conceptually related to flourishing, is seen as universal and inclusive and looks inward to an awareness of more universal values. In contrast, religion is often viewed as more divisive and intolerant

(Mitroff & Denton, 1999) and yet those pursuing religious paths can be driven to more moral and civic engagement. Problem-solving competency is a major factor in effective leadership development, and religion can affect problem-solving (Pargament et al., 1988). In particular, intrinsic religion (Hoge, 1972) is used for emotional support, redefining difficulties, and problem-solving efforts. Allport and Ross (1967) conceptualized intrinsic religion as a belief system that is internalized and in evidence when someone "lives his religion," contrasted with extrinsic religion where individuals use religious activities to be more engaged in the community or to meet more external expectations. Considering this intrinsic perspective, we posit that religiosity will also relate to leadership development activity.

Hypothesis 2: Millennials' religiosity is positively related to leadership development activity.

PERCEIVED CLIMATE FOR LEADERSHIP DEVELOPMENT

Extending the broaden-and-build rationale to leadership development, we propose that the extent to which students are flourishing will positively influence their perceptions of whether the campus climate promotes leadership development. The expanded array of personal resources that are a hallmark of flourishing suggest that flourishing individuals read the environment in a more positive way, seeing more opportunities and fewer barriers to action. The positive emotions associated with flourishing contribute to an opportunity-oriented mindset that sets the stage for personal growth and development (Fredrickson, 2001).

Whereas flourishing aligns with the broaden-and-build perspective, and thus suggests an "opening" of experience, religiosity is associated with a narrower mindset. For instance, Saroglou's (2002) meta-analysis isolated a small but significant negative relationship between religiousness and Openness to Experience. Thus, we did not expect to find the proposed pathway between religiosity and positive climate perceptions.

Hypothesis 3: Flourishing is positively related to perceived climate for development activity.

Applying the rationale afforded by Fredrickson's (1998, 2001) broaden-and-build theory, we further propose that the effect of flourishing on leadership development activity is mediated by perceived climate for development activity. Flourishing individuals' expanded mindset fosters perceptions that leadership development is feasible, and this perceived climate of support paves the way for development activity.

Hypothesis 4: Perceived climate for development activity mediates the relationship between flourishing and engagement in leadership development activity.

Finally, given that this is the first investigation, to our knowledge, to jointly examine the roles of flourishing and religiosity in Millennials' leadership development, we sought to establish whether flourishing and religiosity are unique predictors of development activity.

Research Question: Do flourishing and religiosity account for unique variance in leadership development activity?

METHOD

Sample and procedure

Nearly two months into the fall semester, all new first-year students at a liberal arts institution in the Midwest of the United States received an email invitation to complete an online survey. Participants (*N* = 282, 30% response rate) completed the survey in a single sitting at their leisure. The majority (77.8%) of participants were female; the mean age was 18.28 (*SD* = .47). In exchange for completion of the survey, participants were entered into a drawing for a $10 gift card. Students represented a wide range of majors (e.g. Business, Pharmacy, Arts, Ecology).

Measures

Flourishing was assessed via the Mental Health Continuum Short Form (Keyes, 2009), a 14-item scale (α = .92) that measures three facets of well-being: emotional (e.g. "interested in life"), psychological (e.g. "life has a sense of direction or meaning to it"), and social (e.g. "people are basically good"). Participants reported the frequency of their feelings over the past two weeks (1 = *never,* 6 = *every day*).

Religiosity was assessed with a scale modified from Worthington et al.'s (2003) 10-item Religious Commitment Inventory. Participants responded to 8 items (α = .96) on a scale where 1 = *not at all true of me* and 5 = *totally true of me*. A sample item reads, "My religious beliefs lie behind my whole approach to life". Climate for leadership development was assessed with a scale modified from Williams and Leuke (1999). Participants responded to five items on a scale where 1 = *strongly disagree* and 5 = *strongly agree* (α = .83). A sample item reads, "My peers are supportive of my efforts to improve my leadership abilities."

Leadership development activity was assessed with a 7-item scale developed by Williams et al. (n.d.). Responses are provided on a scale where 1 = *strongly disagree* and 5 = *strongly agree* (α = .81). A sample item reads, "I have identified another student that I use as my role model for developing my leadership skills." All items reflect optional development activities as opposed to leadership development that is formally prescribed by a program of study.

RESULTS

The means, standard deviations, and intercorrelations among the study variables are presented in Table 1. We conducted our focal analyses using continuous scoring on the flourishing scale (Keyes, 2009).

Table 1: Means, Standard Deviations and Correlations

	M	*SD*	Flourishing	Religiosity	Perceived Climate for Development
Flourishing	52.41	11.25	--		
Religiosity	2.12	0.77	.10	--	
Perceived Climate for Development	3.80	0.61	.24**	.10	--
Leadership Development Activity	3.13	0.73	.30**	.24**	.48**

Note: ** $p < .01$

In order to test Hypotheses 1-3, we examined the bivariate correlations between the focal variables. In support of Hypothesis 1, we observed a significant positive correlation between flourishing and leadership development, r (282) = .30, $p < .01$. In support of Hypothesis 2, we observed a significant positive correlation between religiosity and leadership development, r (282) = .24, $p < .01$. In support of Hypothesis 3, we found a strong positive relationship between flourishing and perceived climate for development, r (282) = .48, $p < .01$.

To test the hypothesis that perceived climate for leadership development mediates the effect of flourishing on leadership development activity (Hypothesis 4), we utilized an SPSS macro created by Preacher and Hayes (2004) that facilitates estimation of the indirect effect both with a normal theory approach (i.e. the Sobel test) and with a bootstrap approach to obtain confidence intervals. Flourishing had an indirect positive effect on leadership development (.01), Sobel z = 3.63 ($p < .001$). Bootstrap results confirmed the Sobel test with a 99% confidence interval not containing zero (.002, .013). The indirect effect is summarized in Figure 1.
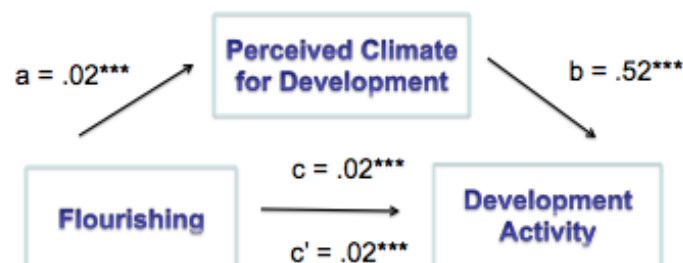

Figure 1: Test for mediation in Hypothesis 4

We investigated our exploratory research question using hierarchical multiple regression. Both flourishing (β = .02, t = 5.17, p < .001) and religiosity (β = .12, t = 3.69, p < .001) were significant predictors of leadership development when jointly entered into the prediction model (R^2 = .12).

DISCUSSION

Although considerable debate surrounds Millennial research, there is mounting evidence that traditional management and education paradigms are less applicable to today's learner and tomorrow's leader. We sought to identify the antecedents of leadership development activity in Millennials. Specifically, we examined the roles of flourishing and religiosity in how college students make sense of the context for leadership development and pursue leadership development activities. In line with broaden-and-build theory (Fredrickson, 1998, 2001), our results suggest that individuals who are flourishing perceive more supportive environments for leadership development and seek out more leadership development activities. Further, we established that perceived climate for leadership development is a more proximal predictor of leadership development activity than flourishing itself. Religiosity is also positively implicated in leadership development activity, but religiosity and flourishing were not related, thereby indirectly supporting the argument that spirituality and religiosity are distinct constructs (Dy-Liacco et al., 2009).

