

**Impact of Self Perceived Spirituality of Leaders at
Work and Leaders' Reputation on Teams'
Spiritual Climate**

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Abstract

Literature on spiritual leadership is growing in last one decade though the conceptual and empirical links between spiritual leadership and team climate or followers attitudes, behaviors, and performance outcomes have not been fully developed. The focus of this research is to provide some of the initial foundation work for the broader empirical framework on how spiritual leaders influence followers to co-create a spiritual climate. We argue that leaders' reputation as a spiritual leader is a strong mediating factor of spiritual climate. Here, we draw from spirituality in management, positive organizational behaviour, emotion, identification, and identity theories to describe the processes by which spiritual leaders exert their influence on team climate. Research propositions based on the proposed theoretical model, findings and implications of those for future theory building and research are presented. A cross sectional industry survey was conducted on the sample of more than 40 work groups and teams and their respective leaders. Self report of leaders on spiritual connection to work: an element of spiritual leadership was not found to be affecting spiritual climate of their teams though reputation of leaders as spiritual is found to be significantly determining spiritual climate of teams. Leaders self perception about spiritual connection to work was not found to be strongly associated with leaders' reputation as spiritual. There are clear empirical, theoretical and practical implications of the finding which are discussed at the end of the document.

Keywords - Spirituality, Spiritual leadership, Spiritual Climate

CHAPTER 1: THE PROBLEM AND ITS COMPONENTS

- Introduction
- Purpose of Study
- Research Questions
- Significance of the Study
- Conceptual Framework
- Definition of Key Terms
 - Spiritual Leadership
 - Spiritual Climate

Introduction

Business organizations must now compete in a boundary less economy with worldwide labor markets that are instantly linked with information. These changes call for new organizations that are more agile. The creation of such a work environment may very well be the strategic imperative of the new millenium. This perspective has been articulated by Whetten and Cameron (1998) who concluded that “good people management” is more important than all other factors in predicting profitability.

To confront the challenges contemporary organizations need to create work environment that help them attract, keep and motivate a team of high-performing employees. The creation of work environments that provide a sense of challenge and meaningfulness for employees has become a priority. These employee demands have been summarized by Pfeffer (2003) who identifies four fundamental dimensions that people seek in the workplace: “(1) interesting work that permits them to learn, develop, and have a sense of competence and mastery, (2) meaningful work that provides some feeling of purpose, (3) a sense of connection and positive social relations with their coworkers, and (4) the ability to live an integrated life, so that one’s work role and other roles are not inherently in conflict and so that a person’s work role does not conflict with his or her essential nature and who the person is as a human being” (p.32).

In modern society, pressure and anxiety have become the workplace norm and workers often suffer from alienation and exhaustion at work (Palmer, 1994; Cavanagh, 1999). How individuals within organizations can maintain inner and outer balance is an important issue. The basic entities of existence

—the body (physical), the mind (logical/rational thought), the heart (emotions/feelings), and the spirit are like the four corners of a table: the table will be in danger of falling over if one corner is missing (Moxley 2000). King and Nicol (1999) proposed the integration of Carl Jung’s and Elliot Jaques’s approach in management which will result in a “complete” person in a “complete” environment leading to a heightened level of effectiveness of the individual and the organization. According to King and Nicol (1999) it is important for individuals to connect with the spiritual realm of their lives and complete this area of reality or else they will experience extreme emotions often leading to depression and lack of fulfillment. The upcoming section elaborates on the major streams of research in the field of spirituality in management.

Organizations of today have been witnessing a high rate of attrition (Marques, Dhiman, King,2010). People join companies with lots of hope and high aspirations. Unfortunately, as time progresses in the wake of their on-boarding, employees get disillusioned (Marques, et al.,2011). Their expectations are belied and their confidence in companies to provide them employee-satisfaction, let alone, employee-delight, start dwindling. Many start looking for alternate openings elsewhere while others continue to ‘get into the rut’ and suffer from boredom and frustration. Health issues develop and it is not unusual to come across employees who suffer from bouts of depression and other organic ailments. Psychologists and consultants are roped in to diagnose the problem. After much of probing and interviews with employees, such specialists infer that the organization climate does not provide an enabling or facilitating work-environment (Marques,et al.,2007). Beset with such a finding, organizations feel intrigued and bewildered and

start pondering as to what is meant by an enabling or facilitating organization climate. Initial observations reveal that employees are of the opinion that the culture prevailing in the company is not positive.

Culture, as we know, consists of a set of values and beliefs that help to bind and reinforce work groups and communities. Culture, in turn, creates climate. When this is applied to organization-settings, we find, there exists different types of organization-climate. Accordingly, there can be sales climate, innovation climate, safety climate, quality climate and a host of other climates.

The thinking revolves around the notion that the inappropriate organization-climate is one of the root-cause of various perils at the work place and may act as the trigger for acrimony, conflict, politicking, and ineffective teamwork. So, not only employees are inconvenienced in terms of their quality of work-life in the organization, the organization also suffers because of less productivity and output. It starts losing its competitive advantage and 'bad-mouthing' of discontented employees bedevils the organization's reputation in the society in general and industry in particular (Marques,et al.,2007).

Today people are finding that there's more to life-and business-than profits alone. Money as the single bottom line is increasingly a thing of the past. In a post-Enron world, values and ethics are an urgent concern. The hottest buzz today is about a "triple bottom line," a commitment to "people, planet, profit." Employees and the environment are seen as important as economics (McLaughlin, 2009). Some people would say it's all about bringing one's

spiritual values into one's workplace. A poll by KRC Research for Spirituality published November 17, 2003 in USA Today found that 6 out of 10 people say workplaces would benefit from having a great sense of spirit in their work environment (McLaughlin, 2004).

The term "spirituality" comes from the Latin "spiro", "inspiratio" (breath), with a meaning close to the sanskrit " atma", or the Greek " pneuma" (Lazar, 2004). What is spirituality in business? There's a wide range of important perspectives. Some would say that it's simply embodying their personal values of honesty, integrity, and good quality work (Giacolone, 2004). Others would say it's treating their co-workers and employees in a responsible, caring way. For others, it's participating in spiritual study groups or using prayer, meditation, or intuitive guidance at work ((Marques,et al.,2007). And for some, it's making their business socially responsible in how it impacts the environment, serves the community or helps create a better world (McLaughlin, 2009). Be that as it may, there lies an enigma in what the word "spirituality" relates to, in the work environment.

This compounds the problem in its usage in organization context, more so, to justify the rationale as to how spiritual leadership can foster spiritual climate in an organization.

Foregoing is the statement of the problem that this research thesis aims to address.

Purpose of Study

The purpose of this study is to analyze known academic articles for how they characterize spiritual leadership and spiritual climate, and to explore their association and discover essential factors and conditions for promoting spiritual climate through spiritual leadership within the context of the workplace.

The primary purpose of this study is to investigate the relationship between four sub-variables related to spiritual leadership (meaning/calling, membership, inner life/spiritual awareness and concern for larger social and natural environment) at the leader level and three work-related variables (harmony with self at work, harmony in work environment, transcendence) to assess the climate of the unit or work-group at the team level. Four variables of spiritual leadership are drawn from the work of Fry (2003) and spiritual climate assessment is done based on conceptualization and inventory developed by Pandey, Gupta, Arora (2009). This research is conducted on the sample of employees working in manufacturing and service organizations across diverse industries.

The secondary purpose of this study is to provide organizations with new management principles regarding Spiritual Leadership and Spiritual Climate variables. With this knowledge, administrators in business organizations could implement and apply these principles in managing their employees. The identified predictors might be used to prevent high attrition-rate and impaired quality of work life and in the process increase job satisfaction.

Theory and hypothesis development

Workplace Spirituality

Spirituality is a multidimensional, multilevel phenomenon (Pandey and Gupta, 2008). Acknowledging that consensus is lacking in spirituality literature on how spirituality should be defined (Ashforth and Pratt 2003; Benefiel 2003), a conceptual convergence in workplace spirituality literature is reported in terms of harmony with self, harmony in social and natural environment and transcendence (Pandey and Gupta, 2008, Pandey, Gupta and Arora, 2009). Spirituality is defined as a dynamic balance of these three factors. Harmony with self is about finding meaning and purpose in work that includes inner life, joy at work and self actualizing tendency (Ashmos and Duchon, 2000, Morgan 1993, Ashforth and Pratt 2003; Giacalone and Jurkiewicz 2003). The second dimension of spirituality is relational. This is manifested in relation to the environment in general. This dimension is manifested in community (Ashmos and Duchon 2000). It is about being comfortable with the world (Morgan 1993). Transcendence, the third aspect of spirituality at work is about the connection to something greater than oneself (Ashforth and Pratt 2003; Dehler and Welsh 1994; Sheep 2004). Ashforth and Pratt (2003) explain that the ‘something’ can be ‘other people, cause, nature, or a belief in a higher power’.

The impact of spirituality in the business organization has been reported in terms of job behavior of the employees and overall organizational performance. The literature correlating workplace spirituality related factors with employees’ job behavior shows its positive connection with motivation,

commitment, and adaptability and ethical behavior (Jurkiewicz and Giacalone, 2004, Eisler & Montouri, 2003). In terms of organizational performance the impact is reported in better service (Duchon and Plowman, 2005), employee service (Pandey, Gupta and Arora, 2009) and unit performance (Fry, Hannah, Noel, Walumbwa, 2011). In nutshell there are some research finding suggesting the impact of spirituality at work on certain organizational outcome. However the literature is sparse on the antecedents of spiritual aspects of work. Leadership is suggested to be the strongest driver of organizational culture, and climate is the reflection of the culture; hence we aim to examine the impact of certain aspects of leadership on spiritual climate of the teams and groups in organization.

Research Questions

- The main research questions were “Do the self perceived Spiritual Leadership variables (meaning/calling, membership, inner life/spiritual awareness and concern for larger social and natural environment) predict the three work-related variables (harmony with self at work, harmony in work environment, transcendence) associated with Spiritual Climate of the team?”
- The second research question is “How does team member’s perception of leader’s spirituality at work affect team climate?”

Significance of the Study

This study seeks to review the growing body of qualitative and theoretical research on the field of spiritual leadership, with particular attention to determining the impact it has on creating spiritual climate for the team. This research also seeks to advance the direction of future psychometric scale development in the interdisciplinary academic field of spiritual leadership and spiritual climate. By suggesting a new rubric for understanding the literature (manifestation, development, and adherence), and analyzing the scale validity and reliability I hope to examine the conceptualization for new scale research.

Specifically, this research argues that the previous research has begun to address important aspects of research scale development, although it has been limited in its applicability to workplace contexts, and falls short of understanding how and the degree to which individual or collective spirituality integrates and manifests itself in the workplace. Moreover, while much scale research has been directed towards personal fulfillment, faith maturity and wellness, only recently have scales been developed with an eye towards spiritual leadership and spiritual climate in the workplace.

To this end, this study will codify and extend the aforementioned work by identifying the major drivers for the field, consider the present operationalized definitions, explore the connections theoretically and empirically between spiritual leadership and spiritual climate, review existing scales and instruments, discuss the literature review findings, identify gaps and problems within the reviewed research, and resolve by suggesting specific areas for further research.

Conceptual Framework

Few Research studies(Singh-Sengupta,2007) have indicated that workplace spirituality contributes to organizational performance and brings individual-level benefits, including increased physical and mental health of employees, personal growth , realization of full potential, enhanced sense of self-worth, more tolerance for failure, and less susceptibility to stress. Though the study on workplace spirituality is recent and vigorous, few studies relate leadership behaviors with workplace spirituality. Maslowian notion of eupsychian management (eu, meaning good, and psyche, meaning mind or soul, “toward a good mind or soul” or the “well-being of psyche”) showed that leaders’ behavior has an impact on how people perceive the organization at the higher levels of self-actualization: the spiritual ones. This creates enlightened managers, as Maslow called them, and are likely to contribute toward creating eupsychian islands amongst their teams.

Observation of Maslow is consistent with notion of Kozlowski and Klein (2000, p. 55) about emergent phenomenon that when it originates in the cognition, affect, behaviors, or other characteristics of individuals, is amplified by their interactions, and manifests as a higher-level, collective phenomenon.” Concerning spiritual leadership, over time these individuals would begin to form shared or compatible mental models (Klimoski & Mohammad, 1994; Kozlowski & Klein, 2000). We maintain ‘leading’ as a position and authority driven phenomenon vested in individual with authority and in this regard it is differently conceptualized from that of ‘spiritual leadership’ of Fry (2004) and Fry et al (2011) who have conceptualized and measured spiritual leadership as emergent phenomenon.

Social information processing perspective (Salancik & Pfeffer, 1978) suggests that source of information for effective group members' behaviors come from the immediate work environment (including leadership). Social exchange theory (Blau, 1964) suggests that people define themselves in terms of whom they interact with and how they interact with them. This information provides cues that group members use to construct and interpret events, and in turn guide their behavior. Kanter(1983) and James and James (1989) maintain that managers are a primary source for the signals from which subordinates construct perceptions of their work group's climate. The key characteristics of spiritual leadership are to find meaning and purpose in work, promoting a sense of community and concern for larger social and natural environment. We assume that these aspects would be getting reflected in their interaction with team members, making decisions, accept others' inputs, and provide constructive feedback to their followers (Avolio et al., 2004; Gardner et al., 2005).

Pursuant to one school of thought, the roots of effective leadership are grounded in the spiritual dimension of the individual leader. It is complemented by another school of thought focusing on how effective leaders behave and affect workplace spirituality and, in this way, how they affect the followers' behaviors. My research is conceptually framed to this last school of thought. I try to answer to the challenge of Dent et al. (2005), who remarked that theory development regarding workplace spirituality and its relationship to leadership is in its infancy.

Leadership behaviors can be wide and varied. Some respect workplace spirituality while others disrespect workplace spirituality. This raises two

questions: (a) What are the employees' conceptions of workplace spirituality? and (b) Can leadership behaviors that affect workplace spirituality be called "Spiritual leadership?" My research attempts to answer (b) and also to discern Spiritual Climate.

Definition of Key Terms

- Spiritual Leadership
- Spiritual Climate

Spiritual Leadership

What is spiritual leadership? Wolf (2004) defined spiritual leadership as “building an environment of respect, ethics, values and integrity” (p. 23).

The purpose of spiritual leadership is to delve into the fundamental needs of both leader and follower for spiritual well-being through calling and membership, to create vision and value agreement across the individual, empowered team, and organization levels and, finally, to take care of high levels of organizational commitment and productivity. Spiritual leadership, operationally, consists of the values, attitudes and behaviors that are required to intrinsically motivate one’s self and others so they have a sense of spiritual well-being through calling and membership. (Fry, 2003).

Spiritual leadership is moving leaders from managing employees to inspiring employees, a critical component of transformational leadership (Amram, 2005; Bass & Steidlmeier, 1999; Dvir, Eden, Avolio, & Shamir, 2002). Spiritual leadership integrates transformational and servant leadership with spiritual, ethical, and values-based leadership models into a combination of core competencies, skills, and learned techniques to provide a model of behavior for the spiritual leader (Den Hartog et al., 1999; Dent, Higgins & Wharff, 2005; Jurkiewicz & Giacalone, 2004; Reave, 2005; Ryan, 2000).

“Spiritual leadership starts with the leader’s own ethics and integrity” (Reave, 2005, p. 663), which would be demonstrated to the organization in both word and deed (Argyris, 1966). Research has shown that a person who is guided by good moral habits and virtuous personal values displays integrity (Argyris, 1966; Caldwell, Hayes, Karri, & Bernal, 2008; Cavanaugh & Bandsuch, 2002; Parry & Proctor-Thomson, 2002).

The organizational benefits of spiritual leadership include increased organizational performance (Lloyd, 1990), intrinsic employee job satisfaction and involvement (Fry, 2003), higher employee performance resulting in improved customer service (Duchon & Plowman, 2005), and higher rates of return on investments (Jurkiewicz & Giacalone, 2004). The inspirational and/or transformational effect of spiritual leadership can result in positive moral behavior of the members of the organization (Bass & Steidlmeier, 1999; Dvir et al., 2002). For the stakeholders of the organization, the impact of a spiritual organizational culture translates not only to the integrity of the organization but also to the financial returns from improved performance and customer satisfaction.

A spiritual leadership approach asks fundamentally different questions about what it means to be human, what we really mean by growth and what values and power distributions are needed to enhance both organizations and society as a whole. Spiritual leadership asks the leader to be the one who can show what it means to be human, and what it means to be authentic, which is an important aspect for organizations for gaining deeper insights of spiritual self and of the spiritual lives of others with whom the leaders

interact and also those who are affected by the results of their leadership (Singh-Sengupta, 2007).

Some authors(Kreitz,2009) define spiritual leadership by five components which are self-awareness, self-regulation, motivation, empathy and social skills. It is a fast emerging postmodern management paradigm. Spiritual leadership has the potential to guide organizational transformation and develop positive organizations, where human well-being and organizational performance can not only coexist, but also can be maximized.

Based on the qualitative interviews conducted with 32 managers in Turkey, a typology of spiritual anchors has been developed. Spiritual anchors are patterns of deeply held spiritual motives, values, and attitudes, which provide direction, meaning, and wholeness to a person's life or work. They are the spiritual DNA of the individual or a fractal of the individual's holistic value system. Nine spiritual anchors that characterize leaders' value compasses in organizations include: (1) perfection; (2) compassion; (3) passion; (4) inspiration; (5) investigation; (6) dedication; (7) appreciation; (8) determination; and (9) cooperation (Karakas, 2010).

Foregoing therefore, are the essence of spiritual leadership.

