Spiritual values and practices related to leadership effectiveness

Laura Reave

University of Western Ontario, Canada

Abstract

This review of over 150 studies shows that there is a clear consistency between spiritual values and practices and effective leadership. Values that have long been considered spiritual ideals, such as integrity, honesty, and humility, have been demonstrated to have an effect on leadership success. Similarly, practices traditionally associated with spirituality as demonstrated in daily life have also been shown to be connected to leadership effectiveness. All of the following practices have been emphasized in many spiritual teachings, and they have also been found to be crucial leadership skills: showing respect for others, demonstrating fair treatment, expressing caring and concern, listening responsively, recognizing the contributions of others, and engaging in reflective practice.
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1. Introduction

What does spirituality have to do with leadership effectiveness? For many years, these fields have been worlds apart: one, an esoteric realm of intangible ideas and emotions; the other, a practical area of scientific inquiry. There has also been considerable antagonism between the two fields. In an article entitled "How the church has failed business," Nash (2001) describes "the culture of mutual stereotyping" that she discovered in over 100 interviews with clergy and business leaders (p. 26). Nash found that clergy expressed a vague but deep hostility toward capitalism and the modern corporation, characterized by suspicion of selfishness and greed and disgust with their "unappealing but necessary function." For their part, business leaders felt that clergy were out of touch and unrealistic.

However, a large and growing body of evidence accumulated from studies of effective leadership shows that these fields are much closer than has been previously thought, and there is even considerable overlap. This review of over 150 studies shows that there is a clear consistency between the values (in the sense of established ideals) and practices emphasized in many different spiritual teachings, and the values and practices of leaders who are able to motivate followers, create a positive ethical climate, inspire trust, promote positive work relationships, and achieve organizational goals. These spiritual values and practices also allow leaders to achieve organizational goals such as increased productivity, lowered rates of turnover, greater sustainability, and improved employee health.

1.1. Spirituality versus religion

First, what is spirituality, and how does it differ from religion? Some researchers (Scott, 1997; Zinnbauer, 1997) have found an incredible diversity of definitions among hundreds of study participants, but the main conclusion of one recent meta-analysis has been that "religion was predominantly associated with formal/organizational religion, while spirituality was more often associated with closeness with God and feelings of interconnectedness with the world and living things" (Zinnbauer, Pargament, & Scott, 1999). Another keyword analysis of the use of the two terms in the last 30 years of nursing literature found that religiousness was defined as "a system of organized beliefs and worship which a person practices," and spirituality was defined as "a personal life principle which animates a transcendent quality of relationship to God" (Enblem, 1992, p. 45). Religion focuses more upon the specific group and the organization, while spirituality is more generic, and may even encompass more than one religious approach.

Researchers are careful to distinguish between the two terms, but many individuals feel that the concepts overlap. One study of 305 individuals from various professional and religious backgrounds found that 74% identified themselves as both spiritual and religious (Zinnbauer et al., 1997). The distinction is important for the study of spirituality in the workplace and in leadership, however, because of the dangers of proselytizing and invasion of privacy.

Several scholars have also expressed suspicion about the spirituality in the workplace movement, arguing that it can be used as a way to manipulate and exploit workers to fulfill the selfish or materialistic objectives of some business owners (Cavanagh & Bandsuch, 2002; Nadesan, 1999). It is true that several lawsuits have been filed against corporations for violating worker freedom of religion by requiring individuals to attend conferences such as "New Age Thinking to Increase Dealership Profitability" (Rupert, 1992). However, leaders who employ motivational techniques merely as systems of control to achieve selfish objectives do not pass the ethical requirements of leadership suggested by Bass & Steidlmeir (1999): moral character of the leaders, ethical legitimacy of the values, and ethical processes and actions.

1.2. Spirituality in leadership

Spirituality in the workplace can exist without proselytizing or pressuring individuals, however. In the case of effective leadership, we shall find that spirituality expresses itself not so much in words or preaching, but in the embodiment of spiritual values such as integrity, and in the demonstration of spiritual behavior such as expressing caring and concern. Giacalone & Jurkiewicz (2004) define workplace spirituality as "a framework of organizational values evidenced in the culture that promotes

employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy" (p. 13). Many leadership theories emphasize the need for the leader to articulate an inspiring vision, but what is important is not so much words but rather actions: the level of ethics demonstrated, the respect and compassion shown to others.

We should also define what is meant by the term "effective leadership." Leadership effectiveness has been measured in many ways: by subjective evaluations from followers, peers, and superiors; by effect on followers; or by achievement of organizational goals such as profit and productivity. A holistic view of leadership looks at both the leader's effect on followers and achievement of goals, since each perspective provides just one piece of the puzzle. This meta-analysis of leadership research extracts the spiritual qualities and practices that have been studied in relationship to measures of leadership success. These qualities and practices are shown in relationship to these various measures (See Table 1). People commonly perceive that there is a conflict between the values and practices emphasized in spiritual teachings and those required for success in business leadership. Actually, the research shows instead that there is considerable agreement about the elements of success in both fields.

This study breaks down measures of leadership success into three categories: those related to followers, those related to groups, and those related to the leader as an individual (See Table 1). In the area of followers, six measures of success have been identified: follower satisfaction with the leader, follower retention, follower ethics and ethical behavior, and finally, organizational citizenship behavior (OCB). Measures of leader success relating to groups were further broken down into three categories: productivity or performance outcomes, corporate sustainability, and corporate reputation. Measures related to the leader's success as an individual were similarly broken down into three categories: leader motivation, relationships with others, and personal resilience.

Researchers and writers in the field of spirituality in the workplace have found many clear connections between spiritual values and practices and these measures of leadership success. Viewing work as a spiritual calling, for example, has been related to follower motivation and satisfaction, group productivity and performance, and leader motivation (See Table 1). A leader's personal integrity has been related to nine of the twelve measures of success. The spiritual practice of expressing caring and concern has also been found to have a broad effect, influencing seven of the twelve measures of leader effectiveness (See Table 1).

An individual leader may embody many of the values and practices associated with spirituality such as demonstrating respect and caring for others, but never consider herself to be a "spiritual" person. However, an expert in the field of spirituality, using the criteria set out by many different paths, would probably evaluate that leader as an example of spiritual behavior and values. On the other hand, a person may profess spirituality but fail to reflect spiritual values in his behavior, as in the case of clergy abuse. In other words, ethical behavior is required to demonstrate spirituality, but spirituality is not required to demonstrate ethical values and practices. This analysis focuses on traditional spiritual values and behavior as related to measures of leadership effectiveness rather than spiritual faith or intention.

Many experts expect strategy, intelligence, even ruthlessness to be marks of a successful leader, but a review of the literature shows that these are not the defining elements. Instead, spiritual values such as integrity, honesty, and humility have been repeatedly found to be key elements of leadership success. Personal integrity, for example, has been shown to be the most important element for engendering follower respect and trust. Spiritual teachings also urge the practice of treating others with love and compassion: showing respect, demonstrating fairness, expressing caring, listening attentively, and appreciating others' gifts and contributions. All spiritual teachings also emphasize the need for

Table 1
Spiritual values and practices as related to leadership effectiveness

Spiritual values and practices	Measures of leadership success					
	Related to followers					
	Perceptions	Motivation	Satisfaction	Retention	Ethics	OCB*
Work as spiritual calling		Mitroff & Denton, 1999; Novak, 1996; Davidson & Caddell, 1994	Emmons, 1999; Emmons et al., 1998; Dehler & Welsh, 1994			
Integrity	Bowl & Scanlan, 2003; Hendricks & Hendricks, 2003; Bennis & Thomas, 2002; Becker, 2000; Den Hartog et al., 1999; Fairholm, 1997; Morgan, 1993; Keller, 1992	Kouzes & Posner, 1997	Dirks & Ferrin, 2002 (Trust); Harden Fritz, 2002	Dirks & Ferrin, 2002 (Trust); Walker Information, 2001a,b,c	Lewicki, Dineen, & Tomlinson, 2001; Weaver, Trevino, & Cochran, 1999; Robertson & Anderson, 1993	Dirks & Ferrin, 2002 (Trust)
Honesty						
Humility	Yukl, 1999; Fleenor et al., 1996; Atwater et al., 1995; Van Velsor et al., 1993	Wagner-Marsh & Conley, 1999			Badaracco, 2001	
Respect for others	Andersson & Pearson, 1999; Bies & Moag, 1986					
Fair treatment	Dirks & Ferrin, 2002; Pearson, Andersson, & Wegner, 2001; Walker Information, 2001a,b,c; Moorman et al., 1998		Herzberg, 1967			Moorman et al., 1998
Caring and concern	Kellett, Humphrey, & Sleeth, 2002; Walker Information, 2001a,b,c; Den Hartog et al., 1999; PDI, 1999; Shamir et al., 1998; Dorfman et al., 1997; Mirvis, 1997; Deal, Sessa, & Taylor, 1996; Lowe et al., 1996; Bass & Avolio, 1989; Grenier, 1973	Walker Information, 2001a,b,c; Mirvis, 1997; Bass & Avolio, 1989	Mayfield & Mayfield, 2002; Walker Information, 2001a,b,c; Mirvis, 1997; Bass, 1990	Mayfield & Mayfield, 2002; Champoux, 2000		
Listening	Marvel et al., 2003; Johnson & Bechler, 1998; Bechler & Johnson, 1995	Marvel et al., 2003				
Appreciating others	Dillich, 2000; Hollander & Kelly, 1992	Kouzes & Posner, 1995, 1999	Mayfield & Mayfield, 2002; Mayfield et al., 1998	Wayne et al., 2002; Kouzes & Posner, 1999		
Reflective practice		McCollum, 1999				