To summarize, our findings suggest that flourishing and religiosity both impact leadership development, with flourishing being mediated by perceived organizational climate, and do not interact at the aggregate level. It warrants mention that in an exploratory analysis, we observed a significant interaction between the psychological well-being subscale of flourishing and religiosity on perceived climate for leadership development. Specifically, the relationship between psychological well-being and climate for leadership development was stronger for more religious participants, suggesting that religiosity and flourishing may be more or less interrelated depending on how the constructs are operationalized. Thus, religiosity may qualify the influence of flourishing on perceived opportunities for leadership development under certain conditions.

Future Research and Implications

Our study is limited by its cross-sectional design and self-reports of leadership development activity. Future research could employ longitudinal designs (e.g. Fredrickson & Joiner, 2002) to examine whether states such as flourishing and more enduring aspects of individuals such as religiosity are implicated in "upward spirals" of leadership development and well-being (Keyes, Hysom, & Lupo, 2000). The generalizability of our findings also warrants consideration as our prevalence rate of flourishing (70%) was considerably higher than that reported elsewhere (e.g. Keyes, 2002). Future research should also expand the criterion space to look at not only extent of engagement in leadership development but also qualitative differences in what leadership means to Millennials and whether there are differences in objective reports of leadership effectiveness as reported by advisors and other figures. We position flourishing and religiosity as potential predictors of long-term leadership success, and thus we need to turn to alternative dependent variables to establish this connection and to understand how Millennials derive meaning from their leadership development experiences. Furthermore, we need to incorporate spirituality in order to parse the effects of spirituality and religiosity on leadership development. Moving beyond self-administered questionnaires and turning to qualitative research approaches will further these goals and enhance our understanding of the process and the specific circumstances that facilitate leadership develop in Millennials (e.g. Bryman, 2004).

Our results carry implications for leadership education for higher education and management practitioners, offering a glimpse into the phenomenon of leadership development within the college student experience. Whereas most literature on leadership development has been presented from a business or manager perspective, it is important to examine existing leadership theories relative to the Millennials as this group of emerging leaders think, feel, act and interact differently than their predecessors (e.g. Twenge et al., 2012).

Our findings suggest that flourishing as a positive state of well-being impacts a person's ability to see the organizational climate as being receptive and supportive. With both of these factors in place, students were more willing to engage in leadership development activities. On the other hand, students who were identified as religious also were proactive in leadership development activities but were not impacted as much by their perception of the climate for leadership development. This has direct implications for building leadership skills in the area of diversity competency. As workforce diversity increases, leaders are increasingly required to respond to colleagues, customers and market situations with flexibility, openness to differences, awareness, and sensitivity to ethics (Frusti, Niesen, & Campton, 2003). Thus, our finding that flourishing individuals read

the environment in a more positive manner hints that flourishing is a particularly important state to cultivate.

To this end, educators and managers would benefit from program designs, training and curriculum that help participants expand their flourishing propensity. Suggestions include creating interventions and environments that support experiential education and build inclusivity within the environment. In the classroom, this would include integration of case studies where topics about values, meaning making, civic engagement, authentic and servant leadership styles are utilized to stimulate discussion groups, role playing exercises, and self-reflection exercises. In essence, these programs could provide a viable and intentional leadership development climate focused on building openness, sensitivity, and flexibility among its participants. Managers can provide on-boarding, mentoring, and early career development opportunities to further enhance these development areas once Millennials join the workforce. Our results provide a basis from which educators and managers can work when establishing leadership development curricula focusing on proactive engagement and experiential education versus exclusively theory-based or transactional knowledge transfer. Additional interventions include a focus on discerning the leadership calling early among students and implementing strategies to build diversity competencies; integrating self-reflection exercises and story-telling pedagogy to stimulate exploration of meaning; and introducing emerging leadership theories with meaning making at their base such as authentic and servant leadership.

The ultimate goal of leadership development is to shape wise leaders who are apt to do the "right thing". Through an Aristotelian lens, wisdom can be regarded as the underlying strength—the "master virtue"—without which other strengths could not be harnessed (Schwartz & Sharpe, 2006). Thus, practical wisdom is about knowing what to aim at, and aiming at the right thing. We maintain that there is deep value in understanding the factors that precipitate engagement in and authentic leadership development (Avolio & Gardner, 2005). Altogether, we argue that it is critical to begin to understand how the "me" focus that is supposedly characteristic of Millennials translates into the "we" focus that is a key component of contemporary leadership theories. Our results suggest that assessing Millennials' flourishing and religiosity helps us understand where future managers are on their path to leadership effectiveness and, more essentially, to wisdom.

Acknowledgments

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Role of Meditative Foundation Entrepreneurial Leadership and New Venture Success

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The inability of CEOs and founders to be effective leaders has been one of the chief reasons identified for nearly 80% of new venture firms' failures within the first five years of being established. Entrepreneurial leadership has thus begun to garner increased attention as a result of the recognition that entrepreneurs cannot successfully develop new ventures without displaying effective leadership behaviors. While current leadership theories applied to entrepreneurial settings prescribe changing from transformational to transactional as per the environmental demands, a more foundational theory of entrepreneurial leadership that can be consistently implemented through all the phases of new venture creation and management is currently lacking. In order to provide a more consistent leadership style, based on the theory of meditative foundation, our paper proposes a spiritual entrepreneurial leadership model that can support new venture success by increasing founders' and CEOs' ability to be effective leaders in varying scenarios.

Key words: Meditative foundation; Entrepreneurial leadership; New venture success

INTRODUCTION

The high failure rate among new ventures has driven several research efforts aimed at understanding the dynamics of start-ups leading to their success or failure (LeBrasseur & Zinger, 2005). To address the failure rates, research studies range from macro-level factors like strategic networks (Stuart & Sorenson, 2007; Davidson & Hong, 2003) and industry, size and environmental factors (Song, Podoynitsyna, Van Der Bij & Halman, 2008; Smith & Gannon, 1987) to micro-level factors that include the entrepreneur's traits and background (Diochon, Menzies & Gasse, 2005); prior knowledge (Shane, 2008); creativity (Hill, 1995); cognitive factors like perception, intention, alertness (Mitchell et al., 2007; Karp, 2006; Dallenbacca, 2002; Bird, 1992) and more recently, emotions, feelings, moods, affect and passion (Foo, 2011; Cardon, Wincent, Singh & Drnovsek, 2009; Foo, Uy & Baron, 2009; Baron, 2008; Karp, 2006; Cardon et al., 2005). While each of the above studies observed significant impacts of the respective factors on the success and failure of a new venture, research has also identified the four most significant factors that contribute to start-up failures to be: (1) management incompetence/inefficiency (Thornhill & Amit, 2003; Peacock 1985; McMahon et al., 1993), (2) poor financial control, (3) improper inventory control, and (4) incorrect pricing (Zimmerer & Scarborough, 2002).

Studies that examined management competency found that higher levels of management capability, particularly in the marketing area, are indeed associated with early stage survival (LeBrasseur & Zinger, 2005). More specifically, efforts to bolster the operation in the areas of pricing, customer service, and new service/product offerings (components of the marketing factor) appear to enhance the prospects for survival in the early stages. LeBrasseur and Zinger (2005) state that the research findings imply that there is a premium associated with the entrepreneur being able to "get over the brick wall" of intuitive decision-making and resistance to more professional management practices (Montoya, Omura & Calantone, 1993). Thus it is

suggested that entrepreneurial ability itself is a "unique scarce resource" that can have a constraining impact (Oi, 1983) on the outcome of a new venture. LeBrasseur and Zinger (2005) further suggest that it is only when entrepreneurs become aware of their managerial deficiencies that they can they seek practical solutions. Other small business researchers (Dyer & Ross, 2004) recommend that in order to overcome managerial inefficiencies, in addition to having dialogues with mentors and coaches, and formalizing their business planning processes with computer programs, one should particularly encourage more awareness, self-reflection and self-examination. More specifically, an entrepreneurial leader is required to show continuous initiative and action, to effect *meaningful* change in a timely manner with the capacity to adapt and enhance performance to ensure long-term survival of a new venture (Prieto, 2010).