Spiritual Climate

Spirituality of employees is reflected in work climate (Pandey et al.,2009) Research has shown that organizations with spiritual climate that provide their employees with the opportunities for spiritual development are better in performance than others (Konz & Ryan, 1999). In India many a company follow the new-age principles (such as Meditation to attain inner calmness, Purshartaa for the balance between personal and professional life, yoga for healthy and disease-free life, etc.), which have their roots in Indian ethos for the spiritual upliftment of an organization. At an individual level, spirituality at work provides job satisfaction and reduces employees burnout as found in the case of health care professionals (Komala & Ganesh, 2007).

Spirituality is different from Religion. While religion can be the exclusive preserve of the religious (devout), spirituality is under nobody's monopoly. He who gives a glass of water to quench the thirst of another is spiritually more evolved than those who chant their scriptures with their eyes closed on the giant agony of our world (Agnivesh, Swami, 1999). The problem with us today is that we have too much of religion but little of spirituality (Agnivesh, Swami, 2003). An operational definition of spirituality can be drawn from Thompson (2004) who compares it to a values-led approach to management that seeks to recognize the whole person rather than simply the functional person, trying to engage the hearts and minds of the people than simply exchanging money for skills. Research on the topic 'Spiritual Climate' is still in its early stages.

Fundamentally, organizational climate refers to perceptions of organizational practices and procedures that are shared among members

(Schneider, 1975), and which provide an indication of the institutionalized normative systems that guides behavior (Schneider, 1983). An organization's climate regarding spirituality forms the spiritual character of the organization, by providing the environmental cues that guides spiritual behavior. Decisions of founders and other top leaders in the early stages of the organization's lifecycle have a profound impact on the development of an organization, and lead to the creation of strategies, structures, climates, and culture (Schein, 1992, Schneider, 1987). Additionally, leaders throughout all stages of the organization's life cycle and all organization levels continuously shape the organization's climate by providing meaning to policies and practices through the manner in which they enact the organization's goals and strategies (Wimbush and Shepard, 1997). The actions of direct leaders provide an immediate indicator of appropriate behavior.

Climate regarding spirituality

Schneider's (1975) definition of organizational climate as "psychologically meaningful molar [environmental] descriptions that people can agree characterize a system's practices and procedures" prevails as one of the most widely accepted definitions (p. 474). In essence, organizational climate pertains to the "shared perceptions of the way things are around here"(Reichers and Schneider, 1990, p. 22), which become social norms and expectations that guide behavior in a particular setting (Schneider, 1983). Organizations have multiple types of climates (Schneider, 1975), addressing different facets of the environment such as safety (Zohar, 1980), customer service (Schneider and Bowen, 1995) and spiritual (Pandey et al.,2008).

Impact of spirituality in organization has been studied (Pandey et al., 2008) and as per literature presented and opinion of other experts, below-mentioned variables of spirituality in organizations were identified. These variables embrace the three conceptually converging streams being identified in the ‘spirituality in management’ literature and their parallel notions in the Vedantic literature(Pandey et al,2008). The variables of meaningful work, hopefulness, and authenticity are related to harmony to ‘harmony with self’, Sense of Community and respect for diversity are related to ‘harmony in work environment’ and meditative work, and Loksangrah are related to ‘transcendence’ aspect of workplace spirituality(Pandey et al., 2008).

Distinguishing spiritual climate from related constructs

Spiritual climate as a construct is different from related constructs of employees’ engagement, ethical climate, and service climate.

Though engagement is akin to spiritual climate in terms of deeper involvement in work and a feeling of connectedness at workplace, the two are different in terms of level of construct and contributing factors of the construct. Firstly, employees’ engagement covers both individual level variables like role clarity and learning opportunity, as well as dyadic level construct like appreciation and collective level construct like enabling environment. In contrast, spiritual climate is purely a collective level construct. Secondly, sense of contribution to the larger social and natural environment, authenticity, meaningful work are constituting variables of the spiritual level climate which are not the part of employees’ engagement construct(Pandey et al., 2008)

Spiritual Climate is also different from ethical climate. While the latter involves rule, law, and code along with caring and independence (Victor and Cullen, 1988) and in that sense bear semblance to spiritual climate, the scope of spiritual climate construct put it close to the spiritual aspects of workplace unlike ethical climate which focuses on ethical temperament of people creating the organizational climate(Pandey et al., 2008)

Spiritual climate is also distinct from service climate (Schneider, 1994) in that the latter captures the managerial behavior and branch administration, while the former goes beyond the behavior and captures both employees' experience of work and work group and does not include administrative aspects(Pandey et al., 2008).

Finally, spiritual climate construct is also distinct from 'spirituality in management' construct proposed by Ashmos and Duchon (2000). However, conceptualizing spirituality at workplace as climatic construct and inclusion of Loksangrah, (concern for social and natural environment), authenticity, concern for family extend the scope of the spiritual climate construct (Pandey et al., 2008) from its existing conceptualization as earlier put forth by Ashmos and Duchon (2000).

CHAPTER 2: REVIEW OF THE LITERATURE

Leadership

- Leadership versus Management
- Definition of Leadership
- Evolution of Leadership Theories
- Emergence of Spiritual Leadership Theory

Organization Climate

- What is organization climate?
- Team Climate

Impact of Leader on Team Climate

Role of Leaders Reputation on Climate

Spiritual Leadership and its Impact on Team Climate: Hypothesis

Leadership

Leadership versus Management

An organization is set up as per principles of management and organization structuring must be governed and led towards its vision, mission and objectives. This is the crucial task of management, which is headed by its 'top management team' – called 'leadership'. Functions of 'leadership' is integrally linked to 'directing' as well, which is concerned with the total manner in which managers influence and direct the actions of subordinates for desired outcome. Leadership is not merely a personal quality or character of a manager; it is a process of leading, guiding and conducting business by developing relationships with people, communicating ways and means, developing trust, focusing of all actions towards achieving objectives as per plans, and leading from the front. Effective leadership is one of the essential requirements for organization's success and without leadership an organization is nothing more than a mere collection of men, machine and materials without any direction. Hence, all managers should have good leadership quality to direct, execute, guide and coordinate jobs for achieving goals and objectives.

The primary role of a leader is to influence others to voluntarily seek defined objectives.

The secondary roles of a leader is to plan activities, organize appropriate structures, control resources. Briefly it is the process of influencing others to facilitate the attainment of organizationally relevant goals.

Leaders provide direction and meaning to the people they are leading

1. They generate trust
2. They favor action and risk taking
3. They are purveyors of hope

Differences between management and leadership

Certainly the two terms leadership and management are not synonymous. Apparently, there are some points of similarity between the two. Both leaders as well as managers require certain basic qualities such as intelligence, integrity, etc. Both require a high degree of skill in interpersonal relations. Both have to perform the functions of setting goals, mobilizing resources and inspiring and influencing people for effective performance.

In spite of the above points of similarity, the two roles are distinct. Though a layman considers managing as a broad term including leading function, behavioral scientists advance many points to differentiate between the two terms “Leading” and “Managing”. Leadership is certainly an eclectic concept, it is a higher-order capability. Leaders determine where the business is going, with broad internal and external objectives, and align the assets and skills of the organization with the opportunities and risks presented by the environment. The leader is the strategist that establishes the organization’s objectives; the manager focuses on how the organization will achieve them.

In one of the Sir Jehangir Gandhi Memorial lectures delivered at Kolkata Science City Auditorium, Executive Director, Tata Sons, Mr.

Gopalkrishnan, metaphorically compared Leadership and Managership with a Compass and Map respectively. A compass provides a sense of direction whereas a map shows footprints of areas already traversed. Going by this analogy therefore, a manager will be comfortable in known areas only; in contrast, a leader will dare to explore areas which have been left unexplored hitherto. A leader has the ability to hear “infrasounds” (which means sound beyond words). This calls for four –fold faculty viz., sensing, thinking, doing, correcting. A manager, however, only resorts to the last three faculties, the sensing profile is visibly absent (Gopalkrishnan,2002). This is precisely the reason why, a leader is more sensitive to others and can be interpersonally more effective than a manager in fostering teamwork.

So, the following points can be distilled out:

- Managers hold formal positions; leaders can be anyone with informal influence
- Managers achieve results by directing the activities of others
- Leaders create a vision and inspire others to achieve it
- Strong leaders may be weak managers
- Weak leaders can still be effective managers

Leadership is thus different from managership in terms of:

- Organization relationship
- Sources of influence
- Sanctions
- Role continuance
- Reasons for following

- Accountability
- Scope of Functions Performed

The distinction can be readily borne out from the following table:

Leadership	Managership
Narrow term	Wider term. A manager is more than a leader.
Exists in unorganized groups. No organized structure is needed.	Requires an organized structure.
Leadership is the activity of influencing people to strive willingly for group goals.	Managership implies exercising functions like planning, organizing, staffing, directing and controlling to achieve group goals. Leadership is an aspect of one of these functions.
Leaders get authority by virtue of their skills, abilities and the situational demands. Followers must also consent to being influenced.	Managers get formal authority delegated from above.

Definition of Leadership

Leadership is a complex concept that is defined as the ability to influence, motivate, and enable others to contribute toward the effectiveness and success of the organizations of which they are members. Leaders use influence to motivate followers, and arrange the work environment so that they do the job more effectively. Leaders exist throughout the organization, not just in the executive suite.

There are many definition and expressions of leadership and most point to the fact that leadership is not only a function of the leader (or manager) as a person but also depend on the quality of ‘followers’ (i.e. subordinates) and the situations.

According to Kotter (1998) of Harvard Business School, in a modern organization and competitive situations, leadership is the process of:

1. Creating a vision of the future in the organization that takes into account the legitimate long-term interests of parties involved with the organization.
2. Developing a rational strategy for moving towards that vision.
3. Winning the support of key people, and
4. Motivating the key group of people for accomplishment.

This approach to leadership implies that a ‘leader’ must be visionary, a rational manager and strategist, trusted by followers, and a good motivator.

According to Tannenbaum et al.,(1973), Leadership is inter-personal influence exercised in a situation and directed through communication process, towards the attainment of a specialized goal or goals.

According to Alford and Beatty (2011), Leadership is the ability to secure desirable actions from a group of followers voluntarily without the use of coercion.

Ducker (1974) considers leadership as a human characteristic which lifts a man's vision to higher sights; raises and builds his performance to higher standards, and builds man's personality beyond its normal limits.

- ❖ This process has been explained by Hersey and Blanchard(1972, 1993) in the form of the following equation: $L = f(l, f, s)$, i.e.,
- ❖ Leadership is a function of the leader (l), the followers (f) and other situational variables (s),
- ❖ The person who exercises this influence is a leader whether he is a manager in a formal organization or an informal leader in an informal group or the head of a family.

Evolution of Leadership Theories

Leadership is complex and multidimensional in character. What makes a leader effective is a question which cannot be answered easily. Many researches, particularly, behavioral scientists, were carried out to find out the answer to this question. Is the success of the leader due to his traits or his personality or his behavior or his followers or the situation in which he works? The researches could not offer a satisfactory answer to this question. Instead, these researches have led to various approaches or theories on leadership. Many leadership theories have been developed over the past 75 years.

Trait Theory

In the 1930s and 1940s, trait theories were developed by psychologists looking for personality, social, physical or intellectual traits that were universally associated with leadership success. Jungian psychologists have continued to develop trait theories based on personality temperament (Keirsey, 1998; Kummerow et al., 1997) that have been applied to explain ongoing cross-cultural leadership conflicts (Abramson, 2006). Freudian psychologists have also developed theories based on the effect of the interaction of personality traits, temperament and personal experience on leadership (Kets de Vries, 2001; Zaleznik, 1977).

Behavioral Theory

Between the 1940s and 1960s, behavioral theories emerged. Leaders were found to generally apply either a task orientation (TO) or relationship orientation (RO), or both to achieve results from subordinates. TO involved

the initiation of a structure of roles, tasks, goals and supervision intended to facilitate production. RO involved demonstrating consideration for subordinates by building trust, mutual respect, showing regard for feelings, and developing personal relationships. Blake and Mouton (1977) combined the TO and RO dimensions into five leadership styles. They argued that the high TO and high RO style was the superior leadership style that achieved the best results.

Situational Theory

Beginning in the 1960s, situational leadership developed with the observation that any behavioral leadership style could be either effective or ineffective depending upon the situation in which it was applied. Fiedler (1967) argued in his leadership contingency model that leaders should select their leadership styles based on whether a situation was favorable to the leader. A situation was considered favorable depending on: (1) the personal relationship with the followers; (2) the degree of structure in the task; and (3) the power and authority inherent in the leader's position. Favorableness was defined as the ability of the leader to exert influence to achieve results. Most favorable was when the leader was liked, was directing a well-defined task, and had a powerful position. Leaders were encouraged to consider how to make their situations more favorable by building relationships, structuring tasks and increasing perceived authority. House (1971) developed path-goal theory by recommending that leaders flexibly apply the leadership style most effective in a situation. Stinson and Johnson (1975) improved path-goal theory by proposing that high TO was most effective when tasks were unstructured, and followers had weak motivation, low independence, and low task relevant education and/or experience. Low TO was most effective

when tasks were unstructured, but followers had strong motivation, high independence and high task relevant education and/or experience. Reddin (1970) and Hersey and Blanchard (1972, 1993) developed similar situational theories. Both defined the key responsibility of the leader as effectiveness in achieving output requirements. Both developed four leadership styles. Dedicated leaders (high TO & low RO) dominated others by giving many verbal instructions, evaluating performance, and assigning rewards and punishments. Related leaders (low TO & high RO) built relationships by accepting followers as they were, having implicit trust and focusing on goal attainment. Integrated leaders (high TO & RO) set goals and organized work while providing high levels of socio-emotional support. Separated leaders (low TO & RO) relied on rules and procedures to guide how work should be conducted and offered little personal or organizational support. Leaders applied these leadership styles situationally to achieve the best output results. Hersey and Blanchard(1993) proposed follower maturity as the criterion for choosing the most effective leadership style. This combined their situational theory with both Stinson and Johnson (1975) and Fiedler (1967). Followers with low maturity (weak motivation, low independence, low task relevant education and/or experience), low wage employees on an assembly line for example, should be managed with a dedicated style. Followers with medium maturity could be managed with either an integrated or related style. Followers with high maturity, professional workers such as professors or lawyers or accountants, could be managed with a separated or related style because they were professionally trained to set effective performance standards for themselves. Situational leadership is still popular in the literature (Mayo and Nohria, 2005; Quin, 2005).

The prominent theories therefore, as evolved, namely,

- i. Trait theory
- ii. Behavioral theory,
- iii. Situation theory, and
- iv. Path-goal theory

are more critically discussed and analyzed hereunder :

Trait theory:

The trait theory is based on the Greatman theory, but it is more systematic in its analysis of leaders. Like the Greatman theory, this theory assumes that the leader's personal traits are the key to leadership success. However, unlike the greatman theory, trait theorists do not necessarily assume that leaders are born. Leaders, as per trait theorists, differ from their followers with respect to a small number of key traits and these traits remain unchanged across time.

The following four traits that are shared by most successful leaders:

- a) Intelligence
- b) Social maturity and breadth
- c) Inner motivation and achievement drive
- d) Human relations attitudes

Criticism :

- ❖ The list of personality traits is painfully long and exhaustive.

- ❖ There is no universal list of traits for successful leaders.
- ❖ Leaders cannot be markedly different from their followers.
- ❖ It is difficult to define traits.
- ❖ It is often difficult to measure traits.
- ❖ How much of a trait a person should have, remains a puzzling question.
- ❖ Effective leadership is not a function of traits alone.
- ❖ Finally, leadership skills vary according to the type of work a person performs in the organization.

Behavioral theory:

This theory advocates that behavioral attitude and style of a person is closely linked to quality of leadership. Behavioral scientists contend that orientation of a leader's style can be: either employee – or job - oriented., The employee orientation creates an 'open relationship' with employees and tend to develop a friendly working system where personal and social needs get more attention. Whereas, job orientation always lays emphasis on getting the jobs done by planning, organizing, implementing, evaluating, correcting etc. For such leaders, business comes first and pattern of behavior gets reflected in his functioning style, which can be captured in his daily work.

Based on these behavioral patterns, there could be several approaches to examine leadership style, and they are:

- (1) Style based on the use of authority,
- (2) Likert's 4-systems of management,

- (3) Management grid plotting, and
- (4) Leadership continuum theory.

(1) Style based on use of authority: divides the leaders based on their functioning into: autocratic leaders, democratic leaders, and free-rein leaders.

Autocratic leaders operate by 'command and compliance'; democratic leaders operate by consultation of followers in matters of serious decision, try to win concurrence, encourage participation and even accept difference in views for better decisions; free-rein leaders barely use their power and give subordinates (followers) high degree of independence in their operations and in decision making, themselves acting only as facilitators.

(2) Likert's 4-Systems of management: Likert observed that most effective way to lead a group is to adopt a 'supportive attitude' to create work environment in which leader and follower share each other's common needs, values, goals, aspirations and expectations. He observed this is the best method of motivating people to perform well and accordingly came out with 4-styles of leadership (management system), each of which can be judged by seven 'operating characteristics' – like: Motivational efforts, Communication process, Interaction process, Decision-making process, Goal setting or ordering process, Process of controlling, and Performance. He pointed out that nature and style of leadership can be identified when examined one's functioning with respect to these characteristics. Accordingly, he formulated 4 systems of management:

System-1: Exploitative - authoritative management system

System-2: Benevolent – authoritative management system

System-3: Consultative management, and

System-4: Participative-group management.

(3) Managerial Grid: developed by Robert Blake and Jane Mouton – by recognizing and analyzing the behavioral characteristics of managers using their job- or employee orientation. They developed a system of defining leadership style by the importance of a manager’s concern for both production and people.

They devised a two-dimensional grid, representing (1) Concern for production and (2) Concern for people (‘x’ axis and ‘y’ axis respectively in the diagram below) ; each again sub-divided into a scale of nine – allowing to find out various combination of style .