Spiritual values and practices	Measures of leadership success					
	Related to groups			Related to leader		
	Productivity/performance outcomes	Corporate sustainability	Corporate reputation	Motivation	Relationships	Resilience
Work as spiritual calling	Paloutzian et al., 2003; Wrzeniewski, McCauley, Rozin, & Schwartz, 1997; Himmelfarb, 1994			Conlin, 1999; Delbecq, 1999; Chappell, 1993; Halper, 1988		
Integrity	Dirks & Ferrin, 2002 (Trust); Becker, 2000			Hendricks & Hendricks, 2003; Conlin, 1999;Chappell, 1993	Becker, 2000	
Honesty	Collins, 2001				Bates, 2002; Goleman, Boyatzis, & McKee, 2001	Collins, 2001
Humility	Badaracco, 2001; Collins, 2001	Collins, 2001; Collins & Porras, 1994			Paloutzian et al., 2003; Heatherton & Vohs, 2000; Bushman & Baumeister, 1998; Colvin et al., 1995	
Respect for others	Barrett, 2003	Barrett, 2003; Mackoff & Wente, 2001			Mackoff & Wente, 2001	
Fair treatment						
Caring and concern	Mayfield & Mayfield, 2002; Collins, 2001; Champoux, 2000; Goleman, 1998; Keller, 1992		Walker Information, 2001a,b,c	PDI, 1999; McCall et al., 1988		
Listening	Kotter, 1991/2001					
Appreciating others	Wayne et al., 2002; Goleman, 1998; Mayfield et al., 1998					
Reflective practice	Alexander et al., 1993; Orme-Johnson, 1987; Velmonte, 1984; Frew, 1974			Anderson et al., 1999; Alexander et al., 1993; Alexander et al., 1991; Velmonte, 1984	Anderson et al., 1999; Alexander et al., 1993; Velmonte, 1984	Anderson et al., 1999; Pennebaker, 1997; Beauchamp-Turner & Levinson, 1992; DeBerry et al., 1989; Orme-Johnson, 1987; Shapiro & Walsh, 1984; Goleman & Schwartz, 1976

individuals to engage in reflective practice such as prayer, contemplation, or meditation. The goal of these practices is for an individual to develop positive relationships with others, with the self, and with God or a Higher Power. In turn, the reflective practices of a leader have been shown to affect follower motivation and group productivity or performance, as well as the leader's own motivation, relationships, and resilience (See Table 1).

The approach of this study is not to impose spirituality on leadership research, but to extract from leadership research any important elements that are commonly emphasized in spiritual teachings. Spirituality gives us one way of looking at leadership, a way that can integrate character, behavior, effect on followers, and achievement of group goals. For background, first we will summarize the development of some of the main theories of leadership effectiveness. Next we will see how examining spiritual values and practices can contribute to existing theory by providing insight into the leader's own motivation as well as his or her capacity for success in motivating others and achieving organizational goals. Finally, proceeding by order of importance, we will examine the evidence on how particular spiritual values and practices are associated with measures of a leader's success. Leadership research yields a wealth of evidence for the importance of spiritual values as embodied in the leader's character. However, character must also be revealed in behavior, so the next step is to examine how specific spiritual practices have been shown to contribute to leadership success in the workplace.

2. Review of literature

2.1. Early theories

Leadership studies began early in the twentieth century by examining traits, or personal qualities of leaders. A couple of problems with this approach were that there was little agreement about universal traits (Bird, 1940; House & Aditya, 1997), and that the lists of traits gave little insight about what an effective leader actually does. The next logical step was to examine leader behavior to find out which practices were most effective. In general, the researchers concluded that a focus on people rather than production brought higher work-unit productivity, whereas over-emphasis on direction at the expense of relationships damaged worker satisfaction and loyalty (Champoux, 2000).

2.2. Transformational and charismatic leadership theories

Theorists have also turned to the examination of follower motivation. Transformational and charismatic leadership theories focus upon how a leader engages the minds and emotions of followers. According to Bass (1985, 1998), transformational leadership is composed of charisma, inspirational motivation, intellectual stimulation, and individualized consideration (p. 5–6). These components are contrasted with transactional leadership, which emphasizes contingent reward or discipline. Charismatic leadership theories focus upon the element of charisma and its effect upon follower self-concepts (Shamir, House, & Arthur, 1993), follower perceptions of the leader's extraordinary identity (Conger & Kanungo, 1998), or follower's higher-order needs (Bass & Avolio, 1993; Conger, 1999, p. 154–157).

Many studies have demonstrated the effectiveness of transformational/charismatic leadership. One analysis of over one hundred empirical tests, for example, demonstrated positive effects on followers and organizations (Den Hartog et al., 1999; Fiol, Harris, & House, 1999). Some of these studies equate

transformational and charismatic theories, but there are important differences. Several researchers have shown that an overemphasis on the leader's charisma is unhealthy for both individuals and organizations. When followers focus upon the identity and extraordinary qualities of the leader instead of upon their own development as individuals, they can become passive and dependent.

Several studies have found that followers of charismatic leaders tend to be immature, indecisive individuals with low self-esteem (Yukl, 1999). Howell (1988) found that charismatic leadership does not tend to evolve in individualistic cultures. In the spiritual arena, charismatic leadership has been found to be associated with cults, and some researchers have expressed concern about this type of leadership being used to develop "corporate cultism" (Tourish & Pinnington, 2002). Because this type of charismatic leadership requires dependent followers, researchers have noted that it is most effective in times of change or crisis, when followers feel most confused or needy (Northouse, 2001), and its success is therefore often situation-dependent. This type of charismatic leadership is also difficult to sustain because so much depends upon the magnetic personality of the leader, so there are problems with succession and institutionalization of the culture that the leader initiates (Conger & Kanungo, 1998; Yukl, 1999).

However, charisma is only one element of the larger theory of transformational leadership, and definitions vary widely (Yukl, 1999). Studies have shown that it is the element most closely correlated with effectiveness (Bass, 1998, p. 5), but this does not mean that personal magnetism has been isolated as the most important dimension of effective leadership. Instead, charisma has been described as encompassing a wide range of ideas such as respect, trust, and admiration for the leader's ethics, as well as the leader's extraordinary capabilities (Bass, 1998, p. 5). It has also been described as encompassing the leader's vision and "a sense of mission that is effectively articulated" (Lowe, Kroeck, & Sivasubramaniam, 1996, p. 388).

Research has also examined how charisma is reflected in the leader's behavior, but difficulties in defining and measuring charisma have also surfaced in empirical testing. In field tests, the various charismatic behaviors, which have included articulating a vision, presenting an ideal, displaying exemplary behavior, emphasizing ideology, and promoting a collective identity, have been found to create widely different effects. For this reason, researchers in transformational leadership have concluded that "it is more appropriate to measure and study separate categories of charismatic behavior than to measure and study an overall undifferentiated charismatic syndrome" as many studies have done (Shamir, Zakay, Breinin, & Popper, 1998, p. 404–5). This study follows the same methodology by examining the effects of specific leader behaviors such as expressing compassion and taking time for reflection.

Transformational theories are not consistent on the definition or practice of charismatic leadership, and charisma does not often include the ethical dimension of personal motivation. For these reasons, it has been excluded from the model of leadership examined in this paper. It is also important to examine not only the leader's ability to inspire and motivate others, but also the leader's own motivation and goals. There is a need to examine whether a leader is trying to manipulate others to fulfill personal goals, or whether he or she is pursuing the good of the whole (Bass & Steidlmeir, 1999; Howell, 1988). Spirituality encompasses character, motivation, and behavior, providing an integrated way of examining leader values and practices.

Like charisma, the element of articulating a vision has had problems of definition. It has been associated with leader behaviors such as advance planning, goal clarification, and task focus, as well as with effects such as value congruence (House, 1977; Rafferty & Griffin, 2004). Scandura & Dorfman

(2003) comment, "Consider the visionary aspect of charismatic leadership. We did not study *what* vision (i.e., the content), how, where, when or why that vision is enacted" (p. 287) (italics added).

There are a couple of dangers involved in including vision as part of spiritual leadership. First, the idea of the leader coming down from the mountain to share a vision with the group may encourage personal vanity and isolationism. A consultative or collaborative process, rarely mentioned in transformational theory, seems more in harmony with respect for others, an important spiritual value. Another danger could be that the "value congruence" created by the leader might mean that everybody had better fall in line with the leader's vision and values. The danger is that only "performance consistent with the vision will be rewarded" (Rafferty & Griffin, 2004, p. 334), emphasizing conformity rather than creativity, individuality, or innovation. As spiritual leadership theory emerges, it is including the need for a "visioning process" (Fry, 2003, p. 718). This requirement has been further described as an "ethical process that reflects requirements for legitimacy for both leader influence and follower empowerment to facilitate value congruence. . . " (Fry, 2005, p. 49).

Vision alone, measured as the leader having a clear understanding of where the group is going and a clear sense of where he/she wants the organization to be in five years, has been found to have a negative association with continuance commitment and follower confidence. The findings of Rafferty & Griffin (2004) suggest that "in the absence of encouragement and confidence building efforts, articulating a vision may have a neutral or even negative influence on employees" (p. 350). Finally, many leaders or organizations present lofty vision statements that are rarely referenced in the course of daily practice, or worse, they are actually contradicted in daily practice. Assessing observable personal qualities and behaviors may provide more accurate information for theory building.