The few empirical studies in entrepreneurial leadership, however, suggest merely changing from transformational to transactional styles of leadership as per the environmental needs of the new venture (Yildrim & Saygin, 2011; Ensley, Pearce & Hmeileski, 2006). A more recent stream of entrepreneurial leadership research (Kauanui et al., 2008; Chu, 2007; Jackson & Konz, 2006; Kauanui, Thomas & Waters, 2005) has nevertheless brought to the forefront the importance of mindfulness and spiritual leadership as a means to providing a consistent framework of entrepreneurial leadership that can be implemented at all stages of a new venture's creation and management. Our paper focuses on this key aspect of creating a level of awareness, as a means to more effective leadership among entrepreneurs. This can lead to new venture success by reducing owners' inefficiencies and increasing their capabilities, when other factors like poor financial control, improper inventory control and incorrect pricing can be controlled by more professional management practices.

While several theories on spiritual leadership have been founded on Western or Eastern philosophies and religions or meditative techniques like spiritual capitalism (Chu, 2007); Rinzai Zen meditation (Bodhi Dharma from the 5th Century) or transcendental meditation (Maharishi Mahesh Yogi, 1967, 1994), our paper is based on the principles of meditative foundation described by Osho (1980) for two reasons. The first is that compared to most other meditative techniques, the Osho school of thought refers to a non-thinking silence that directly drives one to a state of knowing rather than thinking, chanting or breathing. Secondly, since creativity forms the crux of entrepreneurial thinking (Hills, 1995) we adopt meditative foundation as the basis of our model due to its specific applicability to creative people (Osho, 1980), as described further in the next section.

As we proceed, we provide a review of entrepreneurial leadership, spiritual leadership and based on earlier case study research findings and an interview case study of a local entrepreneur, propose a spiritual model of entrepreneurial leadership and new venture success. We believe that this model will provide the foundational needs of a consistently implementable leadership style during all phases of new venture creation and development.

REVIEW OF LITERATURE

Current Entrepreneurial Leadership Models

Entrepreneurial leadership is defined as leadership that creates a vision based on which the leader will assemble and mobilize a "supporting cast" of participants who become committed by the vision to discover and exploit the idea to create strategic value (Gupta, McMillan & Surie, 2004). From the onset of a new venture, founders are indeed required to exhibit leadership in order for their businesses to take form (Ensley et al., 2006). Leadership has thus begun to garner increased attention in entrepreneurship research as a result of the recognition of the fact that entrepreneurs cannot successfully develop new ventures without displaying effective leadership behavior (Bryant, 2004; Cogliser & Brigham, 2004).

Among the leadership models, transformational style is applicable when the entrepreneur engages in communicating long-term vision, inspiration, deeper meaning (Conger, 1989), entrepreneurial endeavors (Burns, 1978), as well as initiations critical to the growth of a new firm (Baglia & Hunt, 1988). The emphasis on transactional style, on the other hand, is applied when the entrepreneur is required to address rational needs in the early life of a start-up, such as coordination by setting performance expectations and clarification of reward contingencies in order to leverage performance of individual behavior to achieve new venture objectives (Ensley et al., 2006). Further, new venture team members who have less experience and task maturity with startups need more directive leadership styles from their leader (Papalexandris & Galanaki, 2009). There is also, however, a third stream of research that emphasizes the importance of pro-activeness,

innovativeness and risk-taking dimensions of an entrepreneur's leadership style (Venkatraman & Van de Ven, 1998; Morris, Schindehutte & Laforge, 2004). These dimensions are shown to enable the entrepreneur to search for, and create more meaningful solutions to individual and operational problems and needs (Darling, Keeffe and Ross, 2007). These dimensions also ensure a willingness to commit resources to opportunities and helping make events happen through appropriate means, thereby enabling and motivating his or her team members to be actively and enthusiastically involved in the successful achievement of the firm's vision (Darling et al., 2007).

The Gap in Current Entrepreneurship Leadership Theories

The practice of entrepreneurial leadership focuses on addressing the need to break new ground, go beyond the known, and help to create the future (Darling, Keeffe & Ross, 2007). However, what makes an entrepreneurial leader truly successful is his/her ability to deal with opportunities in a dynamic and constantly changing environment and therefore entrepreneurial leadership theories cannot afford to only focus on an entrepreneur's intelligence, education, lifestyle or background (Darling, Keeffe & Ross, 2007). Empirical studies have shown a positive relationship between transformational and entrepreneurial leadership (Gupta, McMillan & Surie, 2004), but their effects have also been observed to be complex and context-based (Ensley et al., 2006). These studies, however, do not take the importance of self-awareness into consideration and yet require the entrepreneur to be aware of when to be a transformational or transactional leader during the venture creation process, thus resulting in a gap for a more foundational entrepreneurial leadership model that can be applied across the life cycle of a new venture. This gap, nevertheless, has resulted in a more recent stream of research which explores the spiritual side of entrepreneurial leadership (Kauanui et al., 2008; Chu, 2007; Jackson & Konz, 2006; Kauanui, Thomas & Waters, 2005).

In the next section, we describe this new stream of spiritual leadership and introduce how the principles of meditative foundation add greater depth to this line of study.

Spiritual Leadership and Entrepreneurship

Spirituality has been defined as transformational, moral, and ethical, encompassing integrity, honesty, goodness, knowing, wholeness, congruency, interconnectedness and teamwork (Dent, Higgins & Wharf, 2005). Extant literature indicates that *spiritual leadership theory* (SLT) incorporates motivation-based theories of leadership as well as religious, ethics and values-based approaches to leadership, which includes values, attitudes and behaviors, to intrinsically motivate self and others, so that they have a sense of spiritual survival through calling (Fry, 2003). Motivation in the form of intent to start a business has also been found to be a critical driving force for opportunity evaluation and development among entrepreneurs (Ciavarella et al., 2004; Krueger, Reilley & Carsrud, 2000; Ford, 1996; Bird, 1992).

Founded on both Western and Eastern philosophies, we observe that these motivation-based theories not only include Transactional and Transformational, but also extend to Path-Goal, Charismatic, and Intrinsic Motivation. Related to SLT, Fry (2003) proposed that spiritual leadership is necessary for the transformation to occur with continued success of a learning organization, one in which expanded patterns of thinking are nurtured and people are empowered to achieve a clearly articulated organizational vision. Moreover, it must primarily motivate workers intrinsically through vision, hope and altruistic love, task involvement and goal identification. Moxley (2000) identified a call for more holistic leadership, integrating the four fundamental areas of human existence: the body (physical), the mind (logical/rational thought), the heart (emotions, feelings) and the spirit.

Spiritual leadership studies have shown that while many leaders view spirituality to be tied to religion or epiphanies they experience in life, the most predominant view is its relation to individual development leading to greater productivity and profitability (Dent, Higgins & Wharf, 2005). Spirituality and its relationship to workplace leadership is based on the premise that, as development occurs, there is a transcending of worldviews and a shift to higher levels of internal locus of control (Sanders, Hopkins & Geroy, 2003). Also, that human growth is achieved through the interplay of individual, community and environment and that at higher stages of development, leaders deepen their intuition and inner knowing through a shared consciousness with a higher power or transcendent (Dent et al., 2005).

The importance of the spiritual leadership model to entrepreneurs lies in the observation that leaders who bring their spirituality to work transform their organizations from merely mission-driven activities into places where individual and collective spirituality are encouraged, and spiritual development is integrated into the

day-to-day work life (Konz & Ryan, 1999). Interviews with CEOs and other high-ranking executives indicate that many decisions at the highest levels of all kinds of organizations are made on the basis of prayer, and that leaders of significant stature and influence care deeply about the spiritual side of their leadership roles (Harvey, 2001).