1.9								9.9
				5.5				
1.1								9.1

Four corners of the grid show four extreme styles:

1.1 = Low concern for people and task

1.9 = High concern for people, leading to country club management

9.1 = High task orientation (concern for production), leading to be autocratic manager

9.9 = High in people concern and also high in task orientation, requiring team-type managers, and

5.5 = middle of the road managers.

Managerial grid is helpful to facilitate qualitative evaluation of leadership style on a continuous scale and allows the organization to choose managers with required type of style. For example, managers with 5.5 rating will have pleasant leadership, but might not attain productivity or create high morale amongst people. Rating 9.1 is fully autocratic task orientated managers, while 9.9 is one of the other extreme types where managers are completely dedicated to both production and people, trying to work through team, encouraging people to perform, show respect and trust the subordinates. This is the best, but seldom observed in complete conformance.

(4) Leadership Continuum Theory: This theory advocates that style of leadership will be dependent on the (a) characteristics of the leader, (b) characteristics of followers, and (c) situations. Influence of these parameters is reflected in the manager's behavior in the work place, degree of freedom subordinates enjoy vis-à-vis managers. This continuum concept can be simply represented as the 'authority of managers' versus 'freedom of subordinates'.

As per continuum theory, important elements that may influence managers' style are:

1. Manager's personality, value system, confidence on subordinates, sense of insecurity in uncertain situation
2. Subordinates' willingness to assume responsibility, their knowledge
3. The situation, which includes: organization's tradition, priorities, values, time limit, work culture (creativity, teamwork, etc.) within the Company.

These forces do not work independently; they interact and produce a situation specific behavioral pattern of managers in a given environment. Thus, this model of managerial style is a dynamic one in relation to the forces influencing the manager's style and the environmental factors engulfing the organization.

Important environmental factors are: competition, consumer demands and awareness, trade unionism, Govt. policies, pollution control, ecological regulations etc. With growing competition and social awareness, business leaders have to be increasingly guided by the environmental factors and they have to continually adjust their leadership style accordingly.

Situational theory of leadership has its base also on similar approach.

Situational theory:

Power of position arises from authority entrusted in a position – and not on manager's personality or expertise on the job. Clear authority and power of a position enables a manager to be highly effective to get followers obey him.

Clarity of tasks helps the subordinates to perform better and enable managers to take a clear posture on who is responsible for what and deal with subordinates better.

Leader-member relations refer to what extent subordinates trust the manager and are willing to follow him. This will largely depend on the personal attributes and characteristics of managers rather than organizational authority. As per Fielder, this is the most important indicator of a leader's ability.

Fiedler's approach holds that group effectiveness depends on appropriate match between leader's style (measured by traits) and the demands of situations.

As such, there is no one best way to lead; appropriate style will depend on the situation and leader should be able to influence the situation and be sensitive to the prevailing situational factors.

Path-goal theory:

Path-goal theory of leadership assumes that main function of leaders is to clarify and set goals for subordinates, help them find best path for achieving goals and remove barriers for their performance. This is considered as the effective solution to establish acceptance of followers, which is a must for every leader.

Leadership behavior in this model is categorized into 4 groups:

1. Supportive leadership behavior – paying attention to the needs of followers, concern for their well-being and creation of favourable work environment.

2. Participative leadership – encouraging followers to participate and influence the decision-making process, and thereby motivate the subordinates for performance.

3. Instrumental leadership – refers to leading by instruments, that is, by making known what is expected and providing specific guidance about how to perform through set documents.

4. Achievement-orientated leadership – refers to performance centric attitude of leaders, involving challenging goals and seeking high performance.

Key concept of this theory is that the leader influences the path between the behavior (of followers) and goals – by accomplishing:

- clearly defining position and tasks
- removing obstacles to performance
- getting ‘group members’ to participate in setting goals
- promoting team efforts
- providing opportunities for personal satisfaction at workplace
- clarifying the management’s expectations, and
- meeting the group’s expectations.

This approach synthesizes all the elements of good leadership that have been discussed under different theories, and found to be a very practical approach

for analyzing a leader's style and behavior and / or setting the mile stones for becoming a good leader.

Nonetheless, the theory also accepts the view that for right organizational outcomes, both leader behavior and follower characteristics are important factors.

Emergence of Spiritual Leadership Theory

Presently the theory of spiritual leadership is gaining its foothold with many thinkers and business leaders openly discussing it and writing about it. Before coming to spiritual leadership two theories of leadership namely visionary and ethical leadership are worth mentioning which came after situational theory and highlighted some of the deficiencies of situational theory. Visionary leadership addressed the concern with situational leadership that the leader was made a servant of the situation rather than the person who defined what the situation should be to achieve the desired outcome. Westley (1989) argued that the primary responsibility of the leader was to formulate the organization's vision and the conditions by which that vision would be achieved. The vision represented a social reality that was the core of effective leadership, and leadership effectiveness could be judged by the leader's success in getting followers to accept the social reality as the leader defined it (Worden, 2005). Worden (2003) suggested that followers more readily accepted the reality defined by the vision when the vision was tied to the strategic plans and goals that followers were specifically responsible for. As such, Carroll (2002) observes, spirituality, deeply held spiritual belief, however we might define these things, are all necessary to achieve real sustainability, and also serve as teacher and guide.

Ethical leadership, often combined with visionary leadership, addressed a second concern with situational leadership. If leadership effectiveness depended solely on performance results, then the ends justified the means. Any leadership style, no matter how negative for followers, was deemed to

be effective if the leader achieved the output requirements. Grojean et al.(2004) argued that the first task of a leader was to establish, and model through his/her own behavior, a vision of the ethical tone of their organization that specified which actions would be encouraged and rewarded in followers. It was essential for the leader to act as a role model to intentionally direct the ethical tone of the organization because followers would interpret the actions of their leaders as indicators of appropriate behavior. This was especially important in the early stages of a new organization when the personal values of the founder became embedded in the organization's social fabric as the leader established criteria for rewards, resource allocation, and status. Schein (1992) also observed that especially founders had a profound impact on what constituted acceptable strategies, structures, climates and cultures. Ethically appropriate outcomes needed to be rewarded to ensure they were repeated. Buckingham and Coffman (1999) added that great leaders had to recognize that most followers did not have unlimited potential and most tended not to change much over time. While leaders had to judge followers' performance outcomes, good leaders forgave followers with limited potential and inability to change, perhaps repeatedly, while continuing to insist and motivate those followers to achieve the desired results. Now coming to spiritual theory of leadership, few attempts have already been made in the West to explain it.

According to Fry (2003), "Spiritual leadership is a paradigm for organizational transformation and development designed to create an intrinsically motivated, learning organization. Spiritual leadership taps the fundamental needs of both leader and follower for spiritual well-being. Operationally, spiritual leadership comprises the values, attitudes, and

behaviors that are necessary to intrinsically motivate one's self and others so they have a sense of spiritual well-being. The source of spiritual leadership is an inner life or spiritual practice which is a fundamental source of inspiration and insight.”

Peter M. Senge (1990) in his book, *Fifth Discipline* says, “Our traditional views of leaders-as special people who set the direction, make the key decisions and energize the troops-are deeply rooted in an individualistic and non-systemic world view. Especially in the West, leaders are heroes-greatmen (and occasionally women) who rise to the fore in times of crises.... At its heart the traditional view of leadership is based on assumptions of people's powerlessness, their lack of personal vision, and inability to master the forces of change, deficits which can be remedied only by a few great leaders.”

To correct this deficiency in the leadership profile, Senge proposes a new view that leaders ‘ are responsible for building organizations where people continually expand their capabilities to understand complexity, clarify vision and improve shared mental models that is they are responsible for learning’.

In other words, leaders are designers, stewards and teachers, and’ leaders who are designers, stewards and teachers come to see their core task very simply’. Senge quotes Martin Luther King Jr, ‘Just as Socrates felt that it was necessary to create a tension in the mind, so that individuals could rise from the bondage of myths and half truths... so must we... create the kind of tension in society that will help men rise from the dark depths of prejudice and racism’. Examining and analyzing the various factors Senge proposes

personal mastery as one of the five disciplines. Personal Mastery, which he defines as the discipline of personal growth and learning, has four components: (a) personal vision, (b) holding creative tension, (c) commitment to the truth, and (d) using the subconscious. The subtler aspects of personal mastery include integrating reason and intuition, continually perceiving more of our connectedness to the world, and compassion and commitment to the whole. A spiritual stance is discernible in this.

In a personal note, at the end of his book, *The Seven Habits of Highly Effective People*, Stephen Covey (1990) says, “As I conclude this book, I would like to share my own conviction concerning what I believe to be the source of correct principles. I believe that correct principles are natural laws and that God, the creator is the source of them and also the source of our conscience. I believe that to the degree people live by this inspired conscience, they will grow to fulfill their natures; to the degree they do not they will not rise above the animal plane; to the degree to which we align ourselves with correct principles, the divine endowments will be released within our nature in enabling us to fulfill the measure of our creation.” Some of the views that emerge from above regarding spiritual leadership are values, inner life, intrinsic motivation, connectedness, compassion, natural laws, divine endowments, and spiritual well-being. Still the true nature and dimension of spiritual leadership is eluding the western thinkers and this write-up attempts to provide the solution for the ideal spiritual leadership from the Indian spirituality and offers Rajarshi leadership as an ideal model of spiritual leadership(Chakraborty, 2004).

Leadership and Indian Ethos

According to the Indian philosophical works, man is a spark of the Divine and he must link his will with the Divine will. The ultimate goal is to be a sthita prajna, a man who is established in peace and acts in life without desire. The essence is that the individual must constantly strive to seek the higher truth, seek resolution and liberation from the problems of life. Ancient Indian wisdom has always considered the body and soul simultaneously and emphasis has been on purification of soul through the body. The real purpose of human body is not worldly pleasures. It is just a mean to achieve the ultimate end of achieving the unity of the individual with the Divine.

In ancient India the ideals of leadership were also derived from the above mentioned concept of Indian ethos. The ideals were rooted in the basic source, the primordial satchitananda, that is, existence, consciousness or bliss. A leader must preserve his link with the source; act vigorously, vibrantly and pervasively as an agent of the Supreme to create blissful and happy conditions for all beings, unmindful of the obstacles in the way. The leader is the divine worker performing divine actions in a mood of yatha prapta karyam, that is, action conditioned, controlled and regulated by the dharma of the leader in harmony with the dharma of the land and the natural law of becoming, that is, swabhava of the leader. A leader must constantly be imbued with the urge for knowing the truth. Indian concept of wise leadership is deeply rooted in spirituality and strongly focuses on 'conquering the self' which means control of the senses and unity of the self with the Divine resulting in detached and selfless action. For ordinary

human beings to follow the path of total sacrifice like a mahatyagi or a mahakarta may be difficult but for leaders it is a necessity. Modern leadership concepts have completely excluded the model which places the spirit-core or SELF of the leader in the centre. As a result, leaders with high skills-competence and low values commitment are omnipresent and wisdom leadership has gone into oblivion. The vedic conception of the Universe and beyond stands on two pillars:

Truth and Order, or satya and rita. Rita encompasses satya but, in addition, includes 'justice' and 'goodness'. At an ethical-level rita upholds values over dis-values; at the cosmic level it defends light against darkness. Thus, a comprehensive and pervasive spirit of 'orderliness' in total existence is the keynote of rita. The basis of leadership is the capacity of managing the self which is established in rita. This wisdom if gets equipped in leadership in all walks of life help us progress towards the true ideal for any society: translating the order of the cosmos (rita) into the order of the society. This cosmic order or dharma includes the material, as well as the moral and the spiritual.

Rajarshi Model of Leadership

Rajarshi model of leadership is deeply rooted in the above mentioned Indian ethos. Rajarshi model of leadership has two dimensions, Raja (king) and Rishi(sage). According to this model of leadership a leader apart from having the necessary qualities of a leader also has sage like qualities.' Rajarshi' signifies a synthesis of 'Raja' (king) being representative of the secular dimension and 'Rishi' (sage) denoting the sacred dimension (Chakraborty, 1995). The emphasis of this model is on external glory (performance of all duties of the king successfully) as well as the internal glory (self realization) with internal glory driving the external glory. A king in earlier times earned external glory when he did all the duties of a king successfully. The duties of a king included protecting the kingdom from external enemies, expanding the kingdom by conquering new territories, maintaining law and order in the kingdom, ensuring the welfare of the people living in the kingdom, giving respect to the intellectuals, running the economy of the kingdom successfully, and ensuring justice to everybody. Apart from performing these duties, a king was supposed to display highest level of courage, skills in the art of war, master in formulating and implementing strategies, acumen, and character. Internal glory of a king in this ancient Indian model of leadership lied in the rishi or sage dimension where a king performed all his duties of a king remaining unattached to the material pursuits, free of selfish desires, controlling all his sense organs, and the mind. A great spiritual being guiding human life to perfection, rising above human limitations and manifesting supremely in the twin realms of thought and action combining wisdom of balance, serenity and chivalry unified in the character.

The characteristics of Rajarshi as mentioned in ancient Indian literature can be summarized as below:

- Difficulties and problems keep pounding him like waves, one after the other, but he faces them all with perfect equanimity.
- His numerous victories does not affect his poise, nor he gets dejected in defeats.
- He performs his duties at every stage to perfection but remaining unattached all the time.
- On no occasion he swerves from the narrow path of virtue.
- He is merciful, pure, self-controlled, seeking welfare for all, and adept in professional skills.
- He faces every event with equanimity, discrimination, and dispassion and is unaffected by opposing emotions of elation and humiliation.
- He is devoted to God, to truth, to behaviour that is above reproach, to straightforwardness, and firmness combined with compassion.
- He places implicit confidence in himself alone and surrounds himself only with noble like-minded people.
- He shows pleasantness in speech, purity of action, and proficiency in all matters related to the organization and its service to the people.
- He practices self-control, humility, and righteousness and believes that weakness breed many evils.
- He combines compassion with stern discipline. He does not tolerate irregularity and adharma.
- He believes in the mantra that life rusts in indolence and shines in industry.
- For him hatred is the most terrible poison and love is the one constructive force that is all powerful.

- For him Dharma is his only friend.
- Tyaga (sacrifice), ksama (forgiveness), and seva (service) are his eternal ideals.
- He is a continuous seeker of realms of higher knowledge;
- In his social relations he avoids three things: cruelty, theft, and immorality. In his speech he avoids four things: improper talk, cruel speech, talebearing, and lying. In his mental relations he realizes three assets: exclusion of thought about others affluence, friendliness to all beings, and a strong conviction of the truth that ‘as we sow so we reap.’
- Engaged in duties for society, Rajarshi has the capacity to allow the ‘role’ (societal interest) to precede the ‘self’ (individual interest)- in case they happen to conflict. We all know why Mahabharata took place. Dhritarashtra had put his self-interest before the societal interest.
- Rajarshi transcends fear, insecurity and other kindred stupidities of the ego-self.
- Due to progressive internal autonomy, arising from the poornatwa of inner-core within, Rajarshi has the capacity to thwart narcissism. This virus of degenerate craving for power and desperate clinging to it at any cost is afflicting too many leaders in various institutions to bode well for organizational dignity and human values.
- Rajarshis lead from the soul. So all their materialistic pursuits are embraced by natural laws or dharma dedicated to the Divine and for the welfare of the humanity.
- Rajarshi is driven by impersonal love, higher Self, and sattva guna. He demonstrates:

Maitri Bhavana - Friendliness towards the happy

Karuna Bhavana - Compassion towards the unhappy

Mudita Bhavana - Humble appreciation of virtues

Upeksha Bhavana - Indifference towards the wicked

- In Arthashastra, Kautilya has described that a Rajarshi always respects those councillors and purohitas who warn him of the dangers of transgressing the limits of good conduct, reminding him sharply of the times prescribed for various duties and caution him when he errs in private. He avoids daydreaming, capriciousness, falsehood and extravagance and avoids association with harmful persons and indulging in harmful activities. He improves his discipline by continuously learning in all branches of knowledge and endears himself to his people by enriching them and doing good to them.

From the above characteristics, it can be analyzed that Rajarshi model of leadership focuses on internal transformation of the leader for performing his duties successfully. This internal transformation is based on realizing the real Self within making a leader acquiring wisdom that could penetrate through mundane matters and see the truth behind and beyond. External glory can be achieved temporarily without internalization process but for perennial external glory, first the internal glory has to be achieved. Spiritual advancement should precede the pursuit of organizational or material progress (Chakrabarty,2004) .

Conclusion

It can be concluded that the society, business, and leadership all are converging towards spirituality and India which has been the place of spirituality for ages has to offer the appropriate solution to the modern world through its spiritual tradition. In this write-up one dimension of Indian spirituality related to leadership has been presented. Rajarshi leadership is the need of the hour and provides a framework for the modern leaders to lead from the soul realizing the true nature of the cosmos. Pure heart, pure mind, and pure thoughts lead to pure soul and make the leader an enlightened person completely detached from the worldly gains for himself. This results in the achievement of sthitha pragna state where a leader is established in eternal peace performing his actions with detachment in the service of the Divine.

Organizational Climate

What is organizational climate?

Organization Climate is something that is sensed rather than something that is recognized cognitively. It denotes a set of attributes which can be perceived about a particular organization and/or its subsystems, and that may be induced from the way the organization and/or its subsystems deal with their members and environments. So, organizational climate is the combined perceptions of individuals that are useful in differentiating organizations according to their processes and practices. Overall, it is the collective view of the people within the organization as to the nature of the environment in which they work.