Two other components of transformational theory, inspirational motivation and intellectual stimulation, are also excluded in this consideration of leader qualities and practices. Inspirational motivation has been variously defined as including articulating a vision, providing a model, encouraging high standards, demonstrating determination and confidence, stimulating enthusiasm, building subordinate confidence, and providing encouragement (Rafferty & Griffin, 2004). Providing a model in terms of one's own character and conduct is important for spiritual leadership, as is positive, uplifting communication to others. Character is included in this paper in the examination of the quality of integrity, which Fry (2003) defines as walking the talk (p. 712). However, since inspirational words without actions can be empty, representing more style than substance, inspirational communication has not been included in this study of spiritual values in leadership.

Similarly, intellectual stimulation, by which leaders promote curiosity, problem-solving, creativity, and innovation, was not considered in this study to be a spiritual practice, though it is a valuable leader quality. Several researchers have recently explored the relationship between spirituality and creativity in the workplace, and this is a good extension of the study of spirituality in the workplace. This element is included in the theory of Fry (2003) on spiritual leadership as the leader's promotion of the values of excellence and fun in the workplace.

The final component of transformational leadership (Bass, 1985, 1998), individualized consideration, is clearly important to spiritual leadership. This element refers to a leader's response to the individual needs of followers through such behaviors as talking to them as friends, demonstrating patience with mistakes, including others in decisions, showing sensitivity to follower feelings, etc. (Shamir et al., 1998). Similar elements in this study are showing respect for others, demonstrating fair treatment, expressing care and concern, and listening responsively. The main difference is that instead of grouping supportive behaviors into one construct, each practice is considered individually. These behaviors are

included in Fry's (2005) model under the construct of altruistic love, which encompasses kindness, compassion, patience, acceptance, and appreciation for both self and others. This study and others (Kouzes & Posner, 1999; Rafferty & Griffin, 2004) have separately examined the leader behavior of providing praise or personal recognition. Specific descriptions of particular leader behaviors may be most useful in providing a precise model of spiritual leadership in action.

2.3. Spiritual leadership theory

Fry (2003) defines spiritual leadership as "the values, attitudes, and behaviors necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership" (p. 694–695). In this article, spiritual leadership is treated more as an observable phenomenon occurring when a person in a leadership position embodies spiritual values such as integrity, honesty, and humility, creating the self as an example of someone who can be trusted, relied upon, and admired. Spiritual leadership is also demonstrated through behavior, whether in individual reflective practice or in the ethical, compassionate, and respectful treatment of others. Spiritual individuals are perhaps more likely to demonstrate spiritual leadership, but a person does not have to be spiritual or religious to provide spiritual leadership.

Fry (2003) refers to the two essential dimensions of spiritual leadership as "calling" and "membership." Fry describes the sense of calling as "the experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life" (p. 703). Here, calling is defined as a response to a "call"—an expressed need coming from within or from a Higher Power. The response may take the form of service to an ideal or service to God, and may only indirectly involve others. In this way, an athlete, artist, or monk may feel that their work is a true calling, and their work may provide leadership in their field, but it may not involve obvious or direct service to others. The individual dimension of spiritual leadership as defined in this paper includes not only the leader's motivation but individual moral character as well. In addition, it encompasses the individual's relationship to the self and/or a Higher Power or God as demonstrated in personal reflective practice.

Fry's description of the more collective dimension of membership involves "establishing a social/ organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others, thereby producing a sense of membership and [feeling] understood and appreciated" (p. 695). Similarly, the interpretation of the collective dimension of spiritual leadership in this paper relates to how the leader treats others, manifesting his or her inner convictions in outer behavior.

3. The value of examining spirituality in leadership

3.1. Universal spiritual values and leadership effectiveness

Instead of starting with the leader's own vision, which may be flawed, a theory of spiritual leadership would start with the leader's own ethics and integrity. Next the leader's practices should be examined to see if they are truly in line with the values professed. This theory incorporates both the trait approach and the behavioral approach.

It also comes close to a universal approach. Many spiritual paths have a high level of agreement on spiritual values. According to Smith (1992), all religions share the common values of humility, charity, veracity, and vision. Also, in some of the newest, ground-breaking research on cross-culturally effective leadership traits and behaviors (Den Hartog et al., 1999), attributes and practices widely associated with spirituality have been found to have a global appeal. More than half of the universally endorsed leader attributes (14 out of 22) may be considered to be associated with spirituality, values, and ethics: "positive, trustworthy, just, win–win problem solver, encouraging motive arouser, communicative, excellence-oriented, confidence builder, honest, dynamic, team builder, motivational, dependable" (p. 239).

This collection of attributes shows that followers universally seek out a leader with integrity who cares about relationships with others. In contrast, qualities for which there are wide variations in response apply mainly to social or cultural rather than spiritual behavior. The researchers found wide variations on sensitivity, ambition, independence, risk-taking, autonomy, conflict avoidance, cunning-ness, directness, elitism, individualism, and formality, as well as other qualities (Den Hartog et al., 1999, p. 241, 245).

However, there was wide agreement on the spiritual qualities of ineffective as well as effective leaders. Almost all (7 out of 8) of the universal negative qualities have a spiritual dimension: "ruthless, asocial, irritable, loner, egocentric, noncooperative, dictatorial" (Den Hartog et al., 1999, p. 245). These qualities are the opposite of the spiritual values of integrity and humility, and they are not consistent with the spiritual practices of treating others with respect, compassion, and appreciation. This intercultural research indicates that a theory of spiritual leadership can go beyond the limitations of a particular situation or culture. In contrast, contingency theories provide guidance only for particular scenarios. In examining spiritual values and practices, there is the potential for a theory of effective leadership that can truly serve a world moving toward globalization, a theory that applies cross-culturally.

3.2. Spirituality as a causal factor in leader effectiveness

One reason to take a close look at spirituality in leadership is that leaders in spiritual organizations have been shown to score higher on measures of leadership effectiveness than leaders in other settings (Druskat, 1994). Despite problems with the theoretical definition of charisma, there is no doubt about the effectiveness of transformational leadership, which has been demonstrated in hundreds of studies (Den Hartog et al., 1999; Fiol et al., 1999). In administering the Multifactor Leadership Questionnaire (MLQ) to 3352 sisters, 1541 brothers, and 1466 priests in the Roman Catholic Church in the U.S., Druskat (1994) found that these spiritual leaders were rated significantly higher in transformational leadership than leaders in the general population. In spite of recent revelations of clergy abuse, the majority of these individuals were attempting to follow a model for spiritual success, not the constructs of leadership research. Why, then, did they score significantly higher on measures of leadership effectiveness?

This question addresses another important need in theory development: the need for answers to the questions of "why empirical patterns are observed" and "why variables or constructs come about or are connected" (Sutton & Staw, 1995, p. 374–5). Spiritual motivation and faith can be seen as a distinguishing variable, the cause of much transformational leadership. As a causal factor, it is often described in the literature as the origin of the transformational leader's motivation.

For example, Bass (1998) states that the transformational leader's commitment derives from the leader's own conscience and internalized values (p. 21). The voice of conscience and values often comes

from religious teachings or a spiritual sense of connection with a Higher Power or God. It is true that ethical values may be enacted without spiritual faith or intention. However, true spirituality cannot be demonstrated without ethical values. Kuhnert & Lewis (1987) argue that transformational leadership requires mature moral development. Philosophy can provide a source of guidance for some individuals, but most people look to their spirituality or faith to develop this type of personal growth. There is a need in leadership theory to examine the source of the leader's commitment. Transformational theories describe the process of how leaders influence follower motivation, but they have so far not addressed the source of the leader's own motivation.

4. Spirituality as the source of motivation: work as a calling

4.1. Work as a calling: the source of leader motivation

Table 1 shows the relationship of various spiritual factors to traditional measures of leader success. These factors are spiritual motivation (work as a calling), spiritual qualities (e.g., integrity, honesty, humility), and spiritual practices (showing respect for others, demonstrating fair treatment, expressing caring and concern, listening responsively, appreciating the contributions, and reflective practice). Beginning with work as a calling, we see that several authors have related spiritual motivation to improvements in follower motivation and satisfaction, group productivity and performance outcomes, and the leader's own motivation.

Although an empirical study has yet to be completed, there is anecdotal evidence that suggests that many leaders attribute the origin of their own transformational behavior to an experience that is often described in spiritual terms. For example, the transformation of the leader and the organization often comes as a result of a spiritual search initiated by the leader. This was the case when Tom Chappell (1993), owner of Tom's of Maine, a health care products company, reached a point where he looked at his successful business and family and decided that "something was missing." To address his sense of emptiness, he enrolled in the Harvard Divinity School (p. x–xi). In applying his theological training to his business, he created a successful and famous example of a values-led firm.

Another business leader who embarked on a spiritual search is Kris Kalra, CEO of BioGenex, a medical-lab technology business. Several years ago Kalra realized that he had become a workaholic, robbing himself and his employees of family time and enjoyment. In an interview with Conlin (1999), he summarizes: "I realized we were living in a completely material world. The higher purpose was being lost." Like Chappell, he decided to focus instead on spiritual studies, poring over the Bhagavad Gita for three months. When he returned to work, his changed attitude and new respect for others' ideas led to 12 new patents and a resulting increase in sales (Conlin, 1999, p. 154). Ironically, the esoteric spiritual retreat saved a business that was stumbling.