Specific to the case of entrepreneurs, spirituality is proposed as a means of increasing the connection with oneself, others and/or an ultimate reality and a need to direct and motivate self and/or others to develop an organizational culture founded on a sense of shared community (Fernando, 2008). Fernando found that the impact of this spiritual connection on the entrepreneur's approaches to leadership and consequently on the followers and organizational culture was significant. Another important study by Chu (2007) found that by juxtaposing personal spirituality and marketplace dynamics, entrepreneurs could create spiritual capital by identifying and valuing spiritual assets, mitigating inhibitors to flow and therefore harnessing an inner guidance to appropriately pursue material abundance critical for the successful financial management of the new venture.

However, for personal transformations to occur, it is suggested that leaders need to develop or enhance their spirituality through activities such as meditation, reflection, therapy (Tosey & Robinson, 2002) and reflective thinking (Duignan & Bhindi, 1997; Khanna & Srinivas, 2000; Moberg & Calkins, 2001). Studies emphasize that for leaders to lead with authenticity and integrity they must reflect on their lives to discover and understand their purposes (Korac-Kakabadse & Korac-Kakabadse, 1997). The inner guidance from contemplation, prayer and meditation have also been hypothesized to directly impact a leader's values, attitudes, vision and therefore behaviour, which in turn results in indirectly increasing organizational profits (Kriger & Seng, 2005). Further, meditation can increase job satisfaction and productivity and can help with ''positivity'' training, boost one's mood and decrease anxiety, resulting in effective decision-making, judgment, and planning (Chen, Yang & Li, 2011), all of which are critical to the intuitive decision-making needs of an entrepreneur.

A SPIRITUAL ENTREPRENEURIAL LEADERSHIP MODEL

Our review of entrepreneurial leadership needs directs us to the importance of self-reflection and meditation owing to the enormity of information processing required in risky, uncertain and dynamic organizational settings that require instantaneous decision-making and creativity to continuously recognize, evaluate and develop opportunities. The spiritual leadership models also highlight the importance of meditation and reflection but a consensus is yet to be reached with respect to the manner in which this state of awareness can be attained. Of the meditation and relaxation techniques currently available, Maharishi's Transcendental Meditation (TM) program has been most widely studied (Wallace, 1993) and it involves the effortless but systematic refinement of the thought processes. Baer Smith and Allen (2004) found that the by-products of the experience of transcendental consciousness during TM practice were serving, describing, acting-with-awareness, and accepting-without-judgment. While this is useful for entrepreneurs in terms of being open to change and managing their employees' rational needs, a deeper level of knowing through mindfulness that allows a state of continuous opportunity recognition and intuitive decision-making has been empirically shown to be non-existent (specifically, no impact on prefrontal alpha left-lateralized asymmetry which controls mindfulness) through the practice of TM (Travis & Arenander, 2004). TM has also been described to be a mere process of chanting that doesn't necessarily promote a transcended state which is critical to a deeper level of knowing (Osho, 1980).

Another meditation technique is the one proposed by the Zen School of thought. While the Rinzai and Soto Zen techniques do indeed establish a connection with deeper processes, they still suggest posing a question that cannot be answered by thought or knowledge which takes a great amount of realization to become enlightened (Bodhi Dharma from the 5th Century).

The Osho school of thought (1980), on the other hand, introduces the need for a meditative foundation which is described to be a process of non-thinking and silence. This silence allows the individual to reach a more conscious state of being. However, while it is in direct conflict with ambition, a characteristic often associated with businessmen, creative persons (as entrepreneurs are often characterized to be), can more easily get into meditation and go deeper into the process of self-reflection (Osho, 1980). This makes the meditative foundation model most relevant to entrepreneurs, who are constantly required to be creative in recognizing and developing business opportunities.

The key principles of meditative foundation include:

- Non-thinking
- Silence
- Becoming a witness to all that one does
- Not focusing on the object but on what is happening
- And finally, not making it about individualism but becoming an individual with arduous discipline through perseverance, work and watchfulness.

Meditative foundation focuses on real knowing which comes through meditation, awareness, consciousness, mindfulness, watchfulness and witnessing. Here meditation is not escaping from life but rather, escaping into life that encourages growth of one's total living. The non-thinking and silence principles, speak to the idea that the mind, as it exists, is not meditative. This is because we are invariably biased by our linguistic and intellectual thinking and interpretations of how life should be. Our biases lead us to constantly evaluate everything with reference to objects and people when we use our mind, hence also the little use of other meditation techniques offered by TM and Zen, which focus more on creating self-awareness through chanting or reflection by answering questions.

The meditative foundation process will be particularly effective for entrepreneurs, since it leads the individual to become *aware of gaps* in a situation, which is realized through non-verbalizing and silence of the mind. The more aware one becomes through meditative foundations of reflection the slower the mind becomes. When one becomes watchful and aware of the mind, the gaps between thoughts widen and the individual begins to see them. These gaps are described to be just like a gestalt picture. Through the practice of meditative foundation, an individual then becomes conscious of the gap in silence, and therefore becomes one with it, while remaining the watchful knower or observer. This allows one to step back from the situation and view it objectively enough to allow their creative talents to surface. This in turn clears the individual's thinking as well as leading to admitting failures but having the awareness of a reference point to not commit the same failures again (Osho, 1980).

We thus propose the spiritual entrepreneurial leadership model (see Figure 1) founded on Osho's (1980) meditative principles, which will allow entrepreneurs to sustain their leadership in an effective manner, and provide them with a critical source of inner-strength for leader-member interactions. This can lead to *knowledge* through clarity of thought and action that will result in greater self-actualization among both leaders and team members in small businesses due to alignment of individuals' and firm's goals.
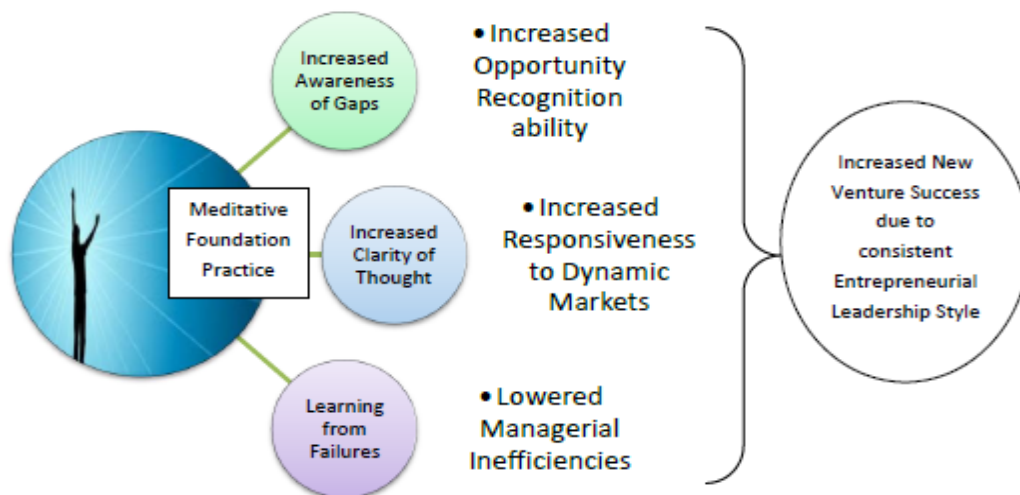

Figure 1: Role of Meditative Foundation in Entrepreneurial Leadership and New Venture Success

Interview Case Study of Entrepreneurial Leader

To understand the general patterns of leadership style that is effective among entrepreneurs, we conducted a detailed interview with a local entrepreneur, who has been the CEO of a bio-tech company, which had been

successfully managed for 15 years by him, and has recently been acquired by a large firm for billions of dollars. The entrepreneur leader was asked four main questions:

1) What were your main responsibilities as the CEO?
2) Describe your leadership management style.
3) What does being a leader mean to you?
4) Describe specific traits that contributed to your success as a leader.