Organizational Climate studies the employees' perceptions and perspectives of an organization. The surveys address attitudes and concerns that help the organization work with employees to instill positive changes. Organizational climate surveys increase productivity. Climate surveys give employees a voice to assist in making desired transitions as smooth as possible. It also serves as a basis for quality improvements. By identifying areas of inefficiency and acting on performance barriers identified by employees of all levels, an organization gains a fresh and different perspective. Survey analysis identifies areas of employee satisfaction and dissatisfaction to facilitate management in the creation of greater workplace harmony and, therefore, increased productivity. Conclusions are drawn from the data, and recommendations are made to the management team. Additionally, climate surveys can set benchmarks for future surveys, which will allow more in-depth and time series analysis. Although each organizational climate study is

tailored to meet the needs of an individual organization, in general, they are aimed at all aspects of the employees' jobs. The study analyzes everything from an employee's workload to their relationships with co workers and superiors to their salary to organization policies and anything in between.

There are several frameworks, which can be applied to study organization climate. Some of these are

- Litwin & Stringer, (1968) - organizational attribute approach
- Schneider and Barlett(1968,1970)-individual attribute approach

Litwin & Stringer, (1968) has given a macro perspective of analyzing the organization. According to them, “Climate can be defined as the perceived attributes of an organization and its sub-systems as reflected in the way an organization deals with its members, groups and issues”. The emphasis is on perceived attributes and the working of sub-systems. This frame work emphasizes on motivational linkages and seems to be quite relevant for studying organizational climate. Litwin & Stringer, (1968) Model: A brief. The framework considers six motives relevant for organizational climate.

1. *Achievement* – this motive is characterized by concern for excellence competition against standards set by others or by oneself, the setting of challenging goals for oneself, awareness of the obstacles that might be encountered in attempting to achieve these goals, and persistence in trying alternative paths to ones goals.

2. Influence – this motive is characterized by a concern for making an impact on the others, a desire to make people do what one thinks is right and an urge to change situations and develop people.

3. Control – this is characterized by a concern for orderliness, a desire to be and stay informed, an urge to monitor events and to make corrective action when needed, and a need to display personal power.

4. Extension – this is characterized by a concern for others, interest in super ordinate goals, and an urge to be relevant and useful to large groups, including society as a whole.

5. Dependency – This motive is characterized by a desire for the assistance of the others in developing oneself, a need to check with significant others (those who are more knowledgeable or have a higher status, experts, close associates and so on), a tendency to submit ideas or proposals for the approval, and an urge to maintain a relationship based on the other persons approval.

6. Affiliation – this is characterized by a concern for the establishing and maintaining close personal relationships, and emphasis on friendship, and a tendency to express ones emotions.

Schneider and Barlett(1968,1970)-individual attribute approach: Schneider and Barlett view organizational climate as perceptual as well as an individual attribute. Climate in this approach is viewed as summary or global perception held by individuals about their organizational

environment. Some of them are encompassed by the work environment scale developed by Moos in 1994. It includes various broad dimensions like Involvement, Co-worker, Cohesion, Supervisor Support, Autonomy, Task Orientation, Work Pressure, Clarity, Managerial Control, Innovation, Physical Comfort and others. The summary perceptions of all the individuals taken together reflect an interaction between personal and organizational characteristics, in which the individual by forms climate perceptions.

Organizational climate can be manifold. Prominent among these would include: safety climate, research climate, innovation climate, sales climate, quality climate, learning climate. These have been extensively studied hitherto. Spiritual climate is yet another form of organizational climate which is fast gaining acceptance in the corporate sector. While culture is intangible and can be experienced through basic assumptions, espoused values and artifacts, climate is palpable and can be discerned more objectively and specifically.

Summarily therefore, Organizational Climate is the process of quantifying the “culture” of an organization. It is a set of properties of the work environment, perceived directly or indirectly by the employees, that is assumed to be a major force in influencing employee behavior.

Team Climate

Team climate is defined as shared responses by work-team's members(González-Romá et al., 2000) and has been linked to different processes and outcomes, such as motivation and performance (e.g., McColl-Kennedy & Anderson, 2002).

- Teamwork improves the working environment.
- Teamwork keeps communication consistent.
- Teamwork relieves stress.
- Teamwork reduces errors.
- Teamwork keeps communication lines open.

Following are cardinal ingredients of positive team climate:

Open Communications . . .

- Creates and maintains a climate of trust and open, honest communication.
- Allows team members to talk openly with one another.
- Promotes the exchange of feedback.
- Provide team members to work through misunderstandings and conflicts.

Commitment to a Common Purpose and Performance Goals . . .

- Keeps the purpose in the forefront of decision making and evaluations of team practices.
- Helps one another maintain the focus.

Shared Responsibility . . .

- Allows team members to feel equally responsible for the performance of the team and its outcome.
- Permits individuals to have primary roles for completing team tasks and remain flexible to do what is necessary to accomplish the team's goals and tasks.

Use of Resources and Talents . . .

- Utilizes the resources and talents of all the group members.
- Makes good use of the team's creative talent by openly sharing skills and knowledge, and encourages learning from one another.

Capacity for Self-Evaluation . . .

- Allows teams to stop and look at how well they are doing and what, if anything may be hindering their performance and communication.

Participative Leadership

- Provides opportunities for team members to participate in decision making.
- Allows team members to help set goals and develop strategies for achieving these goals.
- Allows team members to help identify tasks and decide how to approach and evaluate them.

Characteristics of Effective Team Members

- Team members are supportive to achieve the results.
- Team members avoid "winning" or looking good at the expense of others.
- Team members keep the goal and the mission in mind.
- Team members are open to the ideas of others.
- Team members share information and ideas.
- Team members support the contribution of others.

Guidelines for Positive Team Climate

- Contribute ideas and solutions
- the willingness of all team members to draw on their own expertise and experience to contribute ideas and solutions is what makes an effective team. One should feel comfortable enough in the team setting to express oneself, and know that one's ideas have value. Creative input from a variety of member perspectives is the basis of effective problem solving. Team norms must encourage contributions, not inhibit them.
- Recognize and respect differences in others.
- Creative, effective teams bring together individuals with widely divergent skills and backgrounds who must work closely together to execute the tasks assigned to them. This can only be accomplished in an atmosphere of mutual respect and willingness to listen. One will not always agree with the ideas other team members bring to a discussion, but one should always be willing

to listen without prejudice and contribute positively to the problem-solving process.

- Value the ideas and contributions of others

- A willingness to respect ideas and opinions that differ from one's own is the cornerstone of positive and interactive teamwork. Input from every member of the groups should be carefully weighed and evaluated, never disparaged.

- Listen and share information

- Really listening to what other team members have to say is one of the most vital skills one can contribute to a productive team atmosphere. One should always be willing to give an attentive ear to the views of other team members.

- Ask questions and get clarification

- If an idea isn't clear, it is one's responsibility to the team to ask questions until the matter is clarified. The field of education often has a language all their own; asking questions to cut through the jargon will benefit all participants.

- Participate fully and keep one's commitments

- To fully participate, one has to contribute ideas, challenge conventional ways of doing things, ask questions, and complete the tasks assigned to one in a timely and professional manner. These are vital responsibilities. Without

the enthusiastic participation of all its members, a group is just a collection of individuals. The unique skills and viewpoints one brings to the team are crucial to the successful completion of tasks.

Spiritual Climate as a form of Organizational Climate

Organizational Climate is a gestalt – ‘whole’ – that is based on perceived patterns in the specific experiences and behaviors of people in organization. Perception of the work environment refers to organization climate (Rousseau, 1988). This is intervening variable between the context of an organization and the behavior of its members, and attempting to understand how employees experience their organizations (Patterson et al., 2005). These perceptions can be descriptive (Schneider & Reichers, 1983) as well as affective (Patterson, Warr, & West, 2004). These perceptions represent how work environments are cognitively appraised and represented in terms of their meaning to and significance for individual employees in organizations (James & Jones, 1974; James & Sells, 1981 in Patterson et al.).

Schneider (1975, 1990, 2000) suggested for general multidimensional measures of climate and advocated for a facet-specific climate approach where climate is focused on something of interest. Schneider suggests that the dimensions of organizational climate will differ depending on the purpose of the investigation and the criterion of interest. This line of argument facilitates the development of measures of several dimensions of climate such as service (Schneider, 1990), innovation (Anderson & West, 1998; West, 1990) etc.

Spirituality is reflected in the values framework of the organization (Jurkiewicz and Giacalone, 2004) and values are reflected in organizational climate. Hence, concept of work climate is proposed to be a promising mechanism for understanding spirituality at workplace (Pandey, Gupta and Arora, 2009). The prevailing perception about the work and immediate work group that have spiritual content constitute the spiritual climate. Broad definition of spirituality is employed in developing the construct of spiritual climate that is general and pervasive characteristics of work group and defined as:

the collective perception of the employee about the workplace that facilitates harmony with 'self' through meaningful work and meditative work, operates having sense of interconnectedness amongst the members and operates with larger social and natural environment.

Based on the literature of spirituality in management following variables of spirituality in organization are identified.

- **Meaningful work:** Meaningfulness refers to work for life not only for livelihood (Ashmos and Duchon, 2000). According to King and Nicol (1999), Jung's theory of Individuation promotes the search for "self," while Jaques' model of Stratified Systems promotes the avenue by which individuals within an organization can search for the inner self and fulfillment. They believed that this combination creates a synergistic relationship where the individual's spiritual quest is realized through the medium of the work place.

- Hopefulness: 'Hope' is an element in the emerging theme of 'workplace spirituality' (Fry and Matherly, 2006.) 'Hope' refers to individual determination that goals can be achieved and belief that successful plans can be formulated and pathways can be identified to attain the goal (Snyder, 2000). Healthy companies will foster hope among their employees by being concerned with their individuation and creativity (Maccoby, 1988). In the climate of high hope employees are constantly seeking good and multiple routes to desired goals, both as they relate to their work and for life in general and understand that their sense of meaning flows at work (Adam et al. 2003, pp.371).
- Authenticity: "Inner life" is a dimension of spirituality which is the sphere of values and beliefs, emotional maturity, moral development and self-understanding. Authenticity is not just genuineness and openness, though that forms a central part of being authentic, but it is socially situated. It involved helping others, relating to others, and caring for the authenticity of others around us (Avolio et al, 2004). Authenticity is integral to inner life which is nourished through self reflection and meditation (Gardner et.al.2005). This aspect is operationally defined as alignment of people's actions and behaviors with their core, internalized values and beliefs based on the definition given by Pareek (2002).
- Sense of community: This aspect of spiritual climate is about interconnectedness and interdependence of employees (Jurkiewicz and Giacalone, 2004). This is manifested in relation with social and natural environment. This spiritual dimension is manifested through sense of community (Ashmosh and Duchon, 2000), being comfortable with the

world (Morgan, 1993), work place integration, connectedness (Ingersoll, 2003), compassion (McCormick, 1994), respect, humility and courage (Heaton et al., 2004) common purpose, (Kinjerski and Skrypnek, 2004), inclusiveness and interconnectedness (Kinjerski and Skrypnek, 2004; Marcques et al., 2005).

- **Lokasangrah:** This aspect and construct is drawn from traditional Indian literature as which is about a concern for larger social and natural environment and defined by Radhakrishnan (1951) as working for world maintenance. In the contemporary management literature it is echoed in the terms of transcendence which is related to ‘connection to something greater than oneself’ (Ashforth and Pratt, 2003; Dehler and Welsh, 1994; Sheep, 2004). Ashforth and Pratt (2003) explain that the ‘‘something’’ can be ‘‘other people, cause, nature, or a belief in a higher power.’’
- **Respect for diversity:** Indian wisdom tradition has always maintained that the ultimate truth can be explained and attained through different ways. Adapting a plural way of accommodating the multiplicities and diversities of societies and individuals and operates on shared opportunity and shared responsibility (Zohar, 2004).
- **Meditative work:** This is deep experiential aspect of spirituality which is deeper than cognition and involves affective, behavioral part of self. Experience of being absorbed in work, losing sense of self, and becoming one with the activity (McCormick,1994).

Impact of Leader on Team Climate

Role of Leaders Reputation on Climate

The study of spirituality as it relates to leadership is a growing and broadening topic of research. While the study of leadership has a rich established history of empirical and theoretical research, spirituality as it relates to leadership is an emerging field of research (Konz & Ryan, 1999). Recently, researchers have hypothesized that the roots of effective leadership are grounded in a leader's spirituality (Conger, 1998; Kanungo & Mendonca, 1996; Marcic, 1997; Mitroff & Denton, 1999a). These scholars have argued that the roots of effective leadership are grounded in the spiritual dimension or the inner heart and soul of the leader.

Fairholm (1998) argues that there is a tie between leadership and spirituality. Vaill (1989) posits that true leadership is in reality spiritual leadership, which stems from the heart and incorporates values, beliefs, and a guiding purpose. Leaders in spiritual organizations have been shown to score higher on measures of leadership effectiveness than leaders in other settings (Druskat, 1994).

Spiritual leadership theory provides a comprehensive description of role of leadership's to facilitate spirituality at workplace. Fry defines spiritual leadership "as comprising the values, attitudes and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership." Thus, in this view, sense of calling and membership constitute two aspects of workplace spirituality experience. Fry links the aspect of calling to employee feelings

that "their life has meaning and makes a difference." He notes "this sense of transcendence - of having a calling through one's work or being called (vocationally) - and a need for social connection or membership are seen as necessary for providing the foundation for any theory of workplace spirituality."

Spiritual Leadership and its Impact on Team Climate: Hypothesis

Shamir et al. (1993), Shamir, Zakay, Breinin, & Popper, (2000) have shown the importance of social and personal identification in the leadership process. More specifically, it has been suggested that leaders affect the identities of followers, in turn influencing their self-regulatory processes (Day, 2000; Lord & Brown, 2001). Lord and Brown (2004) also suggest that the effect of leaders occurs indirectly through follower self-identities and in turn their working self-concepts. Extending this suggestion we are proposing that when leaders find their work meaningful to their life and see that an opportunity to express his or her talent and true self, this is reflected in his or her approach to work which is being observed by his or her team members. Similarly when he or she is conscious of and aspires to create a sense of community at work place and views the work as opportunity to contribute to the development of social and natural environment, these aspects are reflected in his or her conversations, style of leading and approach to the work. Following the explanation by Bromley (1993), we propose that team members share with each other their impressions of leaders, these impressions become consolidated into collective impressions. These collective impressions then influence the attitudes, expectations, choices, and actions of the members within social network and have a defining impact of team climate. Hence we hypothesize that:

H1: Spiritual leadership has positive association with spiritual climate in teams.

H1a: Leader finding meaningfulness in the work is positively associated with meaningfulness and purpose in the team climate.

H1b: Leader valuing and consciously creating sense of community at work results in sense of community in the work teams.

H1c: Leader working with intention of *loksangrah* (making positive contribution to social and natural environment) is positively associated with concern for social and natural environment while creating the team climate.

Organizations can be viewed as aggregates of individuals (Rousseau, 1997; Staw, 1991), forming a social structure (Pfeffer, 1991) an inherent part of organizational functioning is that some members need to influence others to meet organizational goals (e.g., French & Raven, 1959; Kipnis, Schmidt, & Wilkinson, 1980; Yukl & Falbe, 1990). Indeed, Yukl (1994) stated that “influence is the essence of leadership” (p. 141). Yet, in review of the current state of the field of leadership, House and Aditya (1997) suggested that there is still little understanding about the processes that contribute to effective leadership. Similarly, in another review on social influence processes, Ferris, Douglas, Blass, Kolodinsky, and Treadway (2002) observed that, although interpersonal influence has been studied for many years, we still know very little about the factors that contribute to the effective execution of influence efforts.

Leaders’ reputation is considered in the current study as a mediating variable of influence of leaders on the group. Reputation has been frequently referred to in social science research. In 1984, Tsui observed that “many writers have suggested but have not systematically measured reputation as a form of managerial effectiveness” (p. 64). In so many years since Tsui’s observation, reputation still remains a largely unexplored phenomenon in

general and in the formative stage of spiritual leadership in particular. Leader's reputation is a perceptual identity of a leader as held by others that serves to reduce the uncertainty regarding the expected future behavior of that leader (Hall, Blass, Ferris, Massengale, 2004). Leader reputation may be conceptualized as both an individual and group construct. Furthermore, according to Hall, Blass, Ferris, and Massengale (2004), just as leaders may embrace several self-identities, they also might have multiple reputations, each signaling the likelihood of behavior specific to a given context.

There are different qualities, features, and characteristics of individuals that combine to varying degrees based on context, and as such contribute to leader reputations (Hall, Blass, Ferris, Massengale, 2004). In a comprehensive work on individual reputation Bromley (1993) argues that reputation as a form of influence exerts itself in self-esteem, social identity, individual behavior, and social interactions. As mentioned earlier, he also explained that as individuals share with others their impressions of individuals, these impressions become consolidated into collective impressions. These collective impressions then influence the attitudes, expectations, choices, and actions of the members within a given social network. When considering leaders reputation within socially constructed contexts, it is important to note that a leader might have multiple reputations, each signaling a likelihood of behavior specific to a given social context. Taking forward these foundational thoughts on reputation we propose that when leader find meaning and purpose in work, value the sense of community at work and perform her duties at work as opportunity to positively contribute towards social and natural environment it positively

contributes to his or her reputation to be a spiritual leader. Hence we propose that:

H2: Spiritual connection of a leader with work positively contributes to the reputation of a leader to be spiritual.

H2a: Leader finding meaning and purpose in his or her work results in such reputation within team.

H2b: Leaders considering importance of promoting a sense of community at work results in such reputation within team.

H2c: Leaders performing duties as if it is contributing to the larger social and natural environment attain such reputation within team.