In researching the origin of organizational transformation, other studies have also discovered an unexpected spiritual dimension. According to Neal, Lichtenstein, & Banner (1999), one research project was designed to explore the moment of transformation by consultants who had successfully supported organizations in the process of change. The researchers concluded that in all cases they examined, the "cause" of the transformation that the leaders helped to generate was described in spiritual terms as "grace," "magic," or "a miracle" (p. 179). According to their descriptions, the leaders themselves set the stage for change, but a Higher Power was the source of the actual transformation.

The question of "Why?" addresses not only the origin but the end goal of transformational leadership. For many leaders, that end goal is also related to their spirituality, in that many speak of their primary purpose as service to God or to their fellow human beings. They describe a commitment to higher goals than profit or self-gratification, a sense of personal mission. Collins (2001) argues that truly exceptional leaders are able to "subjugate their own needs to the greater ambition of something larger and more lasting than themselves" (p. 75). This sense of a greater purpose or work as a calling can inspire and sustain business leaders in difficult times.

In his study of CEOs dealing with rapid change environments in the 1980s, Delbecq (1999) began to see two common themes emerge. "The first and overarching theme," he notes, "is that business leadership for these individuals is a call to service, not simply a job or a career," while the second theme is "an integration of their spirituality with their work rather than the separation between a 'private life of spirit' and a 'public life' of work" (p. 346). These leaders will avoid the tragedy described by Jan Halper in her book *Quiet Desperation: The Truth about Successful Men* (Halper, 1988). When Halper interviewed more than 4000 executives and managers in Fortune 500 companies, she discovered that 58% felt that they had wasted their lives in the pursuit of "empty and meaningless" goals (p. 86). Examination of the spiritual motivation of leaders addresses the question of "Why?" in both origin and end, purpose and goals.

4.2. Work as a calling: the source of follower motivation

Spirituality is also a powerful source of motivation for followers as well. Leaders who emphasize spiritual values are often able to awaken a latent motivation in others that has been found to increase both their satisfaction and productivity at work. When addressing the values and higher goals of independent followers, these leaders do not so much transform individuals as awaken existing motivation. The current popularity of books addressing the topic of spirituality in the workplace indicates that many individuals are seeking to express their spirituality through their work. In contrast, statistics show that church membership and attendance has dropped significantly in recent decades. For example, Episcopal and Methodist churches have lost at least a third of their membership in the past 30 years (Shorto, 1997). However, at the same time, surveys show that a vast majority of Americans (over 90%) describe a personal and private spirituality incorporating a belief in God and the practice of prayer (Shorto, 1997; Zinnbauer et al., 1999).

Since individuals are not expressing their spirituality through religion, they look for other avenues of expression. Mitroff & Denton (1999) found that many individuals are looking for ways to express their spirituality in their work. Workers who are able to express their spirituality through their work find work more satisfying (See Table 1). Paloutzian, Emmons, & Keortge (2003) report that "when work is seen as a calling rather than a job, or as an opportunity to serve God, work-related strivings take on new significance and meaning" (Davidson & Caddell, 1994; Novak, 1996; Paloutzian et al., 2003, p. 127–8). The authors cite a study of employees with a wide range of occupations that found that those who described their work as a calling reported less absenteeism than those who depicted their work as a job or career (Paloutzian et al., 2003, p. 128; Wrzesniewski, McCauley, Rozin, & Schwartz, 1997). Leaders who view their own work as a means of spiritual growth have also been shown to increase organizational performance (Himmelfarb, 1994).

Leaders who are able to help workers express their spiritual values through their work are also likely to be more effective in achieving worker job satisfaction. Emmons, Cheung, & Tehrani (1998) found that

"individual differences in spiritual goals predicted well-being more strongly than any other category of striving that has been studied, exceeding those for intimacy, power, or generativity goals" (Emmons, 1999).

Csikszentmihalyi (1990) has shown that happiness is most closely associated with the experience of an optimal experience he calls the "flow state," a state of being in which one is effortlessly and completely absorbed in an enjoyable activity. Csikszentmihalyi found that "the activity most often associated with flow experiences was work," with flow occurring "more than three times as often in work as in leisure" (Csikszentmihalyi, 1982, p. 24; Csikszentmihalyi & LeFevre, 1989, p. 818). Csikszentmihalyi (1990) also found that this flow state has often been experienced by individuals participating in religious events (p. 76). Since the flow state is associated strongly with both work and spirituality, encouraging individuals to bring more of their spiritual values and goals into their work should increase their level of personal satisfaction (Dehler & Welsh, 1994). Another study found that many individuals see a reciprocal benefit between their work and their spirituality, with 33% reporting that their work improved or greatly improved their spirituality (Lewis, 2001).

Acknowledging individual spiritual goals and incorporating spiritual values in the workplace can be important goals for leaders because worker satisfaction has been shown to affect not only morale but profit, in a number of ways. Emmons (1999) cites seven studies that have been done since 1995 that have found a significant correlation between spirituality and mental health indices of life satisfaction, happiness, self esteem, hope and optimism, and meaning in life (p. 876). Employee well-being and happiness in turn affect a number of workplace outcomes. Several studies (See Table 1) show that these qualities are "positively associated with performance, morale, and commitment, and they are negatively associated with absenteeism, turnover, and burnout" (Paloutzian et al., 2003, p. 130; Wright & Staw, 1999). Depression and stress-related absenteeism cost businesses billions of dollars in lost productivity and insurance claims (Zellars & Perrewe, 2003), so helping workers express spiritual values in their work improves leader effectiveness not only in worker motivation but in bottom-line issues of profit and productivity as well.

5. Spiritual values and leadership success

5.1. Integrity as the most crucial spiritual value for leader success

Once we have examined the leader's underlying motivation and sense of purpose, we can begin to look at the personal qualities of the leader. Leadership success begins with personal integrity, which is then reflected in ethical behavior. In describing the origin of transformational leadership, Bass (1998) similarly states that the transformational leader's commitment derives from the leader's own conscience and internalized values. Hendricks & Hendricks (2003) base their leadership theory on thirty years of research involving thousands of subjects, and their entire theory begins with integrity, with their conclusion being that "when people operate from integrity, personal and professional well-being accelerates tremendously" (p. 430). The dictionary (Merriam-Webster, 2003) defines integrity as "firm adherence to a code of especially moral or artistic values."

Behavioral theories tend to concentrate on what a leader does, rather than who the person is. However, studies show that followers tend to look first at who a leader is. Behavioral theories and studies provide

excellent practical guidance for particular situations and actions, but followers and other stakeholders look at more than this. According to Pfeffer (2003),

> The work by O'Reilly and his colleagues (Burton & O'Reilly, 2000; O'Reilly & Pfeffer, 2000) suggests that management practices, by themselves, may not be enough to ensure improved performance. Employees look not only at *what* is done, but also at the motivations and beliefs that underlie management approaches (p. 30).

Character and behavior must be integrated, or the leader loses authenticity. Leadership based on strategy and image management can be hollow. In this case, according to Conger (1999), leaders become so involved in crafting images of themselves that their own personal identity and convictions may be lost (p. 172). If the approval of followers is the goal, the inner moral compass is undermined: "They become actors seeking the next round of applause" (Conger, 1999, p. 172). Incorporating spiritual values into leadership can bring consistency between the leader's image and identity, allowing the individual to function with a higher level of inner personal integration. It can also translate into more consistency between inner values and outer behavior.

Followers carefully examine consistency between a leader's values and behavior to assess whether he is credible and worthy of trust. For example, widely admired leaders such as Bill Clinton and Jesse Jackson experienced a tremendous loss in credibility due to personal indiscretions that brought their character into question. This loss of credibility in turn severely damaged their effectiveness as leaders. The same principle applies to entire organizations. Once an ethical lapse is discovered, as in the case of Enron or Andersen, Inc., stock value plummets, and the entire organization is quickly destroyed. This anecdotal evidence is confirmed in a study of ethics and leadership involving 385 managers and 1965 raters, including superiors, subordinates, and peers (Morgan, 1993). The study found that "perceptions of ethics are correlated with perceptions of leadership for all three subgroups of others" (p. 208). Another survey of mid-level professionals found that 84% perceived a connection between leadership success and the leader's spirituality (Fairholm, 1997, p. 46).

Many different empirical studies have confirmed the primary importance of integrity to leadership success. Integrity/honesty was the most frequently mentioned value for business leaders in the survey by Fairholm (1997). More recently, the Society for Human Resource Management completed their 2002 Global Leadership Survey of 426 international HR professionals. After "performance," the second most popular response was "character," named by 82%. In U.S. professionals only, character came in number one (Bowl & Scanlan, 2003).

Similarly, after interviewing more than 40 top leaders over three years, Bennis & Thomas (2002) identified a sense of integrity (including a strong set of values) as "essential to leadership success" (p. 10). Kouzes & Posner (1997) indirectly describe the importance of integrity in their five essential practices for effective leadership, which are based upon extensive research demonstrating both reliability and validity (p. 27). One of these practices is "modeling the way," defined as "setting an example for others by behaving in ways that are consistent with your stated values" (p. 27). The strongest evidence for the importance of integrity comes from another global leadership study of 15,022 middle managers in 60 different societies or cultures and 779 different organizations. The number one universal positively endorsed leader attribute was trustworthiness, which the authors equate with the quality of integrity (Den Hartog et al., 1999, p. 237–239).

A lack of integrity has also been found to be associated with leadership failure. One recent study of troublesome bosses found that a major complaint by 50% of the workers surveyed was that their bosses

engaged in "unethical behavior" (e.g., taking credit for others' work, lying about task accomplishments, not following workplace rules and regulations) (Harden Fritz, 2002).