Responses were as follows:

Answer 1: Responsibilities included: responsiveness to shareholders, and communication; strategic planning and overseeing tactical day-to-day activities but primarily delegating tactical needs to senior management.

Answer 2: To delegate to the senior management team – who had the expertise and knowledge and ensured they were given clearly defined short/intermediate/long term goals, each VP had a strategy and was goal-oriented. Shared vision, goals and understanding with all employees. Routinely communicated to all members, a clear mission and set of goals. Established documentation of processes, contribution needed by each employee to the goals and shared across the departments. Encouraged team-based work which matched individual goals. Ensured that, up and down and laterally all was interactive, long-term goal was clear, annual contribution goals aligned with senior management and board's goals.

Answer 3: Focus on education, experience and reputation and make sure you hold yourself to high standards. Allow others to succeed and grow, all with an awareness of inter-dependence.

Answer 4: Strong capability to communicate vision. Being able to recognize superior knowledge – spotting talent, size up people and capability, competency, what do they believe in and why, and instil courage of conviction. Focused on solving problems and removing conflicts for employees while petty stuff was not given much attention. Helped translate needs to objectives and goals, helped them to feel good about accomplishing. Need to figure out really what is important that could conceivably matter also what doesn't matter and helped clarify what mattered. Could connect more with the needs due to less cluttering of knowledge to come up with solutions. Open to change, intrigued by new ideas. Rigid about process and goals and objectives. Created values for shareholders, Stated to have high self-esteem, be self-driven, self-reliant, among which identified being trustworthy and consistent, as the most critical component that contributed to leadership success. Additionally, stated that constant self-awareness of limitations and capabilities helped him succeed.

Based on the model and the interview case study, we observe that among critical managerial needs and a simultaneous need to intuitively understand, be responsive and communicate the needs of the organization and align its goals with those of his employees, the most critical component identified by the entrepreneur was being consistent in his leadership style. Further, self-awareness of his capabilities and traits seemed to contribute to his success. While this is only a single sample, it provides a potential roadmap of patterns of entrepreneurial leadership styles that can be successful. We thus put forward four propositions.

The crux of meditative foundation is becoming aware of gaps, which also forms the basis of the entrepreneurial opportunity recognition process (Venkataraman, 1997).

Proposition 1a: Entrepreneurs who engage in developing a meditative foundation will become more aware of gaps, and will therefore exhibit an increased ability to recognize opportunities.

Chu (2007) shows that a greater clarity of thought through spiritual meditation results in an increased ability among entrepreneurs to be highly responsive to appropriate market resources in dynamic environments.

Proposition 1b: Entrepreneurs who engage in developing a meditative foundation will experience increased clarity of thought and therefore exhibit an increased ability to be responsive to dynamic markets.

Most importantly, becoming aware of and therefore learning from one's mistakes ensures increased managerial capabilities among entrepreneurs, which has been found to be critical to new venture survival and success (LeBrasseur and Zinger, 2005; Dyer and Ross, 2004).

Proposition 1c: Entrepreneurs who engage in developing a meditative foundation will experience an increased openness to admitting their failures and will learn not to repeat the same mistakes and therefore exhibit a decreased level of managerial inefficiency.

Together, as described by entrepreneurship researchers (Mitchell et al., 2007; Karp, 2006; Dallenbacca, 2002;

Bird, 1992) increased cognitive abilities and decreased managerial inefficiencies (Dyer and Ross, 2004) will indeed result in increased new venture success. We additionally propose that this success is directly related to the availability of a consistent entrepreneurial leadership style, thus our final proposition states that:

Proposition 2: Entrepreneurs with increased ability to recognize opportunities, increased responsiveness and decreased managerial inefficiencies will exhibit a more consistent entrepreneurial leadership style leading to a greater probability of new venture success.

CONCLUSION

Entrepreneurial leadership has received significant attention due to the unique position of influence that founder CEOs occupy serving as the locus of control and decision-making (Begley & Boyd, 1987) in a new venture firm. The current theories in entrepreneurial leadership prescribe switching between transformational, directive or transactional styles of leadership based on the needs of the environment (Ensley et al., 2006). But without emphasizing the importance of awareness and reflective thinking, the researchers automatically assume that entrepreneurs will be self-aware and know when to switch their leadership styles based on need. This excessive focus by entrepreneurial leadership theories on intellectual pursuits alone has been unable to account for the high rate of start-up failures. By exploring a spiritual leadership perspective anchored in meditative foundation, and applying it to the context of new venture firm creation, development and management, we describe the spiritual perspective that provides a consistent foundational leadership style to entrepreneurs.

We also explain, with a description of meditative foundation principles, how the spiritual entrepreneurial leadership style can enhance creativity and clarity of thought among entrepreneurs and provide them a greater probability of success. While our research builds on existing streams of entrepreneurial studies which have introduced the concept of spiritual leadership, by emphasizing the need for following a non-thinking and silent meditative form that directly promotes entrepreneurial thinking we provide a potential model of consistently implementable entrepreneurial leadership style across the life cycle of a new venture.

We intend to test the model empirically through a pre/post simulated test that will include a series of non-thinking and silent moments during the simulation to measure increased entrepreneurial thinking patterns. The model can first be tested among students in Entrepreneurship courses and then compare them with existing small business leaders. Our initial model is directed at developing a consistent entrepreneurial leadership style; however, subsequently the model can also be tested across the board within small businesses, at different units of analysis, namely, the entrepreneurial team and the organization as a whole. The main contribution of this paper is the direct acknowledgement of the gap in empirically testable models of entrepreneurial leadership leading to new venture success by moderating the impact of previously identified factors like opportunity recognition abilities and managerial inefficiencies, through the introduction of non-thinking and silent meditative principles. This model is critical to both the academic and practitioner groups. In academia, courses can be designed to include reflective thinking sessions that will enable greater entrepreneurial leadership skill development among students. Among practitioners, this is not only a teachable model, but ensures greater and consistent probability of their firm's success.

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Developing the consciousness of leaders

An interview with Richard Barrett

Richard Barrett is the founder and chairman of the Barrett Values Centre and the author of several books on values-based leadership and organisational culture. His latest book is *The New Leadership Paradigm*. The book also integrates with an online learning system that is available (www.newleadershipparadigm.com) He visited Sydney in 2011 and Glenn Martin interviewed him.

THE WORD "SPIRITUALITY"

Glenn: There is an ongoing debate about what language is appropriate to use when seeking to engage the interest of business leaders in consciousness. What are your thoughts about spirituality in the workplace?

Richard: In the business world, the word "spirituality" often meets with resistance. For many managers, it denotes something that doesn't have much to do with business, even though it refers to qualities that are very supportive of good business practices. My experience has been that the word "consciousness" is much more palatable. My second book was titled *Liberating the Corporate Soul* and even though I use the word *soul,* this book has been translated into many languages and continues to sell very well.

If you want to get business leaders interested in consciousness, you need to talk their language and address their daily concerns. The seven levels of consciousness model does just that—it presents a way of looking at business that people not only recognise but feel is appropriate to their concerns. In reality, the seven levels of consciousness model encompasses the physical, emotional, mental and spiritual.

THE MODEL OF SEVEN LEVELS OF CONSCIOUSNESS

Glenn: Your model is based on the idea that people display different sets of values, and these can be characterised in seven developmental levels or existential life conditions. What is it about this idea that attracts people in organisations and business?

Richard: The model is very simple to understand; it is couched in business terminology, and it helps people see where their business is from an evolutionary perspective and what they need to do to improve their performance.