In the process of formation of leaders' reputation different qualities combine in complex ways to create a synergistic dynamic whole that is greater than the simple sum of the parts. Hall et al. (2004) suggest that these qualities fall into three categories: human capital, social capital, and leader style. Human capital theory proposes that individuals generate increased worth or value for themselves from the extent to which they acquire knowledge, skills, and credentials through educational and experiential attainments (Becker, 1975; Schultz, 1960; Snell & Dean, 1992). Social capital at the individual level is the leveraging of one's human capital, and personal skills, abilities and social networks. Within organizations, the value of one's reputation is strongly influenced by relationships and the influence yielded through those relationships. Social capital is based on the resources individuals obtain from knowing others, and is a social identity (Baron & Markman, 2000). The third

factor, i.e., leadership style as House and Aditya (1997) observed, is another important component of leader effectiveness (Ammeter et al., 2002; Bolman & Deal, 1997; Gardner & Avolio, 1998). Consistent with Ammeter et al. (2002) leaders' style is viewed as an amalgam of the personal characteristics an individual possesses, and thus is reflective of one's intelligence, personality, social, and political skill. Hall (2004) suggests that leaders' reputation is a perceptual identity of a leader as held by others that serves to reduce the uncertainty regarding the expected future behavior of that leader. The result is, we argue, that a leader with a higher reputation is regarded with a higher degree of trust, monitored less, and held to lower accountability standards than a leader with a lesser reputation (Ammeter et al., 2002; Ferris et al., 2003; Ferris et al., 2002). The social identity theory of leadership (M. Hogg, 2001; M. Hogg & van Knippenberg, 2003) suggests that group members to a greater or lesser extent treat the group, and thus the group prototype, as a source of information about social reality and they are more open to the influence of group prototypical leaders. Both leaders and followers are active interpreters of the social reality. Consequently, it seems reasonable to argue that spiritual leadership variables like finding meaning and purpose in work, promoting a sense of community and working with intention of contributing to the larger social and natural environment are reflected in leaders' interaction with team members and contributes to the social capital of the leaders and his or her reputation and consequently bring these elements in the team climate. Hence we hypothesize that:

H3: Leaders reputation as a spiritual leader has positive association with the spiritual climate of the team.

H3a: Leader's reputation of person finding meaning and purpose in her work results in team climate of meaning and purposefulness.

H3b: Leader's reputation of a person promoting a sense of community at work is positively associated with a sense of community in the team climate.

H3c: Leader's reputation of a person performing work as *loksangrah* is positively associated with concern for social and natural environment in the team climate.

CHAPTER 3 : METHODOLOGY

Research Design

Research Questions

Target Population

Sampling Process

Variables in the Study

Data Collection Method

Instrumentation

- Agreement of Spirituality at Work of Leader
- Importance of Spirituality at Work of Leader
- Leader's Reputation on Spirituality
- Spiritual Climate of Team

Statistical Treatment of the Data

Research Design

Rationale for the Research Design

The current study used a quantitative cross-sectional survey design. This study is aimed to understand whether leaders' self perceived spiritual connection to work and team-members' perceptions of qualities of spiritual leadership increases spiritual climate. A quantitative design suited the research purpose better, as one of the study's purposes was to identify, without subjectivity, factors affecting spiritual climate. There are three additional reasons why this current study used a quantitative design. First, because the topic of spiritual leadership and spiritual climate have not been studied by quantitative methods across diverse industry-segments. The study is aimed to explore spiritual leadership to find its relationship with the three work-related variables of spiritual climate (namely, harmony with self at work, harmony in work environment, transcendence) rather than deepen the insights on spiritual leadership. Second, previous theoretical studies have emphasized the need for more empirical work to inform future studies of spiritual leadership. Finally, as seen in the literature review, most past research on the study's three dependent variables of spiritual climate as mentioned above has been based on a quantitative research design. Adopting such a design will help to extend the knowledge on harmony with self at work, harmony with environment and transcendence by comparing the current study to past studies. The current study used a cross-sectional survey design to determine team-members' current level of harmony with self at work, harmony in work environment, transcendence rather than seeking an outcome through intervention. Therefore, the design did not have a control group or an experimental group. The survey design suits the aim of

describing and measuring a larger population (Rubin & Babbie, 2005). Rubin and Babbie (2005) explain the advantages of survey design as “ the high level of generalizability of the findings to the population as a whole, as well as to various subgroups of the population in their natural settings “ (p.302), which only a few experimental studies can offer. Considering the efficiency of survey design and the study’s large sample size, survey design fits the purpose of the study. In this design, samples are selected from a population and information is collected from subjects on all variables at one point of time. Cross-sectional survey design has several advantages. One obvious advantage of a cross-sectional survey is that it is economical in time and cost (Schutt, 2001). As a result of the cross-sectional data collection, the participants feel more comfortable about engaging in the study. While the researcher can avoid the difficulties of maintaining a relationship with participants over a long period, the researcher could not infer causality since the researcher cannot observe or measure change in individuals (Royce & Daniel, 1995 ; Schutt, 2001). The study relied on self-administered data. One advantage of the self-administered survey is that the participant may feel more comfortable in this situation about responding to sensitive questions on personal matters, such as individual spirituality, rather than in a face to face interview (Rubin & Babbie, 2005). Another advantage is that survey research renders the study possible with a large sample (Rubin & Babbie, 2005). This large sample allows analysis of several variables at the same time to examine the relationship in spite of the lack of causality (Rubin & Babbie, 2005).

Research Questions

This study examined the effect of perceived spiritual leadership on harmony with self at work, harmony in work environment, transcendence among team-members in the States of Maharashtra, West Bengal, Bihar and Assam. The four independent variables as indicators of spiritual leadership included : meaning/calling, membership, inner life/spiritual awareness and concern for larger social and natural environment.

The research questions are as follows:

- The main research questions were “Do the self perceived Spiritual Leadership variables (meaning/calling, membership, inner life/spiritual awareness and concern for larger social and natural environment) predict the three work-related variables (harmony with self at work, harmony in work environment, transcendence) associated with Spiritual Climate of the team?”
- The second research question is “How does team members perception of leaders spirituality at work affect team climate?”

Target Population

- The target population comprised of senior, middle and junior-level managers in Indian manufacturing sectors comprising of steel, automotive fluids, FMCG, pharmaceuticals and service sectors. This was for ascertaining spiritual leadership profile of such managers in 24 organizations surveyed
- Additionally, the target population for finding out spiritual climate of teams comprised of 44 teams in such of the afore-mentioned 24 organizations surveyed, the members of these teams being direct-reportees of such managers at various levels in the organization-hierarchy

Sampling Process

This study surveyed a convenience sample of 150 managers and team-members who work in various organizations across diverse range of industries, both in manufacturing and service sectors, in locations spread over the States of Maharashtra, West Bengal, Bihar and Assam. This was an hypothetico-deductive study using a cross-sectional survey design intended to examine the influence of perceived spiritual leadership on harmony with self at work, harmony in work environment, transcendence as experienced by team-members at the above places. Data were collected through a cross-sectional, self-administered questionnaire, and also through online survey. The questionnaire results have been kept confidential. Surveys in certain cases were also anonymous-respondents did not include their name or any other individual identifier on the online survey. The process of the study started with the researcher (me) explaining for participation by each manager, his/her team-members. The detailing (explanation) contained a summary of the study, including the hypotheses and areas of interest and the confidential and voluntary nature of the questionnaire.

Variables in the Study

- The independent variables in this study on spiritual leadership comprised of : meaning/calling, membership, inner life/spiritual awareness and concern for larger social and natural environment
- The dependent variables in this study on spiritual climate comprised of : harmony with self at work, harmony in work environment , transcendence

Data Collection Method

- The researcher (me) personally visited all the companies included in the survey, met the concerned managers and their respective team-members to find out the managers' perceived spiritual leadership profile and their respective team-members notion about the prevailing spiritual climate as fostered by their managers' spiritual leadership. In few cases, on-line survey, was resorted to
- In some cases, responses were personally collected after few days. In some cases, the responses came in through postal-mail.
- The questionnaire on Leadership Reflections was the instrument used to discern spiritual leadership of managers
- The questionnaire on Spiritual Climate Inventory was the instrument used to assess spiritual climate of teams

In most of the cases, initially the subject was requested to sit comfortably in a calm and cool room. Rapport was established with the subject so that the subject was free from any doubts or uncertainties about the survey. Next the questionnaire was administered in person. Standard instructions to fill up the questionnaire were given. Once he had answered all the questions, the questionnaires were collected back.

Psychometric Instruments

Spirituality at Work of Leader (Agreement)

The Disagreement-Agreement rating pertains to the current status of one's workplace/ one's life experience i.e. to what extent a particular aspect is prevailing at one's workplace/ in one's life.

Spirituality at Work of Leader (Importance)

The Unimportant-Important rating pertains to the desired status of one's workplace/one's life experience, i.e how important a particular aspect is, for an ideal workplace in one's organization/ideal personal experience.

Leader's Reputation on Spirituality

Leaders' reputation as a spiritual leader within the teams was assessed through three item scale of adapted from Fry et al (2005) and conceptualization of spirituality at work of Pandey and Gupta (2008) and Pandey, Gupta and Arora (2009). Items for the leaders reputation include "In my view my superior find his/her work meaningful for his life", "In my view my superior promotes a sense of community in the team/department", "In my view my superior works here with the purpose larger than his/her personal goals (has consideration for society, community, environment at large)". Above scales utilized a 1-5 (from strongly disagree to strongly agree) response set.

Spiritual Climate of Team

Spiritual Climate Inventory Questionnaire helped to assess the climate of the unit or work group where one works. The questions represent different

dimensions of the organizational climate rated on 1-5 scale. The calculation has been done basing on appropriate rating scale measures; we have done the analysis in the first step by calculating the average spiritual leadership scores, then leadership agreement scores and leadership importance for specific teams and then we have found the relationship between them to see the impact of leaders on members/teams. Principle Component Analysis was used to check the construct validity of spiritual climate inventory. Correlation and regression analysis was used to test the proposed hypothesis. Spiritual climate of team was assessed by Spiritual Climate Inventory of Pandey, Gupta and Arora (2009). The questions represent different dimensions of the organizational climate rated on 1-5 scale. The sample items includes “Working here is a means for realizing my real self”, “People here are able to use their talents at work”, “People here perform their duties as if they contribute to the larger society, community, humanity” etc. This scales utilized a 1–5 (from ‘truly represents my experience at work’ to ‘not at all true to my work’) response set.

Statistical Treatment of the Data

Measures

Spiritual Leadership

Spiritual leadership measure was adopted from the work of Fry et. al (2005) with addition to *loksangrah* scale drawn from the traditional Indian wisdom. As explained above this aspect at work is about indulging in work as an opportunity to make positive difference towards social and natural environment. Leaders' response on spiritual climate scale was collected in the self report format. Sample items for spiritual leadership include "The work I do is meaningful to me", "I am able to convey my respect to my team members and to their work", "I care about the spiritual health of my co-workers" etc. Response on this measure was collected in two formats; first, to check the agreement of a leader on this scale, disagreement-agreement was assessed on the scale of 1 to 6. The Disagreement-Agreement rating pertains to the current status of leaders approach to work and work experience. Second, to check the importance a leader place on these items 'not important- important' was assessed on the scale of 1 to 6. The Unimportant-Important rating pertains to the desired status of one's workplace/one's life experience, i.e how important a particular aspect is, for an ideal workplace in one's organization and work experience.

CHAPTER 4: RESULTS

Descriptive Statistics

Statistical Property of the Instruments

Spiritual Climate Description (Descriptive Analysis and Factor Analysis)

Spiritual Leadership Description

Reputation of Spiritual Leadership Description

Findings of Correlation and Regression of Spiritual Leadership and Spiritual Climate

Descriptive Statistics

The research is primarily conducted with survey method. Malhotra (2004) defines survey as interviews with large number of respondents using pre-designed questionnaire. This is a collective level study. Perceptual measures generated at the individual level are aggregated to characterize the climate of the work group and experience of the customers.

Research method tools are the ways of theoretical evaluation of the concepts or hypothesis. The two primary criteria of theoretical evaluation are:

- a) falsification and
- b) utility.

Falsifiability determines whether a theory (or hypothesis, i.e., building blocks of theory) is constructed such that empirical refutation is possible. Utility refers to usefulness of theoretical system (Bacharach, 1989).

Falsifiability of the proposed relationship should be adjudged based on the logical and empirical adequacy. Logical adequacy is defined as the implicit or explicit logic embedded in the hypotheses and proposition which ensure that the hypotheses and propositions are capable of being disconfirmed. To meet the logical adequacy criterion a non-tautological relationship should be hypothesized. In this study this criteria is met by taking team leaders as respondent groups for antecedents and their subordinates as respondents for the consequent, i.e. spiritual climate. This has ensured the logical adequacy of the proposed relationship.

The participants in this study were employees and their immediate managers or supervisors working in different organizations located in Eastern and western parts of India. Unit of analysis for the hypothesis test was the team.

Teams were drawn from cross section of industries like pharmaceutical, steel, retail, software development, educational institution etc. Description of the number of teams drawn from various organizations is mentioned in Table 4.1 and figure 4.1. Teams from different departments and of the managers at different hierarchical levels were drawn for the data collection. Table and figure 4.2 and Table and figure 4.3 describe the composition.

Table 4.1: Descriptive Statistics of Leadership Reflection Survey pattern across organizations:

Organization				
	Frequency	Percent	Valid Percent	Cumulative Percent
Abott True Care Pharma	2	4.8	4.8	4.8
Albert David Ltd	3	7.1	7.1	11.9
Apeejay Surrendra Group	1	2.4	2.4	14.3
Carreograph	2	4.8	4.8	19.0
Globsyn Business School	4	9.5	9.5	28.6
Globsyn Technologies	6	14.3	14.3	42.9
International combustion(India) Ltd	1	2.4	2.4	45.2
ITC	1	2.4	2.4	47.6
Kotak Securities Ltd	4	9.5	9.5	57.1
Lubrizol India Pvt Ltd	2	4.8	4.8	61.9
Nokia Siemence Networks Pvt.Ltd	1	2.4	2.4	64.3
North Eastern Electric Power Corp.Ltd	1	2.4	2.4	66.7
Spencer's Retail Limited	1	2.4	2.4	69.0
Standard Chartered Wealth Manager	1	2.4	2.4	71.4
Tata Steel	8	19.0	19.0	90.5
Themis Medicare Ltd	3	7.1	7.1	97.6
Zuventus Health Care	1	2.4	2.4	100.0
Total	42	100.0	100.0	

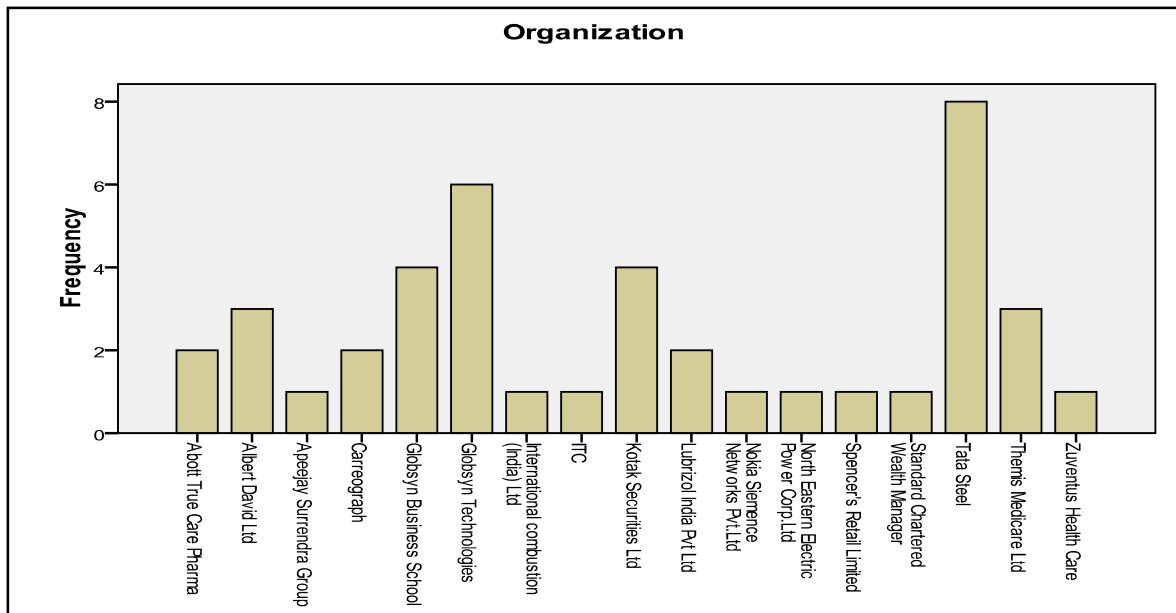


Table 4.2 Survey pattern across departments

Department				
	Frequency	Percent	Valid Percent	Cumulative Percent
Administration	8	19.0	19.0	19.0
CEO	1	2.4	2.4	21.4
Corporate	1	2.4	2.4	23.8
Distribution	1	2.4	2.4	26.2
Engg & Project	1	2.4	2.4	28.6
Equity	3	7.1	7.1	35.7
Ethics	1	2.4	2.4	38.1
Finance & Accounting	1	2.4	2.4	40.5
HR	10	23.8	23.8	64.3
Industrial Relation	1	2.4	2.4	66.7
Manufacturing Operations	1	2.4	2.4	69.0
MD	1	2.4	2.4	71.4
Office Coordinator	2	4.8	4.8	76.2
Operation	1	2.4	2.4	78.6
Primary Market & Net Invest	1	2.4	2.4	81.0
Production	1	2.4	2.4	83.3
R & D	1	2.4	2.4	85.7
Registrar's Office	1	2.4	2.4	88.1
Regulatory Affairs	1	2.4	2.4	90.5
Sales	1	2.4	2.4	92.9
Secretariat Affairs	1	2.4	2.4	95.2
SEG	1	2.4	2.4	97.6
Vigilance	1	2.4	2.4	100.0
Total	42	100.0	100.0	