Workplace surveys also emphasize the importance of leader integrity to employees. The 2001 Walker Information, Inc. study of loyalty in the workplace, for example, surveyed 2795 employees, discovering that the integrity of senior leaders was found to have a strong effect on loyalty and retention, with 40% of those who believe their senior leaders to have high personal integrity falling in the "truly loyal" category (likely to remain). In contrast, only 6% of employees who believe that their senior leaders lack integrity are truly loyal, leading to the conclusion that "employees are about seven times more likely to be 'truly loyal' when senior leaders have personal integrity than when they do not" (Walker Information, 2001a,b,c Integrity in the Workplace Study). Worker loyalty and commitment have far-reaching effects. Mayfield (2000) notes that high levels of employee loyalty have been linked to an estimated 11% boost in productivity, while lack of commitment explains more than 34% of employee turnover (Mayfield & Mayfield, 2002).

5.2. Integrity and follower trust

Other studies have emphasized the necessity of integrity to build trust, essential for effective leadership. In their article, "Don't Hire the Wrong CEO," Bennis & O'Toole (2000) argue that their 60-plus years of research and executive search experience lead them to conclude that "real leaders" are great because "they demonstrate integrity, provide meaning, generate trust, and communicate values" (p. 172). Elm (2003) notes that "Becker (2000) studied employees' perceptions of integrity in organizations and found one of the hallmarks of high integrity was trustworthiness. In his study, trust, positive working relationships, and positive business outcomes were consequences of integrity" (p. 278).

Another study involving 2161 participants in the Netherlands examined whether there were differences in the rated importance of 22 characteristics for being a good top manager or lower-level manager. Respondents emphasized the importance of trustworthiness for leaders at both levels. For top-level managers, it was the number-one quality. For lower-level managers, it came in at number two (following concern for subordinates' interests) (Den Hartog et al., 1999). Another study examined the factors that distinguish good from bad leadership. In a sample of 240 respondents, trustworthiness was one of four relational qualities that was a consistent differentiator (Hollander & Kelly, 1992).

Trust has been shown to be important not only to follower perceptions but to measurable organizational outcomes. One recent meta-analytic study (Dirks & Ferrin, 2002) found a clear relationship between trust and many different measures of organizational performance. Trust was found to have a significant positive correlation with worker job satisfaction, job performance, organizational commitment, and turnover intentions (p. 618). All of these factors have been shown to affect profitability. The researchers also found a significant relationship between trust in leadership and organizational citizenship behavior measures of altruism, civic virtue, conscientiousness, courtesy, and sportsmanship.

Of course, trust in the leader was also clearly related to satisfaction with the leader (Dirks & Ferrin, 2002). In terms of practice, however, many firms look first not to integrity, but to intelligence. For example, many recruiters at business schools will look only at dean's list candidates. Ironically, research shows a low correlation between leader intelligence and level of performance. Fiedler (1993) summarizes the work of five different empirical researchers by stating that "correlations between leader

intelligence and leader performance, as well as group and organizational productivity, have been consistently low" (p. 10).

The conclusions of many researchers on the importance of integrity for leadership success should be applied to the practices of screening, hiring, developing, and evaluating leaders. It is ironic that prospective employees are tested on their intelligence and analytical abilities in case-based interviewing processes, for example, especially when the candidate's talents have already been clearly demonstrated in coursework. On the other hand, integrity and ethical values are assumed as a given, for both prospective and current employees. Candidates should be tested with ethics cases, not just strategy cases or questions. For current employees, anonymous surveys could be used so that subordinates could rate the integrity and various ethical practices of their supervisors. Such a survey may have allowed companies such as Enron and Andersen, Inc. to discover the unethical leaders and practices before they led to the company's demise, without requiring employees to take the ultimate career risk of whistle blowing.

5.3. Integrity and ethical influence

The leader's integrity affects followers not only by influencing worker motivation and satisfaction, but also by creating ethical influence. Morgan (1993) notes that four separate workplace surveys found immediate supervisors to be the primary influence on the ethical behavior of workers, with peers as only a secondary influence (p. 200). One study of all Fortune 500 Industrial and Service Companies found that leaders play a crucial role in defining the values of the firm, since much of the guidance for how ethical programs are implemented "comes from a firm's top managers and their commitment to ethics" (Weaver, Trevino, & Cochran, 1999, p. 54). Morgan (1993) concludes that "there is little evidence to suggest that organizations fully employ formal reward structures as a means of promoting ethical behavior. For example, 50% of the respondents to the Brenner & Mollander (1977) survey felt that one's superiors often do not want to know how results are obtained, as long as one achieves the desired outcome (p. 62)" (Morgan, 1993, p. 204).

Leader integrity has been found to clearly affect the ethical climate in an organization, influencing the ethical choices that workers make. For example, Lewicki, Dineen, & Tomlinson (2001) found that the ethical behavior of supervisors either positively or negatively affected the ethical climate for workers. Similarly, Robertson & Anderson (1993) found that leaders create a climate that influences the ethical decisions of followers. Their examination of 446 salespeople's responses to 14 ethics-related scenarios found that in an atmosphere of laissez faire leadership emphasizing output, salespeople advocated less ethical behavior.

Spiritual leadership can provide a positive ethical influence not only within a firm but outside it as well. Yukl (1999) notes that studies of transformational leadership have primarily addressed issues of subordinate satisfaction, motivation, and performance, but other leadership functions need to be examined as well, including "promoting a favorable image of the organization, gaining cooperation and support from outsiders," and improving organizational efficiency (p. 288). Studies of spiritual leadership have gone beyond the leader-follower dyad to encompass customer community in shared values, charitable work and contributions, and environmental protection.

The reason for the broader scope of spirituality in leadership is that its purpose goes beyond influencing followers to serving God and the larger community. Spiritual values and behavior emphasize the need to show respect for others and for the environment as fellow creations of a Higher Power. This

larger sense of purpose extending beyond the success of the individual leader or the organization often comes from a sense of work as a calling to serve a Higher Power, higher than the self or the company.

5.4. Honest communication with self and others

Integrity requires honest communication with self and others in order to promote internal and external consistency with truth. Some theorists include honesty as a component of integrity (Elm, 2003), while others consider it an equivalent (Fairholm, 1997). In their analysis of spiritually based firms, Wagner-Marsh & Conley (1999) identified honesty with self and others as essential for success in maintaining a spiritually based corporate culture (p. 292). Fry (2003) explains that veracity "goes beyond basic truth telling to having the capacity to see things exactly as they are, free from subjective distortion" (708). The GLOBE study of leadership prototypes, which has now expanded to 17,000 managers in 900 organizations in 62 countries, has found that honesty is one of the few positive leadership traits that have been universally endorsed (Dorfman, Hanges, & Brodbeck, 2004).

Honesty with self includes self-awareness, which Goleman, Boyatzis, & McKee (2001) focus upon in their study of "primal leadership." They name self-awareness as "perhaps the most essential of the emotional intelligence competencies" because "it allows people to know their strengths and limitations," to gauge themselves, and to know how they affect others (p. 49). In their review of cross-cultural leadership studies, Dickson, Den Hartog, & Mitchelson (2003) point to two recent studies (Rahim et al., 2003; Shipper, Rotondo, & Hoffman, 2003) that also found self-awareness to be clearly related to leadership effectiveness.

Another study that identified the crucial need for self-honesty in effective leaders was an examination of companies that were transformed from good to great performance. The researchers looked at the 30-year performance of companies, sifting through data on 1435 organizations until they found eleven that fit their rigorous criteria (Collins, 2001). One finding was that these leaders were willing to face the hard facts of a bad situation, yet remain optimistic about the future.

Crisis management clearly requires honest communication. A recent survey by the Center for Creative Leadership confirms the need for honest leadership in tough times. Their study of 77 managers found two common practices among leaders who successfully communicated during layoffs and other difficult times: they honestly and proactively communicated the truth, explaining the reasons for the change; and they listened sensitively to employee responses (Bates, 2002). The personality trait of being honest has also been identified as a personality characteristic universally endorsed as an element of outstanding leadership in the GLOBE project (Dorfman et al., 2004).

5.5. Humility as related to leadership success

Another indicator of spiritual values in a leader is the presence of humility. Most spiritual paths emphasize the need for humility because personal vanity can set up the self as more important than other human beings or God. In empirical research, humility has also been found to be connected to leadership effectiveness. One way to test humility is to compare self ratings with ratings by others. Using this method, Atwater, Roush, & Fischthal (1995) and Van Velsor, Taylor, & Leslie (1993) found that the leaders who rated themselves lowest were rated highest by their followers (Fleenor, McCauley, & Brutus, 1996). Also, managers who overrated themselves were perceived by followers to be less effective (Van Velsor et al., 1993).

One implication for the relationship between humility and effectiveness has to do with the ability to accept negative feedback, a crucial quality for managers who need to know what is really going on in their firms. On the opposite end of the humility scale, individuals with high opinions of themselves have been found to be most unreceptive to criticism or negative feedback (Bushman & Baumeister, 1998; Heatherton & Vohs, 2000). Paloutzian et al. (2003) refer to the "dark side" of self-esteem when describing studies that have found higher than average levels of self-esteem in gang leaders, terrorists, and ethnocentrists (Dawes, 1994). Another laboratory study showed that individuals with high self-esteem were "more likely to irritate, interrupt, and show hostility to others" (Colvin, Block, & Funder, 1995; Paloutzian et al., 2003, p. 127).