The tools that go with the model (Cultural Transformation Tools) compare the values that people have in their personal lives with the values they see in their organisation, and the values that they would like to see in their organisation. This is valuable objective data that business leaders ignore at their own peril. The data shows what is working, what is not working and the degree of dysfunction in the organisation.

IDENTIFYING A HELPFUL SET OF VALUES

Glenn: How do you handle the fact that when you talk about values, people think of an extraordinary range of qualities, from ethics to competency to lifestyle?

Richard: We have been mapping values for more than 14 years now and we have over 3,000 words and phrases in our data base that we can call upon to populate the templates we use in our surveys. We create a customised template of values for every organisation. The list of values includes positive as well as potentially limiting values such as blame, internal competition, ruthlessness, etc. These values create dysfunction in the organisation. The proportion of these types of values compared to positive values is called cultural entropy. We have found that organisations with levels of entropy above 45% tend not to survive because so much energy is going into unproductive activities.

There is a straight line inverse correlation between employee engagement and cultural entropy. High entropy leads to low engagement, and vice versa. There is also a strong relationship between the predominance of positive values and the organisation's income growth.

VALUES ACROSS CULTURES

Glenn: Does this model of values apply across cultures?

Richard: Since the template of values we use is customised for every organisation, differences in culture are automatically taken care of by the choice of words or phrases that respondents can pick from. When we carry out surveys for multinational organisations, we customise the template so that it can apply to the different countries in which the organisation operates.

We have carried out over 3,500 surveys in more than 40 different countries and in over 30 different languages.

Glenn: Does the concept of cultural entropy apply to countries too?

Richard: Yes. We have been mapping the values in nations for several years now. When we mapped the values of Iceland in August 2008, we found a level of cultural entropy of around 54%. When I visited the country in early September, I stated in my public meetings that if Iceland was an organisation it would be going bankrupt about now. Two weeks later that is what happened. Cultural entropy is a very powerful measure of the well being of a nation.

IDENTITY

Glenn: So the concept of identity is part of your model?

Richard: Yes. In my latest book *The New Leadership Paradigm*, I show how the model represents seven levels of identity. It also reflects seven levels of happiness.

I also show how the seven levels of consciousness align with the three universal stages of evolution. These principles apply to atoms, cells and human beings:

- An entity has first to become viable and independent in its framework of existence or it will cease to exist.
- When conditions become more complex and an entity's survival is threatened it bonds with other viable independent entities to form a group structure.
- As conditions become even more complex and difficult, group structures cooperate with each other to form a higher order entity.

I have used this framework together with the seven levels of consciousness model to create a leadership development program that anyone on the planet can use for themselves or to work with their clients (www.newleadershipparadigm.com). There are workbooks and journals that can be downloaded for leading yourself, leading a team, leading an organisation and leading in society. They are currently available in English and Spanish.

THE DESIRE TO DEVELOP CONSCIOUSNESS

Glenn: What is it that makes a person want to grow and develop their consciousness?

Richard: Most people begin the process of personal development when they face a life-challenging situation or when they realise that there must be more to life than consumerism and self-esteem—having a big car, a fancy house and a level of status in society that makes them feel good.

We can help people see these possibilities by doing an Individual Values Assessment, where they look at their personal values, the values they experience in their organisation and the values they would like to see. When we show people their profile, they "get it" immediately. We can also do a feedback assessment where people pick out the values that they see you operating with, and we compare these to the values that you believe you operate with. This forms the basis of a two-hour coaching session.

Both these approaches yield significant insights that can get people started or help them progress on a development path which leads to the evolution of their consciousness.

There is a great book on this: *Firms of Endearment* (Sisodia, Wolfe & Seth). The authors examined firms that have regard to the good of others as well as their own interests. They compared these firms with the average of the S&P 500 and the companies Jim Collins identified in *Good to Great*. The "firms of endearment" outperformed all others because they recognise and care about everyone, not just self. They are operating from full-spectrum consciousness.

To operate like this, leaders first have to get past their own ego needs. There is a stage of transformation

where people see that their best interests are not served through selfishness, but by having regard for the common good. Our best interests are ultimately served by caring for others, by transcending the fears of the ego.

WHY ANOTHER BOOK ON LEADERSHIP?

Glenn: There are thousands of books on leadership. What called you to write *The New Leadership Paradigm*?

Richard: This was not a book I initially wanted to write. There are over 300,000 books on Amazon on leadership. I thought to myself "What more could be said?" But then I realised that when people write a book on leadership, they generally write it from the level of consciousness at which they operate. So the book only tells you about how that person operates. It is highly subjective. For example, Donald Trump has a chapter on revenge in his book. I couldn't find anyone writing from the seven levels perspective, so that is what I decided to do.

LIVING AT THE SEVENTH LEVEL

Glenn: If a person encounters the model and sees its validity, then why don't they immediately try to start living at the seventh level?

Richard: This is not desirable because we need to work effectively at all the levels. Some people can be very strong on the values of the higher levels, but not very good at fulfilling their needs at the basic levels. For example, they have high social ideals, but they can't figure out how to make the money they need to survive. Or they are not good at processes and organising their lives. You have to be full-spectrum to lead a fulfilling life. And, organisations need to be full-spectrum if they are to achieve high performance.

We need to master all the levels. It's not that "higher is better". When organisations and teams map their values, they can see what levels they need to develop. Being "spiritual" does not necessarily pay the bills. There needs to be balance.

THE CONCEPT OF WISDOM

Glenn: The concept of wisdom in management and in business has entered into public discussion recently. What would you say about wisdom?

Richard: I would say this: nobody owns wisdom. It comes through you. As soon as you say you own it, you've lost it. Wisdom comes from not knowing. Everything you think you know blocks you from having new ideas. The more you evolve through the levels of consciousness, the more you can open yourself up to the wisdom of your soul, and the collective unconscious. For me, you reach your ultimate level of performance when you become the servant to your soul. Your soul manifests in a physical body for two reasons: to give your gift (whatever you are passionate about) and to remove fear. As you do the latter, you find that you are more able to do the former.

FURTHER READING

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Book Review
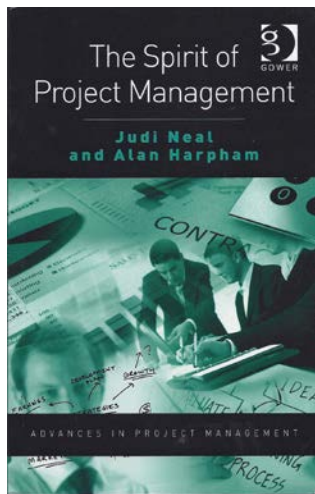
The Spirit of Project Management. Authors: Judi Neal and Alan Harpham, 2012, Gower Publishing, Surrey, England, ISBN 978-1-4094-0959-5

Reviewed by Anne Matheson.

It is unusual for the topic of project management and matters of spirit to be discussed conjointly. However, a subtle and significant shift has been occurring in the management arena in the past decade: the rise and rise of project management. So what has project management or PPPM (P3M or Portfolio, Program and Project Management) got to do with leadership, with management and with spirituality, and why would someone write a book about it?

The rise of project management (PM) has run in parallel with the emergence of global work teams, cross-organisational teams, virtual teams and constant change within organisations. To a large extent these team-based approaches to working are based on management principles that are inherent in the project management world view. For those unfamiliar with the growth and change in PM, Neal and Harpham's book provides a good summary. During the 1990s and 2000s there was a rapid expansion in PM from engineering, mining and IT to "management by projects" (conducting business activities through PM principles) through to encompassing the strategic framework that organisations need to undertake with the Portfolio Management approach.