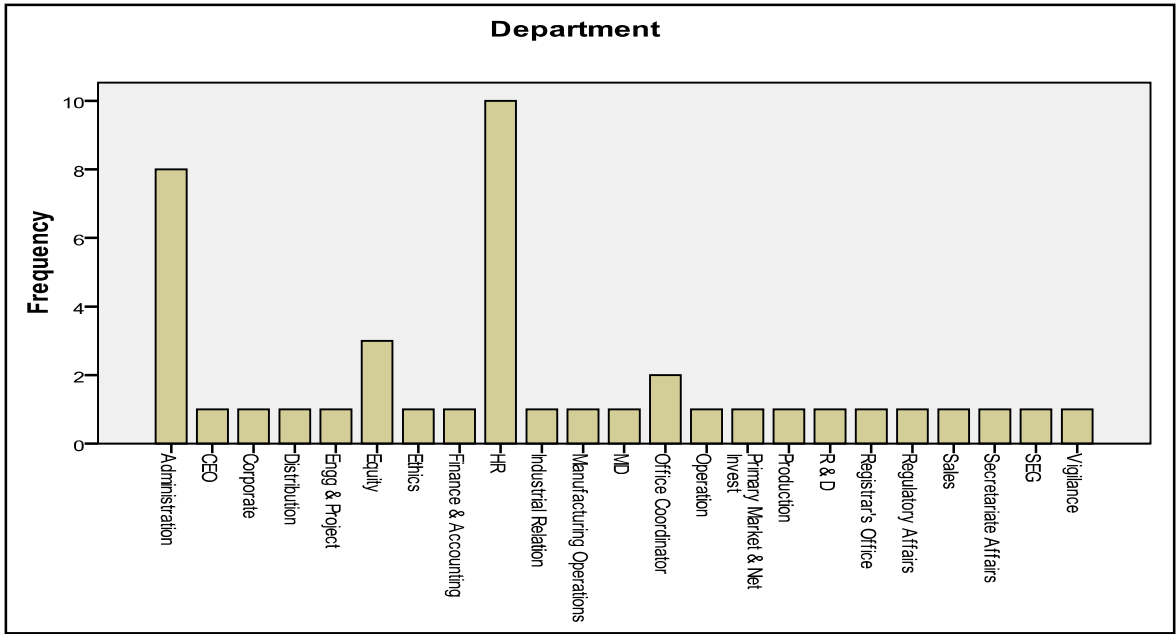


Table 4.3: Survey pattern across designations

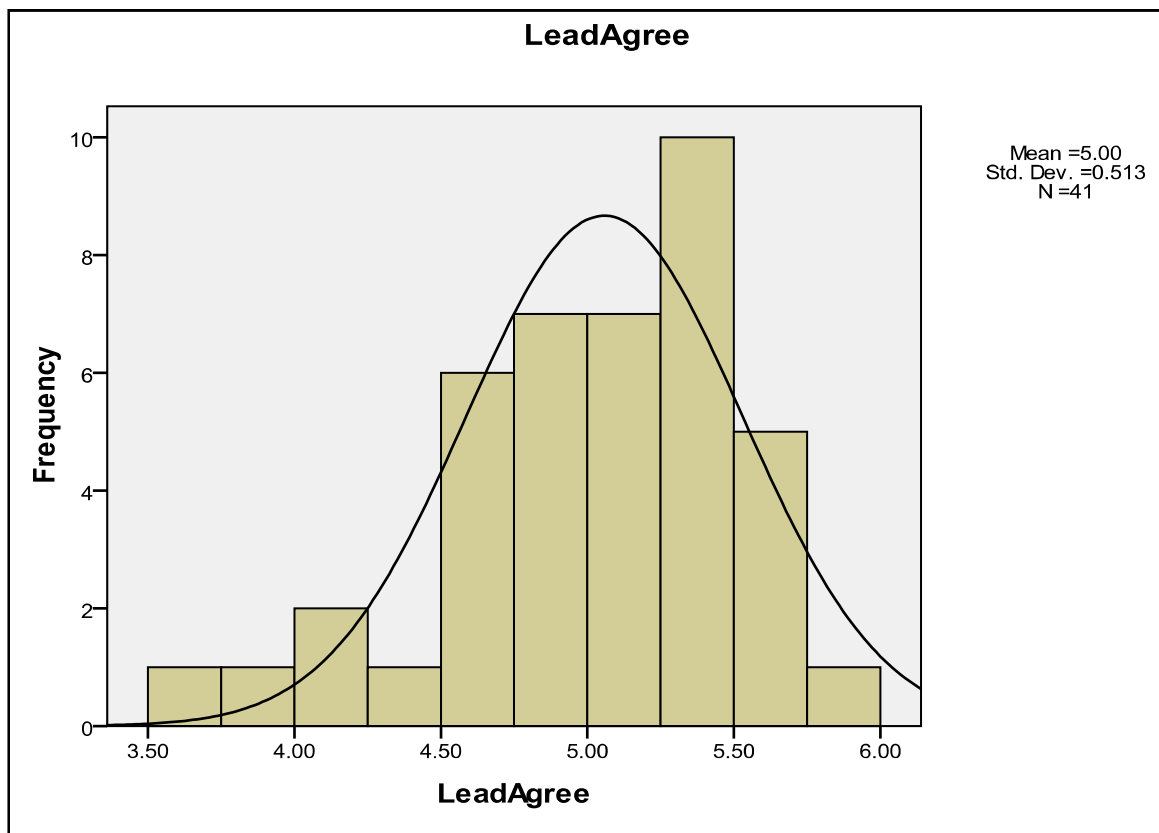
Position				
	Frequency	Percent	Valid Percent	Cumulative Percent
Top Level Manager	21	50.0	50.0	50.0
Middle Level Manager	16	38.1	38.1	88.1
Front Level Manager	5	11.9	11.9	100.0
Total	42	100.0	100.0	

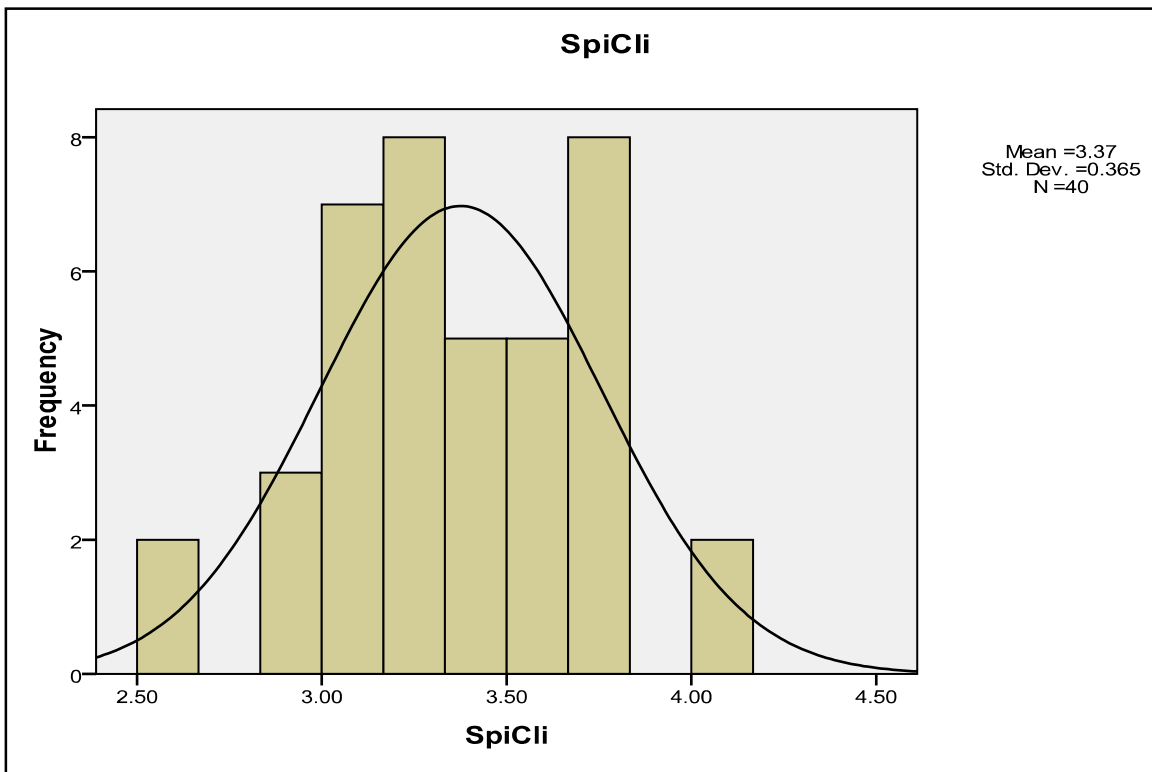
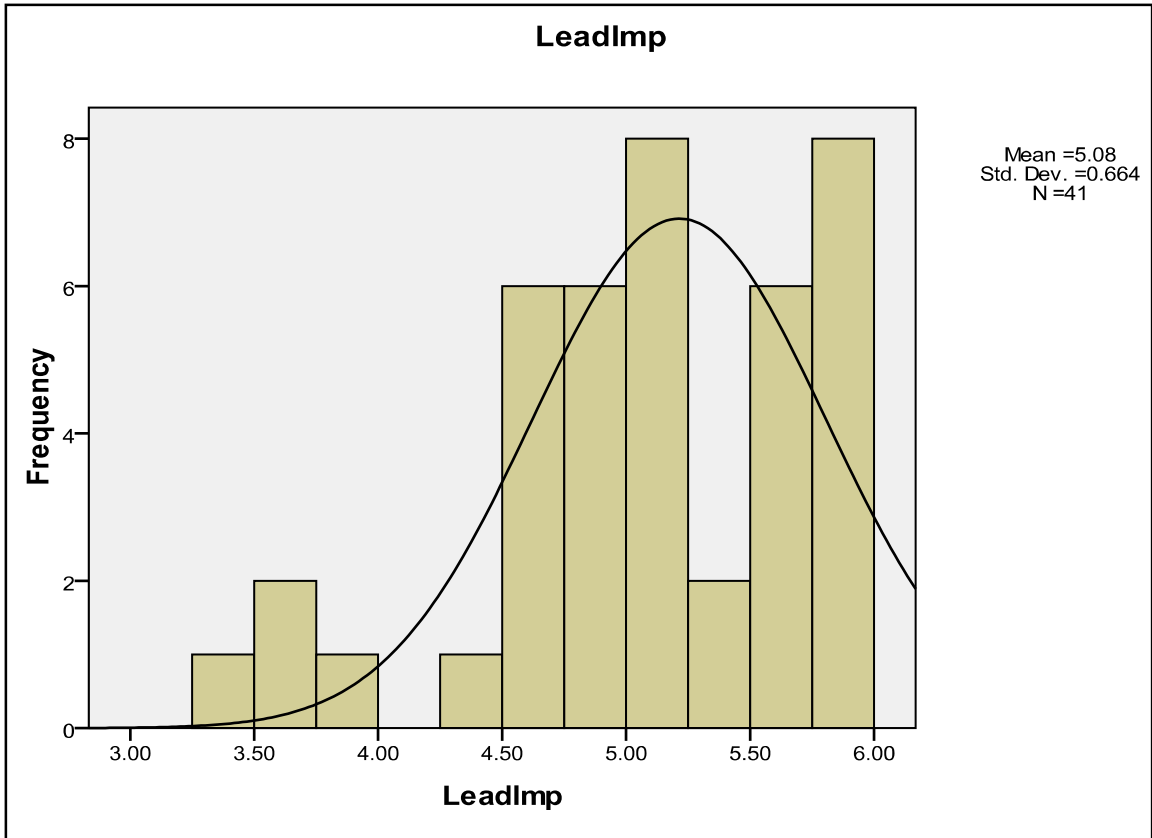


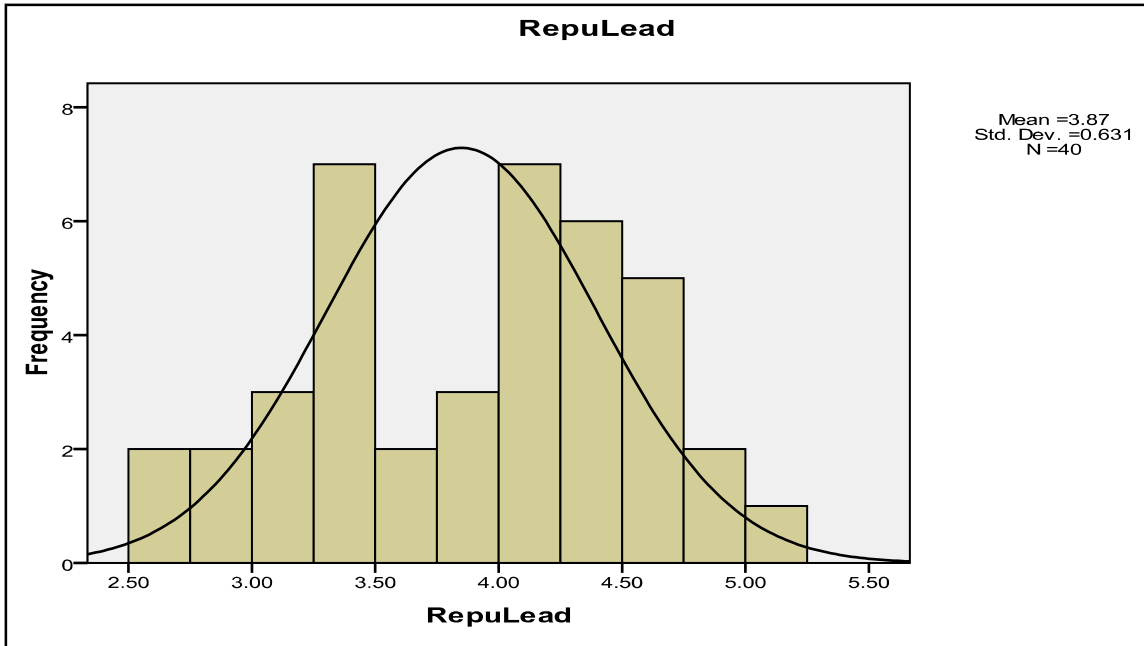
Statistical Property of the Instruments

Frequency distribution

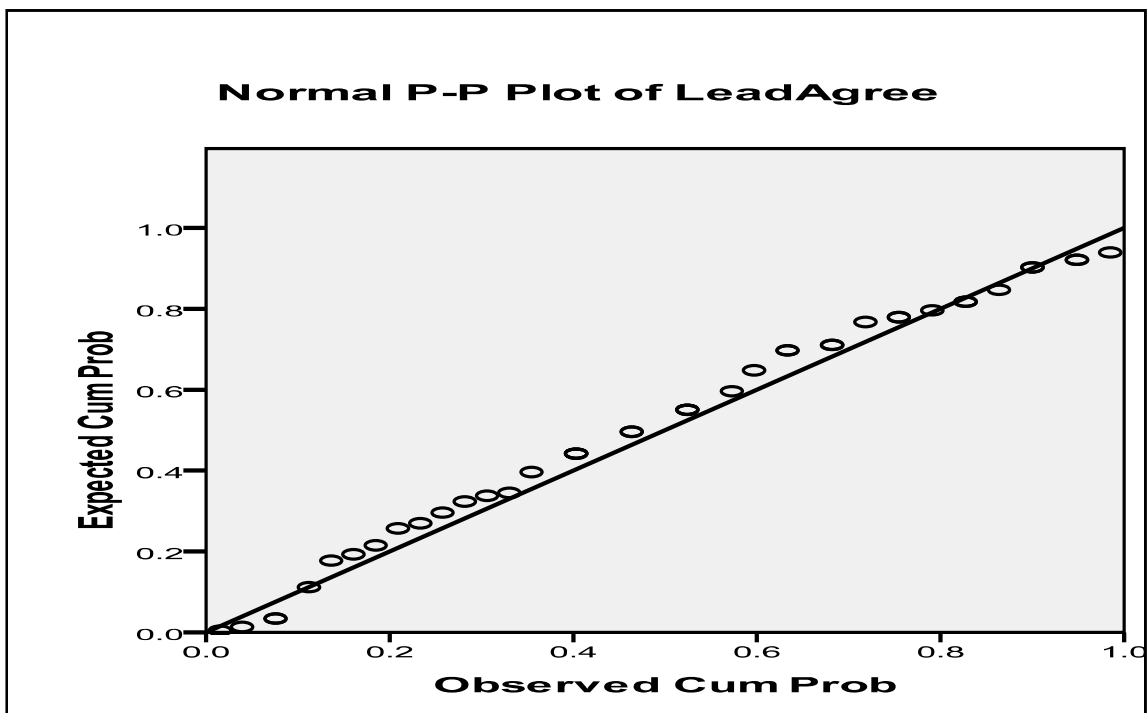
Statistics					
		Agreement of Leaders'	Importance for Leaders	Spiritual Climate	Reputation of Leader
N	Valid	41	41	40	40
	Missing	0	0	1	1
Mean		5.0049	5.0827	3.3728	3.8700
Median		5.0700	5.1500	3.3400	4.0000
Mode		4.93 ^a	5.77	2.57 ^a	3.33 ^a
Std. Deviation		.51335	.66411	.36501	.63077
Skewness		-.691	-.894	-.110	-.232
Std. Error of Skewness		.369	.369	.374	.374
Kurtosis		.235	.461	-.137	-.927
Std. Error of Kurtosis		.724	.724	.733	.733
a. Multiple modes exist. The smallest value is shown					