These findings indicate that high self-esteem would severely limit the ethical, diplomatic, and interpersonal skills of leaders, especially given that recent intercultural research shows that the qualities of being irritable, dictatorial, and egocentric were among the most universally despised attributes for leaders (Den Hartog et al., 1999, p. 240).

5.5.1. Humility versus charisma

In spite of all the fascination with charismatic personalities, it turns out that quiet, humble leaders who stay in the background are often the most effective (Badaracco, 2001). Sorcher & Brant (2002) have actually found that "in fact, a high degree of personal humility is far more evident among exceptional leaders than is raw ambition" (p. 8).

Similarly, after examining over 150 case studies and making direct observations in his career as a specialist in business ethics, Joseph L. Badaracco, Jr. (2001) concluded that the most effective moral leaders "aren't high-profile champions of right over wrong and don't want to be. They don't spearhead large-scale ethical crusades. They move patiently, carefully, incrementally. They right—or prevent—moral wrongs in the workplace inconspicuously and usually without casualties" (p. 121). Badaracco (2001) calls these individuals "quiet leaders" because "their modesty and restraint are in large measure responsible for their extraordinary achievements" (p. 121). Similarly, Yukl (1999) summarizes the findings of four descriptive studies of transformational leaders by concluding that "these leaders are usually not considered to be charismatic by the members of their organization . . . Few of the leaders in this research were colorful, larger than life figures with adoring, obedient followers" (p. 300).

Similar conclusions were found by Collins (2001) in his study of extraordinary performance achievements in good-to-great companies. He concluded that the distinguishing factor of the leaders in these companies was "the triumph of humility and fierce resolve" (p. 67). Collins describes how he saw the modesty of these leaders demonstrated in interviews in which they would describe the company and the contributions of other executives at length, but they would instinctively deflect discussion about their own role. Once again, effective leadership and the spiritual value of humility find a common ground. Wagner-Marsh & Conley (1999) describe the basic attitude that is key to both successful transformation of an organization and development of a spiritually based firm as "a genuine sense of humility and a sense of higher purpose without 'ego' or 'pride' [that seem to be] prevalent characteristics of these leaders" (p. 292).

On the other hand, a major cause for executive failure identified by executives themselves is personal vanity and pride (Delbecq, 1999). Collins (2001) noted that in more than two-thirds of the comparison companies examined in his study of good-to-great organizations, "the presence of a gargantuan ego. . . contributed to the demise or continued mediocrity of the company" (p. 72). This pattern was "particularly

strong" in companies that showed "a shift in performance under a talented yet egocentric Level 4 leader, only to decline in later years" (p. 72).

Humble leaders do not seek to develop a personality cult with public attention and devoted followers. Instead, they direct people's attention to the goals and values of the organization, creating a strong corporate culture and sustained excellence. In their book *Built to Last: Successful Habits of Visionary Companies*, Collins & Porras (1994) argue that in companies with sustained performance averaging 100 years, leaders are chosen because they fit the core ideology (p. 71). For all the recent focus on the need for a leader to create and communicate a corporate vision, it turns out that sustainability and excellence depend more upon a leader's ability to align himself and others with a larger corporate ideology (Collins & Porras, 1994, p. 71). For leaders, the "greater good" must be greater than themselves as well.

6. Spiritual practices related to leader effectiveness

6.1. Demonstrating respect for others' values

Followers look first to the leader's character, but studies have also found that the specific behaviors emphasized by many spiritual paths are clearly related to leadership effectiveness. A review of the relationship between humility and effective leadership leads naturally to one of the most important spiritual practices: demonstrating respect for others. Fry (2003) defines altruistic love as "a sense of wholeness, harmony and well-being produced through care, concern, and appreciation of both self and others" (p. 712).

Many leadership theories emphasize the need for the leader to have a vision for the organization and then to communicate that vision to followers. This construct is inconsistent with humility in a couple of respects. First, there appears to be the idea that the leader naturally has superior visionary abilities than others within the organization. This construct requires unusually high self-esteem combined with low estimation of the abilities of others, both of which are anathema to effective leadership. Second, this construct focuses attention upon the success of the individual leader and his ideas rather than the success of the organization. Many leaders have been successful in communicating their vision and motivating followers to subscribe, much to the detriment of the organization. These charismatic leaders are often narcissistic, drawing admiration and energy to themselves rather than to the organization as a whole.

For this reason, Yukl (1999) concludes, "Successful change is usually the result of transformational leadership by managers not perceived as charismatic. The vision is usually the product of a collective effort, not the creation of a single, exceptional leader" (p. 298). Fairholm (1998) also argues that "values leaders use followers as informal advisors to collaborate on policy, strategic decisions, and overall program guidelines" (p. 64). Shamir et al. (1993) proposed a model in which the leader linked the organizational goals to the followers' self-concepts and values, creating value congruence between the follower, the leader, and the organization (p. 588). Unfortunately, many organizations require or encourage individuals to act in ways contradictory to their values, in effect separating their spiritual values from their work, and resulting in what Mitroff & Denton (1999) have called "the divided soul of corporate America." For example, in the survey by Renesch (1994) , the majority of workers stated that their values were in conflict with the values of their organization (Fairholm, 1997, p. 23).

Leadership that respects the values of followers creates empowerment rather than dependency, sustainability rather than short-term success. Barrett (2003) explains that in 200 organizational

assessments and several hundred individual assessments over four years, he and his colleagues discovered that alignment of values was a condition for organizations to achieve long-term success (p. 356). Strong alignment is defined as a high number of value matches between the personal values of employees and the values of the organization. Barrett (2003) found that highly aligned, value-based organizations emphasize "employee fulfillment and customer satisfaction, and are highly profitable" (p. 356). Fry (2003) summarizes the effectiveness of value-based leadership: "Empirical evidence from over 50 studies demonstrates that value-based leader behavior has powerful effects on follower motivation and work unit performance, with effects sizes generally above .50" (p. 709).

6.2. Treating others fairly

Treating others fairly is a natural consequence of viewing them with respect. Justice and fairness are values important to most spiritual paths, since treating others unfairly indicates a lack of respect, compassion, and integrity. Followers closely examine a leader's fairness, especially in the area of compensation. Two recent surveys of 2800 workers in 1999 and 2001 found that the highest priority for employees was fairness at work (including policies and pay) (Walker Information, Inc., 2001a,b,c, Loyalty in the Workplace). Fairness also ranked number one in the classic study by Herzberg (1967) on factors characterizing 1844 events on the job that led to extreme dissatisfaction. Employee perception of unfair treatment was the number one cause, with close to 40% of employees blaming "company policy and administration."

Employees' sense of a leader's fairness has an empirically proven relationship with employee trust, which in turn creates positive working relationships and positive business outcomes (Becker, 2000; Elm, 2003). Dirks & Ferrin (2002) found that after transformational leadership, and perceived organizational support, perceptions of interactional and procedural justice had strong correlations with employee trust of leaders.

Employees expect to be treated fairly and with compassion and respect. In terms of practice, this may simply mean being treated with civility. Andersson & Pearson (1999) explain that incivility, as a breach of norms for mutual respect, can engender perceptions of interactional injustice or unfairness (Bies & Moag, 1986). Then this perceived injustice leads to a desire to reciprocate, which gives the other person just cause for further rude communication, escalating into what they describe as an "incivility spiral."

Unfortunately, another study of 1400 workers found that supervisors were three times more likely than subordinates to indulge in rude behavior (Pearson, Andersson, & Wegner, 2001). This behavior leads subordinates to attribute both unfairness and a lack of caring. Perceptions of caring and concern and fairness are so closely related that researchers have difficulty in separating them. In other words, if a person is treated unfairly, he or she often perceives a lack of caring and concern. On the other hand, a lack of caring and concern, as demonstrated in rude behavior, for example, is experienced by most people as unjustified and therefore unfair.

The close relationship between perceptions of the leader's fairness and support is also reflected in research on organizational citizenship behavior (OCB), by which individuals voluntarily contribute for the good of the group. Moorman, Blakely, & Niehoff, 1998 cite seven different empirical studies that have proven a robust relationship between perceptions of procedural justice (fairness) and OCB. Their own study of 400 civilian subordinates and supervisors at a military hospital found that perceptions of fairness come first, then perceptions of support, which then affect citizenship behavior (Moorman et al., 1998, p. 356).

6.3. Expressing caring and concern

Expressing support and concern for others is a practice emphasized by virtually all spiritual paths. According to much empirical research, this practice is also crucial to leadership success. In transformational leadership research, support is described as "individualized consideration," and it has been shown to have a strong correlation (.77) to leader effectiveness (Bass & Avolio, 1989). It includes coaching followers, listening, and attending to individual needs and desires (Bass, 1998, p. 6). The meta-analysis of Lowe et al. (1996) of data for 2873 individuals in public agencies and 4242 respondents in the private sector found strong correlations between individualized consideration and leadership effectiveness (.63, .62, respectively).

Surveys of both workers and leaders show the importance of employee perceptions of a leader's supportive behavior. Dorfman et al. (1997) found evidence for the cross-cultural effectiveness of supportive leader behavior, transcending differences between 60 eastern and western countries. Another study of 318 executives confirms the importance of focusing upon fulfilling the needs of subordinates and helping them grow. Asked what they thought were the most effective leadership characteristics, 57% named the practice of counseling, training, and developing subordinates as their top choice (Grenier, 1973, p. 115).