PM in the 2010s is not about filling out forms; rather, it is about the responsibilities and accountabilities for making work happen, it is about the fundamentals of leadership and management. In his recent paper to the 26th International Project Management Conference, Rolfe reflected on Thomas (2006, cited in Rolfe, 2012, p.2), commenting that PM is really the manifestation of European Enlightenment thinking and that the principles of the "scientific mode of organisational thinking" are what has become "project management" today. The "enlightened" values (equality, individualism, autonomy etc) sit in opposition to the traditional forms of bureaucracy which is seen as inappropriate for modern organisations. Rolfe goes on to say (p.2):

> The fundamental paradox in the conceptualisation of formal project management appears to be that projects are constituted for the purpose of delivering change within a disembodied, disenfranchised and semi-structureless corporate world, whilst at the same time utilizing a paradigm cherished for its predictive capacity.

The "scientific mode of organisational thinking" represented by PM with its focus on delivering "on time, on cost, within specification" is under pressure as much as the organisational type that it is seemingly replacing. Research shows again and again that it is the people component that often leads to failure in projects as much as it does in normal "business as usual" work (Rolfe, 2012; Cicmil, Williams, Thomas & Hodgson, 2006; Cooke-Davies 2002). Hence it is not surprising that there is currently greater emphasis on understanding the people aspects of PM. It is this thrust of "understanding people" that is the main focus of Neal and Harpham's book.

Dr Judi Neal is the Director of the Tyson Center for Faith and Spirituality in the Workplace at the Sam M. Watson College of Business at the University of Arkansas, and one of the co-founders of the Management, Spirituality & Religion Interest Group at the Academy of Management. Alan Harpham is the Chairman of the APM Group (International Accreditor of the UK Cabinet Office Best Management Practice Methodologies) and

has held and currently holds a number of positions within organisations focusing on spirituality in the workplace.

This is a book written for the practitioner – consultants, managers and so on. The book contains an overview of the people-centred and human developmental issues within project management. Neal is an accomplished academic in this area. Although the book is not written for an academic audience, there is a sufficient weight of references and prominent writers to give the academic reader a sense of its depth and authenticity. The experience of Harpham and Neal in dealing with groups is evident in the range of activities on offer, and in their suggestions for personal and group reflections. Harpham's extensive experience as a project manager and working directly with project managers is evident in sample anecdotes throughout the book, which adds to its value as a book for practitioners.

After providing a grounding and context for their understanding of spirituality (which they depict as the evolution of humanity and corporate consciousness, pointing towards something that is greater than self), they discuss topics as varied as values, virtues, wisdom, diversity, respect, freedom, deep listening, creativity and trustworthiness. They go on to discuss the different types of intelligences, personal development, typologies and the different aspects of self. They then present five aspects which constitute a spiritual approach to managing project teams (alignment, spiritual leadership, esprit de corps, communications and creativity). This is followed by a discussion on a range of tools and techniques to assist in understanding within organisations.

Towards the end of the book they cover the issues of sustainability and the future health of the planet, and the wisdom needed to become who we need to be. The final chapter of the book gives a brief outline of the growth and development of PM as a discipline.

For those readers involved in organisational change, human development or coaching, this is a handy book, as it addresses the "traditional organisation" mindset. Similarly it is a revealing read for those who are eager to foster the growth of spiritual intelligence in organisations, relating the concepts to organisational practices.

Neal and Harpham remind us that in ancient times, for example, in Egypt and China, many a successful project manager and their team were killed in order to preserve the burial secrets of Pharaohs and Emperors. History rarely tells us what happened to project managers and their teams when projects failed, although one guesses that outcomes were the same. Today, if a project fails, the project team are not literally burned at the stake, although metaphorically some may feel that has been the case. The authors, and the many like-minded readers of this journal, would like to see that all projects meet their success criteria. The authors propose that it is through attending to the people dimension, to the search for meaning and understanding offered within a spiritual framework that progress can be made to achieve this end.

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Rolfe, B. (2012). "Doing project management ironically" presented at the 26th International Project Management Association World Congress, Greece, 29-31 October 2012.

Availability: through various online bookstores; available as paperback and e-book.

Reviewer: Anne Matheson has been following the codification and standardisation of management practices and the changing nature of work for the last decade. She works in the organisational change area and is a doctoral scholar at Macquarie University, Graduate School of Management, researching Emotions in the Workplace.

Book Review
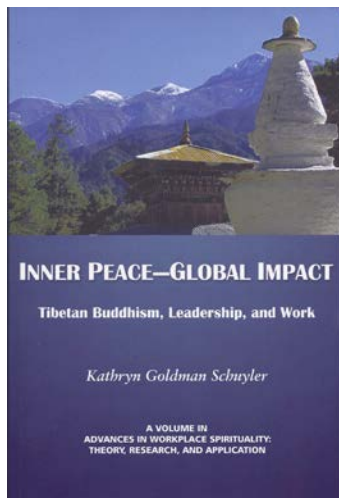
Inner peace – global impact: Tibetan Buddhism, leadership, and work. Editor: Kathryn Goldman Schuyler, 2012, Information Age Publishing, Charlotte, NC. A volume in "Advances in workplace spirituality: theory, research, and application".

Reviewed by Glenn Martin.

This book consists of a collection of 21 essays from an eclectic array of writers on the influence of Tibetan Buddhism in the west, and in particular, its increasing influence on business and leadership thought.

The book is about connections, in numerous ways. Its subject is the connection between the personal state of inner peace and the state of human affairs globally. Second, the book is about both concepts in Tibetan Buddhism and the experience of Tibetan Buddhists coming to the west. Including both these aspects in the book is an illustration of its key premise, that intellectual ideas are connected with personal experience and social context; they cannot be divorced from each other.

The selection of writers also exhibits connection, between writers who are Tibetan Buddhists, western writers who are immersed in Tibetan Buddhism, and prominent western writers on business and leadership (such as Margaret Wheatley and Peter Senge) who can see the shared truths between their own writings and those of Tibetan Buddhism.

As editor and contributor Kathryn Goldman Schuyler says, the ideas of Tibetan Buddhism should not be isolated from the story of how its knowledge and traditions came to the west. The sociology of knowledge in itself has a lot to tell us about the relevance and importance of Tibetan Buddhism to business and leadership. She says that this movement has been a two-sided process. Writers in the west are giving increased attention to the centrality of personal awareness in leadership development, while Tibetan Buddhism, having awareness at its centre, has begun to apply its teachings to the practice of leadership.

The book offers a number of themes from Tibetan Buddhism as important contributions to western ideas about business and leadership. The philosophy maintains that a broader view of life is needed than materialism. It maintains that heart and mind need to be seen as one, not separate from each other. It presents compassion (along with wisdom and ethics) as the foundation for excellent leadership. In terms of practice, it holds that you can only understand who you are through contemplation. In addition, it suggests that the feminine principle is critical to leadership.

In her essays, Schuyler finds common thoughts between Tibetan Buddhism and streams in western writings on leadership, such as Robert Greenleaf's servant leadership. The contribution she finds in the Tibetan wisdom perspective is that it offers reasons for serving others rather than using leadership for personal fame, power or wealth. The challenge the teaching also presents is that we have to learn through experience. The goal is more than grasping intellectual concepts; it is about achieving clarity and awareness, and incorporating the ethical in moment-by-moment living.

While Tibetan Buddhism offers a fresh and challenging perspective to western understandings of leadership, it also faces its own dangers. Sogyal Rinpoche, one of the prominent Tibetan teachers, noted that the popularity of Buddhism could lead to it being promoted as an accessible product which is quick and easy to master, rather than a path that requires patience and discipline.

The essays cover a remarkable range. They include interviews with Tibetan leaders and stories of the development of Tibetan Buddhist organisations in the west. They include interviews with Peter Senge, Margaret Wheatley and Bill George, and a discussion of the Dalai Lama's views by Thupten Jinpa, his translator. The essays also cover key themes in Tibetan Buddhist philosophy. The interconnectedness of everything is one these themes.