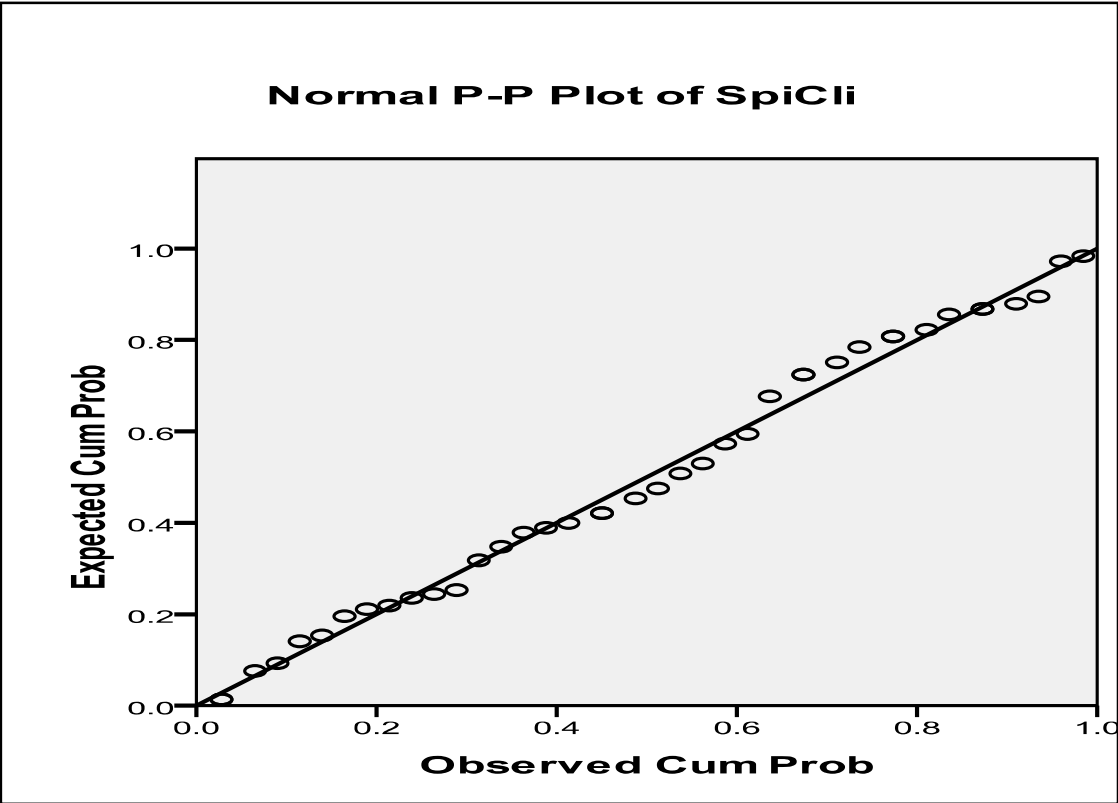
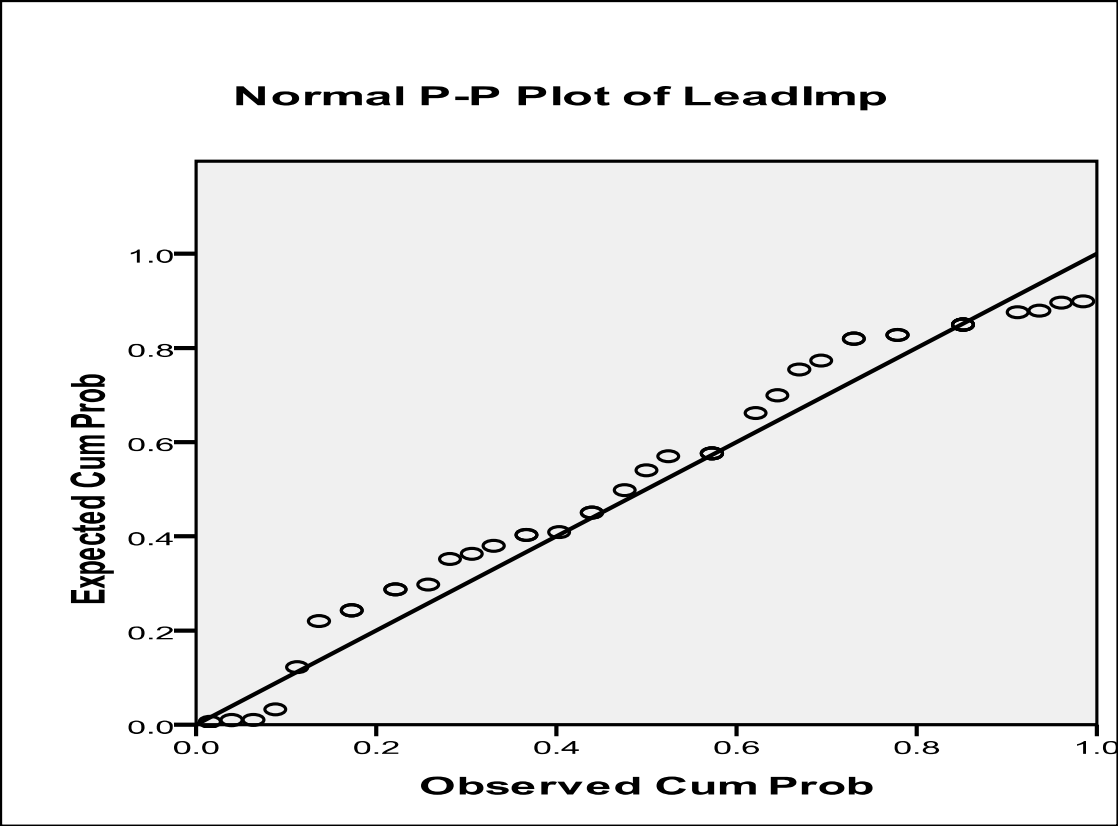


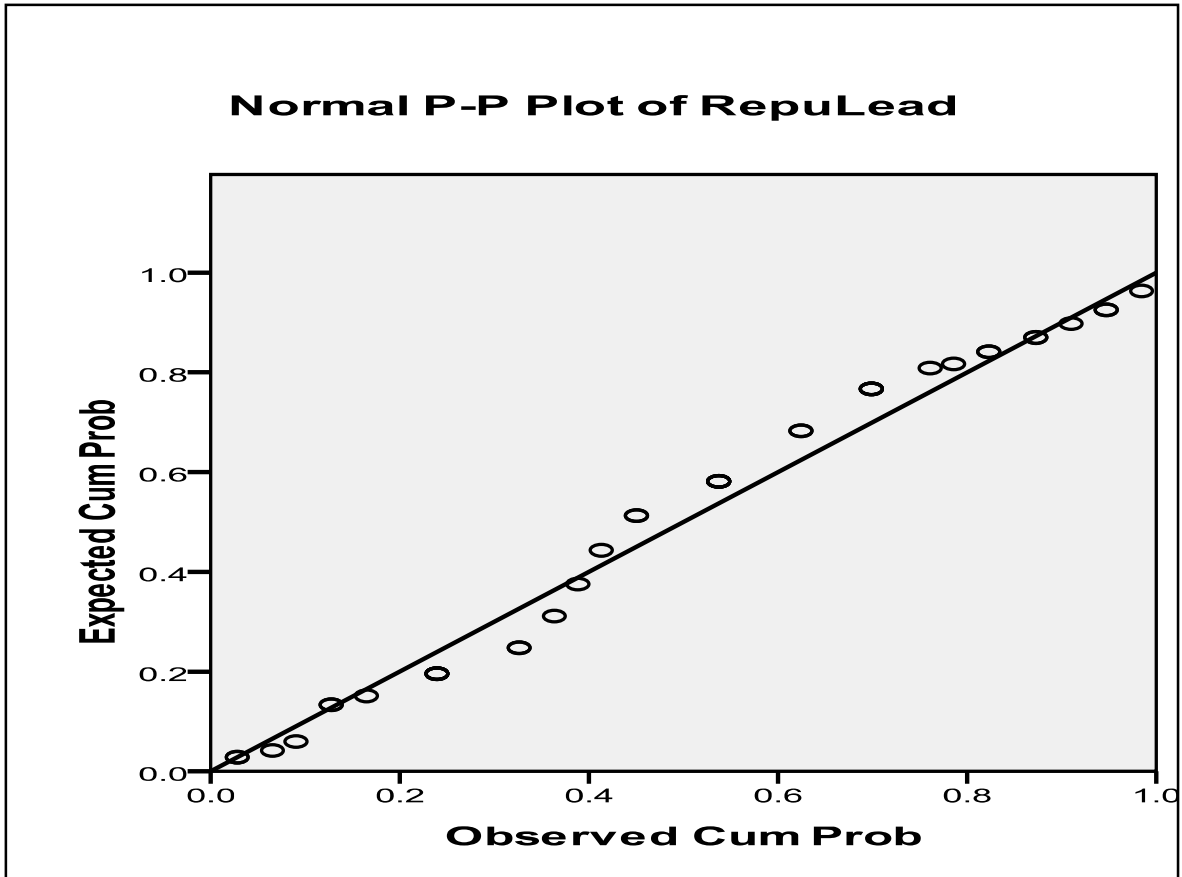




Though all the four curves are negatively skewed, but the following p-p plots support the normality because of it's nearly a straight line distributions. For further confirmation we shall run 'One-Sample Kolmogorov-Smirnov Test' for normality verification.







One-Sample Kolmogorov-Smirnov Test:

One-Sample Kolmogorov-Smirnov Test					
		LeadAgree	LeadImp	SpiCli	RepuLead
N		41	41	40	40
Normal Parameters ^{a,b}	Mean	5.0049	5.0827	3.3728	3.8700
	Std. Deviation	.51335	.66411	.36501	.63077
	Most Extreme Differences	Absolute	.087	.112	.074
	Positive	.063	.101	.055	.104
	Negative	-.087	-.112	-.074	-.117
Kolmogorov-Smirnov Z		.560	.720	.469	.740
Asymp. Sig. (2-tailed)		.912	.678	.980	.643
a. Test distribution is Normal.					
b. Calculated from data.					

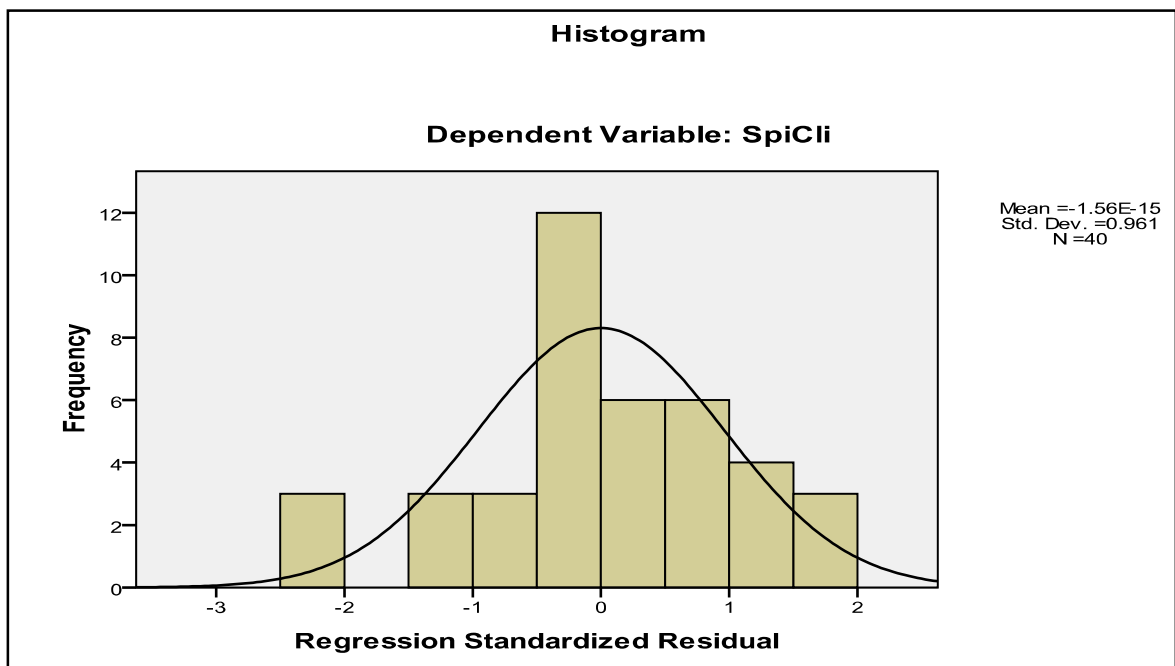
Clearly the above statistics indicates that the p values of none of the variables are less than 0.05. Due to insufficient evidence we can't reject the null hypotheses of all the variables. In our case the null hypothesis is the distribution is normal. i.e, all the four variables follow normal distribution.

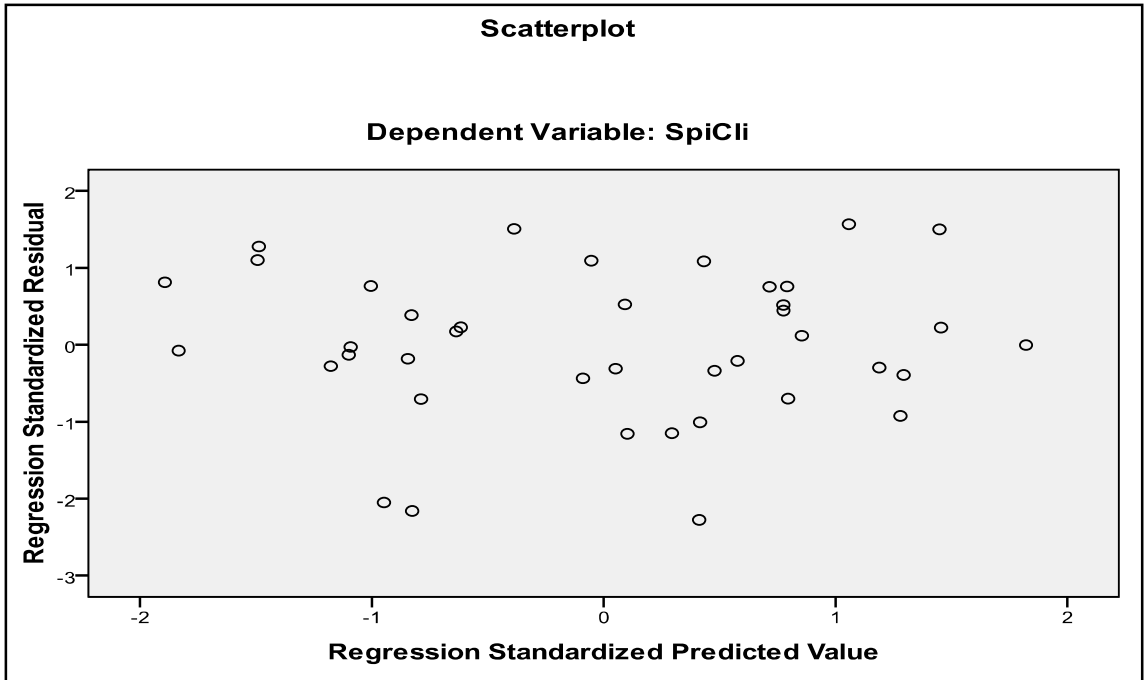
Test of linearity:

Residuals Statistics^a

	Minimum	Maximum	Mean	Std. Deviation	N
Predicted Value	2.8965	3.8310	3.3728	.25162	40
Residual	-.62640	.43118	.00000	.26443	40
Std. Predicted Value	-1.893	1.821	.000	1.000	40
Std. Residual	-2.276	1.567	.000	.961	40

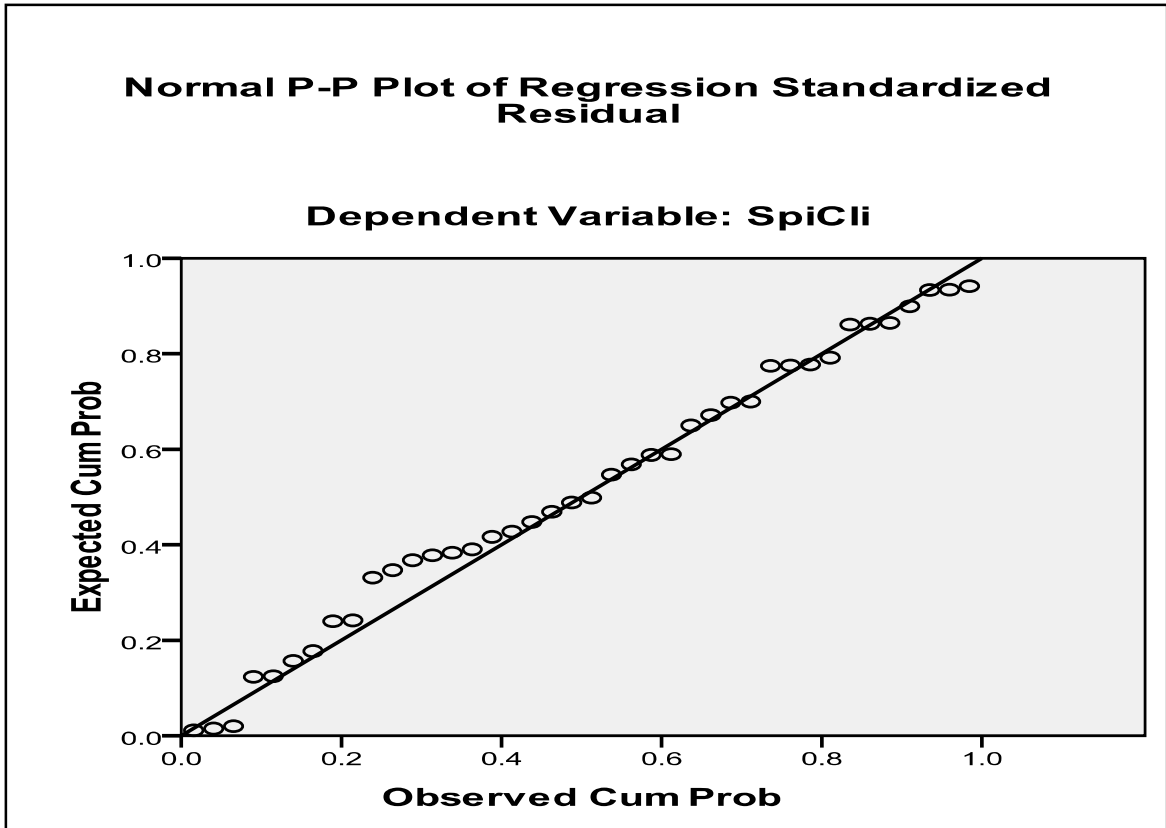
a. Dependent Variable: SpiCli





We can also assess the assumption that there are no outliers in our data from the above plot. If there was an extreme value in the standardized predicted values or Standardized residuals (say greater/less than ± 3), we should look at the sample unit (in this case the SpiCli) that corresponds to the residual. The above plot suggests that, for our data, there are no outliers. We can assess the assumption that the residuals are normally distributed by producing a normal probability plot (sometimes called a quantile-quantile or q-q plot).