However, some studies have shown that, while support increases satisfaction with the leader and improves leader–follower relationships, it has a weak effect on follower motivation and performance (Bass, 1990; Yukl, 1998, 1999). Overall, though, consideration toward others (showing concern, empathy, warmth) has been correlated in empirical studies with high worker job satisfaction, low turnover, group cohesion, group performance, project quality, and group efficiency (Bass, 1990; Keller, 1992; Champoux, 2000).

This attention to the needs of others has been identified by researchers as a distinguishing feature of great leaders. When Collins (2001) and his research team studied outstanding business leaders, they expected that the good-to-great transformational leaders that they had selected would start with vision and strategy. Instead, they found that the leaders "attended to people first, strategy second" (Collins, 2001, p. 71).

Researchers may expect strategy, but the priority for most employees is that their leaders demonstrate caring and concern. The Walker Information surveys (Walker Information, Inc., 2001a,b,c) found that after fairness, employees named "care and concern for employees" as their second most important priority. Another national survey by Personnel Decisions International (PDI, 1999) found that the largest percentage of respondents (37%) identified communication or interpersonal relationship skills as the most important quality of a good supervisor. According to Mayfield & Mayfield (2002), "research strongly suggests that worker performance, job satisfaction, and retention are all influenced by relations with the immediate supervisor" (p. 90).

A leader's ability to be caring and considerate toward others has been shown to be a key determinant of leader success or failure. Relationships with subordinates in particular were considered the most pervasive interpersonal factor distinguishing successful from unsuccessful executives in one study (Deal, Sessa, & Taylor, 1996). Another study of management failure looked at 400 managers who were expected to succeed but instead failed at leadership (McCall, Lombardo, & Morrison, 1988). The main determining factor was found to be inconsiderate behavior.

Similarly, in tracking two routes to leadership, empathy and complex task performance, Kellett, Humphrey, & Sleeth (2002) found the largest support for the path of empathy to perceived leadership,

indicating that "empathy is a key variable" (p. 534). This finding was also confirmed in a study of leaders of U.S. Navy squadrons with award-winning performance. In contrast with leaders of squadrons with mediocre performance, the best squadron leaders were warmer, friendlier, and kinder. Average commanders, on the other hand, were colder, more legalistic, and more authoritarian (Goleman, 1998, p. 188).

Demonstrating concern for subordinates is particularly important for lower-level managers who work more closely with employees. One recent study (Den Hartog et al., 1999) found that the number one characteristic desired for lower-level managers was "concern for subordinate interests" (p. 249). Similarly, another study of 1642 military leaders, superiors, and subordinates (Shamir et al., 1998) found that when leaders emphasized small group unity (unit collective identity), they were more successful than when they emphasized ideology (p. 405). Personal attention to the small group appears to be the distinguishing factor, since "subordinates and units reacted positively to charismatic behaviors that were less performance-oriented and were focused on the unit, and they reacted not at all or negatively to more performance-oriented charismatic behaviors that focused on the system" (Shamir et al., 1998, p. 405).

A leader's demonstration of caring and concern can go beyond the walls of the organization to make a commitment to the community as well. A leader's promotion of corporate philanthropy has been shown to have strong effects on employee perceptions of fairness, work environment, and organizational ethics, all of which have been shown to have effects on motivation and commitment. For example, recently Walker Information, Inc. surveyed close to 3000 U.S. employees about their perceptions regarding their firm's corporate philanthropy. The contrast they found between workers who rated a high level on the corporate philanthropy index (CPI) versus those who registered a low level was dramatic. On average, there was a 30% difference between High CPI and Low CPI workers, with High CPI workers feeling much more strongly that they were treated fairly, that the organization demonstrated care and concern for the employees, and that their company offered an excellent work environment as well as high-level ethics. Employees also felt a much stronger sense of achievement in their work (Walker Information, 2001a,b,c Volunteerism and Philanthropy Study). Walker & Eaton (2002) also found a strong effect for corporate philanthropy on employee perception and motivation. In comparing Low CPI to High CPI workers, Walker and Eaton found a 46% difference in employee goodwill toward the company and a 40% difference in both worker pride in the company and belief in the excellent reputation of the company.

One famous example of a values-led firm with a strong sense of corporate social responsibility is Ben and Jerry's Ice Cream. Mirvis (1997) states that employees at Ben and Jerry's register extraordinarily "high ratings of job meaning, camaraderie with coworkers, and trust in management in their biennial survey" (p. 200). However, he argues that neither material rewards nor these psychosocial factors are the prime predictors of job satisfaction and commitment to the organization. He states, "Rather it is pride in and support for the firm's 'social mission' that best differentiates between the most-and least-fulfilled employee. This social mission is reflected in the firm's products and marketing and is brought to life in countless acts of social service undertaken by Ben and Jerry's employees" (p. 200). When a leader creates alignment between the values of the firm and organizational practices such as corporate philanthropy and protection of the environment, leadership extends beyond the company to the entire community.

6.4. Listening responsively

Truly listening to others and responding to their needs is another way to express caring and concern that is universally endorsed by spiritual paths. The relationship between listening and leadership

effectiveness has been demonstrated by both subjective and objective measures. Bechler & Johnson (1995) first identified a relationship between perceived leadership and perceived listening effectiveness in small groups. These subjective findings were later verified in a study of emergent leaders (Johnson & Bechler, 1997) which measured both objectively observed behaviors analyzed through videotape and subjective member perceptions of leadership behaviors.

The researchers found a strong, positive relationship between listening behavior and observed leadership behavior: "Individuals were observed (by a set of objective coders) to be leading their groups; and these same individuals were observed (by a separate set of coders) exhibiting specific listening behaviors that other members did not exhibit or exhibited to a lesser degree. In short, those acting as group leaders were also behaving like effective listeners, whereas those with inferior listening skills were less likely to be acting as group leaders" (Johnson & Bechler, 1998).

Other studies in the field of health care have also demonstrated the importance of a leader's listening skills (in this case, the leader being a doctor or clinician), showing that relationship-centered heath care —listening, sharing decision-making, and respecting others—improves patient motivation and commitment to a plan of action (Marvel, Bailey, Pfaffly, & Gunn, 2003). The researchers found that relationship-centered principles apply to leading and managing organizations as well. Specifically, they found that leaders who exhibit better listening skills are judged to be more effective leaders. For example, in looking at verbal dominance, a quantitative measure of talking done by the leader in contrast to that done by the participants, the researchers found that in a sample of 45 administrative meetings, female leaders were less verbally dominant, and they received higher satisfaction ratings (Marvel et al., 2003).

Listening to others means not only acknowledging their concerns, but also recognizing and respecting good ideas. Similarly, at Eastman Kodak, leaders "listen" and respond through a program called "Dialog Letters," by which employees anonymously write to leaders and receive replies. Also, leaders meet often with workers for open discussions. The results of this process have been a 100-fold increase in quality, a 24% reduction in costs, and a 100% increase in productivity (Kotter, 1991/2001, p. 8). Many firms have similarly discovered the value of listening to their employees' new ideas, leading to new products that dramatically improved performance in competitive markets. For example, Kotter (1991/2001) describes how listening to new ideas from employees led to an almost 50% increase in market share in one product line for Procter and Gamble (p. 10).

6.5. Appreciating the contributions of others

Most spiritual teachings urge the appreciation of others as fellow creations of God worthy of respect and praise. Praise of God's creation is widely considered to be a means of prayer, so appreciating others may similarly be considered an expression of gratitude not only to individuals but also to God. Leadership scholars Kouzes & Posner (1995, 1999) call this practice of praise "encouraging the heart" through recognizing individual contributions to the success of every project. Kouzes & Posner (1999) found that 98% of their respondents felt that encouragement helped them to perform at a higher level (p. 4).

Leadership research shows that recognition has a powerful effect on motivation and performance. A leader's use of motivating language, including clear explanations of tasks, rewards, and cultural values, as well as expressions of compassion or praise, has been demonstrated to increase worker job satisfaction and performance (Mayfield, Mayfield, & Kopf, 1998). These findings have been robustly supported for

reliability and validity. The researchers explain that "in practical terms, a 10% increase in Motivating Language (ML) use will generally boost worker satisfaction by about 10% and performance by approximately 2%" (Mayfield & Mayfield, 2002). Another recent study of 211 employee–supervisor dyads found a clear relationship between leader recognition practices and employee perceptions of organizational support. These perceptions also predicted employee commitment and organizational citizenship behavior (Wayne, Shore, Bommer, & Tetrick, 2002).

In other words, when leaders recognize employee contributions, employees feel better about the organization, they feel more of a sense of community, and they are more likely to stay with the organization and continue to contribute. For example, Goleman (1998) points to the practice of Shirley Delibero, head of the New Jersey Transit Authority, which under her direction became the most efficient transit company in America. DeLibero told Goleman, "I spend lots of time praising people–I send personal notes to people throughout the company when they do a good job" (p. 148).

Unfortunately, research also shows a strong need in the workplace for more of this type of communication. An RHI Consulting survey of CIOs found that lack of recognition and praise was the second most common management problem, cited by 19% (after inadequate communication, cited by 58%) (Dillich, 2000). However, a study by Kepner-Tregoe found that only 40% of North American workers receive recognition for excellent work, and a similar number report never receiving recognition or praise. Responses from managers agreed, with only 50% reporting that they recognize employee performance (Kepner-Tregoe, 1995; Kouzes & Posner, 1999).