Judith Simmer-Brown expounds on the feminine principle in Tibetan Buddhism, exploring Tibetan legends and the lessons that can be drawn from them: "We as leaders do not need to be change agents as much as we need to acknowledge the certainty of change". To relate this to everyday experience within organisations, she takes the concept of mandala and applies it to the practice of dialogue. She is guided by the Tibetan belief in the interdependence of centre and periphery, and the need for a safe container in which helpful dialogue can occur.

Susan Skjei's essay, "Leading with authenticity and presence", illustrates the worlds that this book is seeking to bridge. It tells the story of Chogyam Trungpa Rinposhe, one of the pioneers who brought Tibetan Buddhism to the west, but in doing so it also gives an account of key ideas that are rejuvenating approaches to leadership in the west. She explains how materialism and egotism stand as the biggest obstacles to effective leadership. Effective leaders are authentic, which is to say they are able to look beyond ego and selfishness, face their fears and access deep wisdom to respond appropriately and imaginatively to unprecedented problems.

Bronwen Rees's essay offers insights from a project that introduced Buddhist meditation into organisations. She describes the workings of power from a Foucaultian perspective, and contrasts this with a Buddhist perspective. An action research approach was adopted, and she reports on the mixed success of the project and its evolution into other initiatives. She reflects that their methods offer the potential for transformation of individuals and groups, but one needs to be conscious of the impacts of the dominant power structures and ways of thinking.

As a writer on ethics, I am heartened by the strong linking of meditation with ethics and the practice of compassion, evident through many of the essays in the book. It is unhealthy and unhelpful for ethics and meditation to be treated in isolation from each other.

The book is distinctive in offering a variety of accounts of Tibetan Buddhism as it is being applied in the practice of leadership in organisations. Alongside this, it presents an insight into the sociological aspects of the penetration of Tibetan Buddhism into the west. There are few books (yet) that fill this gap and the book addresses the subject with an exquisite selection of material.

Availability: through various websites; available as hardback, paperback and Kindle e-book.

Reviewer: Glenn Martin, writer on human resource, training and development and ethics, and author of *Human Values and Ethics in the Workplace* and *To the Bush and Back to Business*.

Guidelines for contributors

AUDIENCE FOR THE JOURNAL

The *Journal of Spirituality in Leadership and Management* (JSLM) is a refereed journal devoted to facilitating the emergence of the innate spirituality within individuals and organisations, by connecting people in communities of enquiry, learning and action. We focus our energies on improving leadership and management practices as they apply to organisations, communities and the natural world.

The journal aims to:

- provide balanced and in-depth investigation of leadership and management practices and theories in a variety of contexts
- enhance understanding of spirituality in leadership and management in relation to the wider contexts
- help readers keep abreast of current research
- examine and present research with a view as to how it might be implemented
- provide a forum in which professionals from all settings can exchange and discuss ideas and practices relevant to their work.

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Papers are invited on any topic related to the scholarly advancement of spirituality, leadership and management. Acceptance of papers and case studies will be based on whether they:

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- have not been published elsewhere

- have been submitted in the correct format.

Articles on any topic related to the scholarly advancement of spirituality, leadership and management. Examples of topics in these areas include:

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- spirituality and leadership education in schools and tertiary education institutions
- gender and political issues in the workplace
- environmental perspectives
- research studies, design and/or methodology
- corporate programs
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The journal is supportive of ideas and experientially based techniques that might be employed by readers to assist them in the development of ethics and spirituality in leadership and management in a given context.

Note that it is helpful to be familiar with past and current 'conversations' or 'threads' that have been published in previous editions of the journal. This will help you to place your work within a context and make your contribution more relevant to readers.

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All papers require an abstract of no more than 200 words, and should include 4-5 key words/short phrases. For papers submitted for academic review, no mention of authors' names should be made in the body of the paper, except where appropriate in citations and references.

A separate cover page which contains the author's name, address, phone, fax and e-mail contacts should be included with the submission. The author to whom correspondence is to be sent should be clearly identified. A biographical statement, "About the Author", of no more than 100 words, is to accompany the manuscript, detailing the author's current position or professional affiliation and research interests.

The title should be short (12 words maximum), informative and contain the major keywords.

Manuscripts should be in English and presented with 1.5 line spacing throughout and with body type of 12 point Times New Roman font or similar, with wide margins, and presented in the following order: title page, abstract and keywords, text, acknowledgements, references, tables, figure legends and figures. Pages should be numbered consecutively. The text is to be separate from tables and figures; tables should be separate from figures if they have been created in different programs.

Tables and figures: Tables and figures should be numbered consecutively in separate sequences. Each figure/table should have a self-explanatory title; desired location of each figure/table should be noted in the text. Numbering of tables and figures should be in Arabic numerals (e.g., 1,2, 3) and be consistently cited between text and legend. All line diagrams and photographs are termed "Figures".

Headings: Should be typed in all-capitals. Sub-headings should be typed in sentence case in bold. Headings should not be numbered.

Footnotes are not encouraged. Appropriate information should be included in the text directly. However, if an author is keen to cite footnotes, they should be numbered, with the footnotes provided on the same page as the citation, typed in a smaller font than that used in the body of the paper.

Spelling should follow Australian conventions and must be consistent throughout the manuscript. The journal follows the conventions of the Australian *Style Manual*, 6th edition (John Wiley & Sons, 2002).

REFERENCES

References should be presented in accordance with the requirements of the Publication Manual of the American Psychological Association, 6th edition. Examples are given below.

References within the text should cite the author and date, e.g. (Tacey, 2000), and be collated into a reference list at the end of the article. Entries in the list of references should be alphabetised by the last name of the (first) author, or, if no author is indicated, by the first main word in the title. If several works by the same authors are cited, they should be listed in order of publication, the earliest first, with publications from the same year differ-entiated by designating them '1999a' and '1999b', and so on.

Multiple citations in the text should be given chronologically rather than alphabetically, e.g. Jones, 1999; Brown 2000; Lyons, 2006. If a work has two authors, cite both names in the text

throughout, e.g. Wilson & Jones (1997). In the case of references where there are three or more authors, use the format "Brown et al." (i.e. mention first author only) throughout the text, **but,** details of all authors must be provided in the reference list.

Individual entries should be set out as per the following examples:

Books

Argyris, C. & Schön, D.A. (1978). *Organisational Learning: A theory of action perspective*. London: Addison-Wesley.

Journal articles

Boyle, E. (2002). A critical appraisal of the performance of Royal Dutch Shell as a learning organisation in the 1990s. *The Learning Organisation*, *9*(1), 6-18.

Chapter in an edited book

Gustavsson, B. (1995). Consciousness and experience: implications for organizations and management. In S. K. Chakraborty (Ed.), *Human Values for Managers* (pp. 213-226). Allahabad: Wheeler Publishing.

Papers presented at conferences

Gibbons, P. (2000). Spirituality at work: Definitions, measures, assumptions, and validity claims. Paper presented at the Academy of Management Meeting, Toronto, 4-9 August.

TYPES OF PAPERS

Articles should range from 5,000–8,000 words in length, including references, tables and appendices. Manuscripts which exceed the word limit will not be reviewed as they would not be considered publishable without revision. Artwork such as diagrams is welcome as long as the items are of suitable quality for reproduction in electronic format.

Articles on practice (max. 5,000 words) are practitioner-oriented, and material may be presented in a variety of formats, e.g. case studies, commentaries, interviews etc. Material relating to workshops presented at Spirituality, Leadership and Management Conferences, for example, would be appropriate.

Books for review are welcome. Books need to align with the journal's themes. Book reviews are organised by the editor. Please send books for review to address below.

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