Lack of praise or recognition has also been correlated with managerial failure. Kouzes & Posner (1999) cite a study by Robert Half International (1994) in which the main reason that employees gave for leaving was the fact that they received "limited praise and recognition" (p. 13). Similar results were reported in a study of 240 organizational respondents on the distinction between good and bad leadership. Hollander & Kelly (1992) found that "rewardingness" (praise) was one of four consistent differentiators between good and bad leadership.

6.6. Engaging in reflective practice

Spiritual practice in daily life encompasses not only practicing kindness toward others, but also taking time for individual self-examination and/or communication with God: prayer, meditation, spiritual reading, journaling (Neal, 2000). Research shows that these practices also promote leader performance and resilience. Quick, Gavin, Cooper, Quick, & Gilbert (2000) identify four major health risk factors for executives: inherited or acquired health vulnerability, loneliness of command, work demands and overload, and crises and failures (p. 38). Engaging in reflective practice has been shown to help individuals cope with these challenges by improving mental and physical health. For example, when Prof. Richard Davidson of the University of Wisconsin tested the effects of a meditation training program at Pomega, a biotechnology company with a very high-stress work environment, he found that the program produced "astonishing results in reducing stress and generating positive feelings" (McLaughlin, 2002).

There is evidence that reflective practice can also increase managerial effectiveness. For example, McCollum (1999) found that meditation led to improved effectiveness at work and significant increases in leadership behavior. McCollum conducted a small 8-month pretest–posttest control group study in one company in which 24 individuals learned and practiced a meditative technique. Using the Leadership Practices Inventory of Kouzes and Posner (1990), McCollum

found that scores on encouraging the heart and modeling the way showed significant improvements (p. 152).

One dramatic example of the effect of contemplative practice on managerial effectiveness is provided in the experience of leaders in the Great Bear Raincoast Conservation movement in Canada. Suffering from burnout caused by years of struggle, stress, and angry confrontations, the leaders had learned to practice "meditations of loving kindness" for themselves. Then it occurred to them that instead of using their usual confrontational approach, they could use this exercise to extend kindness toward the logging executives in the negotiations as well. They credited this practice with transforming the negotiations from tense, adversarial confrontations to more relaxed, open communication that led to creative solutions for everyone. In the end, the valleys in question were protected from logging (Weaver & Arajs, 2002).

In empirical studies, meditation has also been shown to create quantifiable improvements in many measures of work performance. One study in the field of education examined the effect of meditation on teacher stress, anxiety, and burnout, employing a pretest–posttest control group design and several objective, standardized tests for stress, anxiety, and burnout. In terms of leadership effectiveness, the researchers found that after nine weeks of using meditation practices, the teachers began to respond in a less unfeeling and impersonal manner toward their students (Anderson, Levinson, Barker, & Kiewra, 1999). Another review of six research studies by Velmonte (1984) found that meditators reported more fulfillment and commitment at work, increased performance, and improved relationships. Other studies have demonstrated measurable effects for meditation in promoting improved productivity, increased job satisfaction, and better relationships with co-workers (Alexander, Swanson, Rainforth, & Carlisle, 1993; Frew, 1974).

Reflective practice also improves performance by allowing leaders to gain a greater perspective to overcome crises and cope with stress. In their commentary on executive health, Quick et al. (2000) describe "a more elusive dimension of executive health, spiritual vitality" (p. 37). They note, "During difficult periods, spiritually alive executives recognize that there is more to life than the immediate positions they are in. They are aware of a greater objective to life. Having a more global view to their personal lives, spiritually whole executives can move beyond themselves . . . "(p. 37). One study of outstanding global leaders discovered that they experience a silent, expanded, restfully alert, and non-attached state of consciousness, which forms the basis of higher states of consciousness, much more frequently than comparison groups (Haring, Heaton, & Alexander, 1995).

Another large-scale study of individuals who were able to successfully maintain their health in stressful situations found two common factors: an ability to understand the problems that confronted them, and a sense of transcendent meaning surpassing both the individual and the situation (Antonovsky, 1987). Reflective practice is one means by which many leaders are able to gain understanding and to discover this sense of transcendent meaning. An example of how executives can use reflective practice to deal with stress and move through negative emotions can be found in a study of laid-off managers who utilized journals to pour out their thoughts and feelings. The managers who used this reflective practice found new jobs months sooner than the control group that did not use journals (Pennebaker, 1997).

Reflective practice also improves mental and physical resiliency in response to the stress which typically comes from leadership positions. Researchers have proven that the reflective practice of meditation lowers emotional arousal levels, reducing symptoms of stress (Beauchamp-Turner & Levinson, 1992) and decreasing anxiety (DeBerry, Davis, & Reinhard, 1989; Goleman & Schwartz, 1976). Meditation has also been shown to heal and strengthen the nervous system, increasing an

individual's ability to cope with stressful situations in the workplace (Shapiro & Walsh, 1984). Anderson et al. (1999) found that "after only five weeks of meditation practice, teachers began to feel less exhausted and worn out," scoring significantly lower on their posttest scores on the emotional exhaustion scale (p. 12). Meditation has also been shown to reduce blood lactate levels (a biochemical marker for stress and anxiety) and blood pressure levels (Anderson et al., 1999). Finally, an extensive five-year study of 2000 meditators compared with other groups found 63% fewer hospitalizations, 72% fewer inpatient surgeries, and 59% fewer outpatient admissions (Orme-Johnson, 1987). Leaders who promote reflective practice for both themselves and others thus bring increased productivity as well as cost savings for their organizations.

In addition, reflective practice helps leaders cope with the demands of their jobs by promoting emotional self-management and self-discipline. For example, workers participating in a meditation program reported "a greater sense of control over their emotions and responses, as well as greater self-confidence, the ability to deal with problems more calmly, and a generally more positive outlook" (Anderson et al., 1999, p. 13). Hixson & Swann (1993) also found that reflection had a positive effect on self-insight. Another statistical meta-analysis of 42 studies on the effects of transcendental meditation found that it produced an effect three times larger than other forms of relaxation on these three independent factors of the Personal Orientation Inventory: Affective Maturity, Integrative Perspective on Self and World, and Resilient Sense of Self (Alexander, Rainforth, & Gelderloos, 1991). Reflective practice has thus been proven to enhance physical and emotional resiliency, as well as maturity and goodwill, all requirements for successful leadership.

7. Summary and suggestions for future research

Examining the relationship between spirituality and leadership can give us valuable insight into leader motivation as well as follower perceptions, motivation, retention, ethics, and performance. In many studies, a leader's demonstration of spiritual values such as integrity, honesty, and humility have been found to be clearly related to leadership success. These qualities have been selected because they are prominent in leadership research, but this list is by no means exhaustive. For example, in creating a model of effective leadership, theorists often include the dimension of hope/faith/optimism, which also could be studied as a spiritual quality in relation to measures of leader effectiveness.

Several other spiritual values such as compassion and gratitude have also been universally emphasized in the fields of workplace spirituality, religion, character and ethics education, and positive psychology (Fry, 2005). Here these qualities have been examined as reflected in the practices of expressing caring and concern, listening responsively, and appreciating the contributions of others, since these behaviors tend to be more objectively quantifiable and measurable. Similarly, it is easier to examine how often a person engages in reflective practice than to measure an amorphous quality such as a person's faith. In defining some of the weaknesses in workplace spirituality research, Giacalone & Jurkiewicz (2004) point to problems of definition and inadequate measurement tools as concerns that must be addressed. They also call for researchers in the field to demonstrate effects in terms of measurable outcomes. The more that objectively quantifiable spiritual practices can be linked to measurable outcomes, the stronger the empirical basis for further theoretical development. For example, the reflective practice of meditation has been studied extensively, but other reflective practices such as prayer, contemplation, and spiritual reading are virtually untouched in the fields of

organizational psychology, business, and leadership. Similarly, the spiritual practice of forgiveness has rarely been studied in terms of its effects, which are often said to be powerful.

Because most of the spiritual qualities and practices presented here have been universally endorsed as important, positive leader traits and behaviors, further exploration of the relationship between spirituality and leadership can provide us with a springboard for developing a leadership theory that integrates character and behavior, motivation and performance, in a cross-cultural model. To progress further, we need more empirical research on the effect of spirituality on the leader's own motivation (See Table 1). Much of the current research in this area has focused upon just a few of the values leaders. A more broad-based empirical approach is needed such as that used in the many studies surveying effects on followers.

On the other hand, a great deal of empirical research has been done on the effects of reflective practice on the leader as an individual, but aside from the most general effects on group performance, we have little information on effects on followers (See Table 1). The field of research into spirituality in the workplace is just beginning to emerge, so much of the knowledge that has been gained has been scattered in different streams located in the fields of business, psychology, communication, human resources, religious studies, and medicine. Further gathering, analysis, and consolidation of the findings in these diverse fields will provide us with a broad empirical base upon which to build theory and explore interdisciplinary approaches.

The spiritual values of integrity, honesty, and humility, and the spiritual practices of treating others with respect and fairness, expressing caring and concern, listening responsively, appreciating others, and taking time for personal reflection have all been linked to quantifiable positive effects for organizations and individuals. They cause leaders to be judged as more effective by both their peers and their subordinates, and they lead to enhanced performance. They have been proven to be associated with increased worker satisfaction and motivation, greater productivity, greater sustainability, and enhanced corporation reputation, which in turn have all been linked to increases in the bottom line of profits (See Table 1). Contrary to popular opinion, there is not a contradiction between the values and practices endorsed for spiritual success and those required for leadership success. Instead, research shows that there is a clear consistency between the ideals in both arenas.

Acknowledgment

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