For this plot, the ordered values of the standardized residuals are plotted against the expected values from the standard normal distribution. If the residuals are normally distributed, they should lie, approximately, on the diagonal. The figure below shows the normal probability plot for our dependent variable Spiritual climate.



Homoscedasticity Test:

Levene test for homoscedasticity is not possible here.

Homoscedasticity, which represents equal error variances across all levels of the IV (Belsley, Kuh, & Welsch, 2001; Fox, 1991), was checked by visually inspecting the residual plots. The standardized residuals were evenly distributed and randomly scattered around 0, supporting the homoscedasticity assumption of the study variables.

[N.B: To evaluation homoscedasticity requires that the independent variable be non-metric (nominal or ordinal) and the dependent variable be metric (ordinal or interval). When both variables are metric, the assumption is evaluated as part of the residual analysis in multiple regressions.]

Reliability Test:

	Reliability Statistics	
Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items	N of Items
0.852	0.856	27

In cases of multiple regression or partial correlation, the effects of the IVs can be overestimated if covariates are not reliably measured, as the full effect of the covariates would not be removed¹ (Belsley, Kuh, & Welsch, 2001; Fox, 1991). The reliability of all study measures was acceptable, with $\alpha > .80$. In our case $\alpha=0.852$. Hence, our data collection instrument is justified by reliability test.

Multicollinearity Test:

By carrying out a correlation analysis before we fit the regression equations, we can see which, if any, of the explanatory variables are very highly correlated and avoid this problem (or at least this will indicate why estimates of regression coefficients may give values very different from those we might expect). For pairs of explanatory variables with have very high correlations > 0.8 or very low correlations < -0.8 we could consider dropping one of the explanatory variables from the model. In our Case there is a correlation $0.510 < 0.8$ between 'Agreement of Leaders' and 'Importance of Leaders'. So we are not dropping any of the predictor variables from the regression model.

Correlations

		LeadAgree	LeadImp	SpiCli	RepuLead
LeadAgree	Pearson				
	Correlation	1	0.510**	-0.039	-0.04
	Sig. (2-tailed)		0.001	0.809	0.804
	N	40	40	40	40
LeadImp	Pearson				
	Correlation	0.510**	1	-0.019	0.069
	Sig. (2-tailed)	0.001		0.907	0.67
	N	40	40	40	40
SpiCli	Pearson				
	Correlation	-0.039	-0.019	1	0.686**
	Sig. (2-tailed)	0.809	0.907		0
	N	40	40	40	40
RepuLead	Pearson				
	Correlation	-0.04	0.069	0.686**	1
	Sig. (2-tailed)	0.804	0.67	0	
	N	40	40	40	40

** . Correlation is significant at the 0.01 level (2-tailed).

T-Test:

Agreement of Leaders' about work as a spiritual pursuit:

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
LeadAgree	41	5.0049	.51335	.08017

One-Sample Test

	Test Value = 5 (Agree Moderately)					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
LeadAgree	.061	40	.952	.00488	-.1572	.1669

One-Sample Test

	Test Value = 5 (Agree Moderately)					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper

The above test indicates the moderate agreement of leaders about work as spiritual pursuits.

Importance posed by Leaders to have spiritual experience at work:

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
LeadImp	41	5.0827	.66411	.10372

One-Sample Test

	Test Value = 5 (Extremely Important)					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
LeadImp	.797	40	.430	.08268	-.1269	.2923

The above test indicates that the population believes ‘LeadImp’ is Extremely Important.

SpiCli:

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
SpiCli	40	3.3728	.36501	.05771

One-Sample Test

	Test Value = 3.5 (Between sometimes or usually true)					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
SpiCli	-2.205	39	.033	-.12725	-.2440	-.0105

The above test indicates that the team members of leaders being covered in the survey ‘sometimes’ or ‘usually’ experience the traces of spiritual climate.

Spiritual Climate Description (Descriptive Analysis and Factor Analysis)

KMO & Bartlett's Test of Sphericity Test: KMO test is a test for sample adequacy if the test value is higher than 0.5. In our case it is 0.734, means sample is sufficient for factor analysis. Bartlett's Test of Sphericity to test no correlations among the variables. The significant level indicates the rejection of null hypothesis. Hence, we can conclude that the variables are correlated and factor analysis would be justified.

		KMO and Bartlett's Test
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		0.734
Bartlett's Test of Sphericity	Approx. Chi-Square	759.118
	df	300
	Sig.	0

Data collected from all the 41 teams was subjected to Principle Component Analysis to check the construct validity of the construct spiritual climate at work. Varimax rotation was applied and eigen value of minimum '1' was decided for factor analysis. More than 68% of the variance was getting explained through the instrument. Most of the items were loaded in their respective hypothesized variables having reverse items getting loaded in one factor which commonly observed phenomenon in such analysis. Rotated component matrix is given below.

Rotated Component Matrix								
	Component							
	1	2	3	4	5	6	7	8
FMeaning1		0.21	-0.025	-0.011	0.767	-0.07	0.361	0.058
FMeaning2		0.226	0.153	-0.129	0.748	0.167	0.081	0.104
FMeaning3		0.094	0.369	0.108	0.638	0.31	-0.118	0.088
FMed4		-0.135	-0.31	-0.193	0.204	0.459	0.079	0.494
FMed5		0.1	0.153	-0.058	0.079	0.068	0.055	0.855
FMed6		0.09	-0.005	0.754	-0.125	-0.074	0.162	-0.28
FEmp7		0.056	0.319	0.062	0.149	-0.075	0.289	0.35
FEmp8		0.026	0.738	-0.158	0.1	0.274	0.114	0.172
FEmp9		0.026	0.652	-0.346	0.187	0.165	0.038	-0.05
FHop10		0.105	0.669	0.008	0.043	0.005	-0.025	0.021
FHop11		-0.124	-0.127	0.815	0.046	0.037	-0.086	-0.033
FCommu12a	0.684	-0.048	-0.05	0.03	0.364	0.153	-0.046	-0.08
FCommu12b	0.824	0.137	0.203	-0.069	0.008	0.068	0.094	0.227
FCommu12c	0.828	0.031	0.032	-0.074	0.189	-0.006	0.139	-0.086
FCommu12d	0.813	0.196	0.143	-0.111	-0.092	0.011	0.078	0.233
FAuth13	0.199	0.19	0.213	-0.065	0.096	0.716	0.082	0.121
FAuth14	-0.026	0.197	0.146	-0.009	0.107	0.779	0.087	0
FAuth15	-0.2	-0.065	-0.153	0.641	0.026	-0.105	-0.294	0.193
FCommu16	0.313	0.1	0.269	-0.282	-0.011	0.307	0.177	-0.197
FFam17	-0.005	0.671	-0.291	0.005	0.007	0.149	-0.23	0.146
FLoksangr18a	0.098	0.784	0.151	-0.047	0.129	0.124	0.261	-0.133
FLoksangr18b	0.123	0.766	0.213	0.014	0.161	0.142	0.315	-0.018
FLoksangr18c	0.094	0.677	0.173	-0.121	0.242	0.079	0.224	0.126
FLoksangr19	-0.003	0.163	0.001	0.005	0.129	0.309	0.795	0.087
FLoksangr20	0.233	0.301	0.057	-0.203	0.107	-0.056	0.692	0.038

Spiritual Leadership Description

Hypothesis Testing

There were 41 teams in the data collection stage. There were few teams from which only one or two subordinates responded on the spiritual climate inventory. It was decided to keep the average scores for hypothesis testing of the teams from where we have minimum three respondents. Finally the average scores of of spiritual climate inventory of thirty teams and their respective leaders' reflection scores on spiritual connection to work was used for hypothesis testing which included correlation and regression analysis.

Correlation Analysis

In the present study there is a non-significant negative correlation between spiritual climate and perceived spiritual leadership i.e Leadership Agreement ($r=-.128, n=30, p=.501$, two tailed)

		Spiritual Climate	Leadership Agreement	Leadership Importance
Spiritual Climate	Pearson Correlation		-.128	-.123
	Sig. (2-tailed)		.501	.519
	N	30	30	30
Leadership Agreement	Pearson Correlation	-.128		.467
	Sig. (2-tailed)	.501		.009
	N	30	30	30
Leadership Importance	Pearson Correlation	-.123	.467	
	Sig. (2-tailed)	.519	.009	
	N	30	30	30

Similarly there is a non-significant negative correlation between spiritual climate and perceived leadership importance ($r=-.123, n=30, p=.519$, two tailed.). There is a positive relationship between perceived leadership agreement and leadership importance ($r=.467, n=30, p=.009$, two tailed).

Regression Model

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	F-change	df1	df2	Sig F-change
1	.146a	0.021	-0.051	0.3575	0.295	2	27	0.747

Predictors: (Constant), Leadership Agreement, Leadership Importance

Using the enter method, a non-significant model emerged ($F=0.295$, $p>.005$), Adjusted R square= -0.021.

Reputation of Spiritual Leadership Description

Organizations can be viewed as aggregates of individuals (Rousseau, 1997), forming a social structure (Pfeffer, 1991) that is organized and mobilized to achieve certain outcomes. An inherent part of organizational functioning is that some members need to influence others to meet organizational goals (e.g., French & Raven, 1959; Kipnis, Schmidt, & Wilkinson, 1990; Yukl & Falbe, 1990). Indeed, Yukl (1994) stated that “influence is the essence of leadership.’

Similarly, in another review on social influence processes, Ferris, Douglas, Blass, Kolodinsky, and Treadway (2002) observed that, although interpersonal influence has been studied for many years, we still know very little about the factors that contribute to the effective execution of influence efforts. More specifically, Ammeter, Douglas, Gardner, Hochwarter, and Ferris (2002) observed that the study of leadership has focused primarily on the downward influence effects leaders have on followers, and has largely overlooked the context within which leadership is played out. Similar to our understanding of the processes of effective leadership and social influence, social science research has yet to provide an appreciable understanding of reputation. This does not imply that reputation has not been a referent phenomenon. On the contrary, reputation is frequently referred to in social science research. Although reputation is commonly referred to in organizational research, most researchers never explicitly define it; rather, definitions of reputation are implied through the context of its prevalence.

Reputation is a key construct in the organizational sciences (Ferris, Blass, Douglas, Kolodinsky, & Treadway, 2003), and refers to “a perceptual identity reflective of the complex combination of salient personal

characteristics and accomplishments, demonstrated behavior, and intended images presented over some period of time as observed directly and/or as reported from secondary sources” Research suggest that leader reputation is a perceptual identity of a leader as held by others that serves to reduce the uncertainty regarding the expected future behavior of that leader.

In the present research we thought leader’s reputation as reflected in team climate might be a mediating variable so we examined the mediating effects of leader’s reputation with perceived leadership agreement and leadership importance and spiritual climate.

Findings of Correlation and Regression of Spiritual Leadership and Spiritual Climate

		Spiritual Climate	Leaders Agreement	Leaders Importance	Reputation
Spiritual Climate	Pearson Correlation	1	-.128	-.123	.663
	Sig. (2-tailed)		.501	.519	.000
	N	30	30	30	30
Leaders Agreement	Pearson Correlation	-.128	1	.467	.070
	Sig. (2-tailed)	.501		.009	.713
	N	30	30	30	30
Leaders Importance	Pearson Correlation	-.123	.467	1	.240
	Sig. (2-tailed)	.519	.009		.202
	N	30	30	30	30
Reputation	Pearson Correlation	.663	.070	.240	1
	Sig. (2-tailed)	.000	.713	.202	
	N	30	30	30	30

There is a significant positive correlation between Reputation and Spiritual climate ($r=.663$, $p<0.005$, two tailed). However Reputation is not emerging as significant association with perceived Leaders Agreement ($r=.070$) but there is a minimal positive association with perceived Leader's Importance ($r=.24$) which indicates the desired importance of reputation as an aspect at workplace and personal life. Research supports that the reputations of leaders typically are positively related to trust (Whitmeyer, 2000). Specifically, possessing a good reputation increases the likelihood that leaders will be trusted by their followers. An outcome of this trust is that followers will be more likely to make positive attributions of the intentions of their trusted leaders (Tyler & DeGoey, 1996).

Summary of Data Analysis

Spiritual leadership is conceptualized as a phenomenon of leading wherein designated leader upholds certain approach towards work and her team members which influences her conversation with them and style of work that

has generative affect on team climate. Spiritual leadership is assessed through leadership reflection on the aspects of finding meaning and purpose at work, promoting a sense of community at work, having inner life and supporting team members to have so and doing work as an opportunity to serve larger social and natural environment. Leaders' reputation and Team climate responses are aggregated team wise and subjected to regression and correlation with spiritual leadership score of respective team leaders.

Results

For spiritual climate inventory the data adequacy was checked with KMO test, value of which is 0.734. Value higher than 0.5 is an indication the data is sufficient for factor analysis. The significant level of Bartlett's Test of Sphericity indicates the rejection of null hypothesis that the variables are correlated. Spiritual climate inventory explained 68% variance on the given sample and its reliability coefficient (Chronbach's Alfa) value for was 0.852 and Leaders reputation scale was 0.66. We used AMOS with maximum likelihood estimation (Arbukle & Wothe, 1999) to conduct a confirmatory factor analysis on the eight spiritual climate variables to examine whether proposed variables constitute one construct. To assess whether the observed covariance matrix fit the construct model, we used the comparative fit index (CFI), normed fit index (NFI), incremental fit index (IFI), and the standard root-mean square error of approximation (RMSEA). Results showed that the hypothesized seven factor model fit the data well and that the higher order spiritual leadership construct could be used for hypothesis testing ($\chi^2=1122.601$; $df=300$; $pb.001$; $CFI=.97$; $NFI=.94$; $IFI=.97$; $RMSEA=.067$).

Variables	Mean	S.D.	1	2	3	4
1. Spiritual Connection to Work of Leader (Leaders Agreement)	4.92	0.46				
2. Spiritual Connection to Work of Leader (Importance for Leaders)	5.16	0.56	0.47			
3. Leaders Reputation as Spiritual (finds spiritual fulfillment at work)	3.24	0.28	0.086	0.294	0.66	
4. Spiritual Climate of Team	3.55	0.35	-0.047	0.031	0.65	0.85

Table displays means, standard deviations, and correlations of the variables for the group level, and coefficient alphas for the scales. Hypothesis 1 predicted that leaders' self perceived spiritual connection to work would be positively related to spiritual climate whereas Hypothesis 2 suggested that spiritual connection to work of the leadership would be positively related to reputation of a leader being spiritual. The results show that the self perceived spiritual connection to work as expressed in terms of finding meaning and purpose at work, promoting a sense of community and working with intent of contributing to social and natural environment is not associated with spiritual climate of the teams. Leaders reputation and self perceived spiritual connection to work is also not significantly associated. Thus, Hypotheses 1 and 2 are not supported by our data.

In the present research we hypothesized the leader's reputation as a mediating variable so we examined the mediating effects of leader's reputation with perceived leadership agreement and leadership importance and spiritual climate.

Hypothesis 3 predicted that the positive relationship between leaders' reputation as spiritual and spiritual climate of the team. There is a significant positive correlation between reputation of leader as spiritual and Spiritual climate ($r=.663$, $p<0.005$, two tailed) of the teams. Regression model for hypothesis is as follows:

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	B	Durbin-Watson
1	0.552	0.305	0.280	0.297	0.552	1.937

However Reputation is not emerging as significantly associated with perceived Leaders Agreement about spiritual leadership ($r=.070$) and there is a minimal positive association with perceived Leader's Importance ($r=.24$) about spiritual leadership.

CHAPTER 5: SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Interpretation of Findings

Theoretical Implication

Managerial Implication

Limitations of Study

Summary

Interpretation of Findings

- **Scale Properties**
- **Interpretation of Correlation and Regression Finding**

The findings indicate the importance of reputation as a determinant of spiritual climate of teams. Reputations of leaders typically are positively related to trust (Whitmeyer, 2000). Specifically, possessing a good reputation increases the likelihood that leaders will be trusted by their followers. An outcome of this trust is that followers will be more likely to make positive attributions of the intentions of their trusted leaders (Tyler & DeGoey, 1996).

Leaders' self perceived spiritual connection to work doesn't show any positive association with the team climate. There is no significant correlation between spiritual leadership and leaders' reputation as spiritual. This has been an interesting finding. In fact in the extreme cases there is a mild negative correlation between self perceived spiritual leadership and spiritual climate. Though available evidence is inconclusive and does not support the general claim of Taylor and Brown (1988, pp. 195-196) that 'most individuals see them-selves as better than others see them' according to John and Robins (1994) in this study it is clear that leaders have rated themselves significantly higher than their sub ordinates have rated them on spiritual connection to work. This finding seems to be closer to the conclusion of Taylor and Brown (1988) about pervasive, enduring, and systematic departures of self-conceptions from reality which according to them stem from the basic motive toward self-enhancement. Conclusion of Taylor and Brown's (1988) are based on evidence from research in three different

domains: unrealistically positive views of the self, illusions of control, and unrealistic optimism. Further interpretation of these findings in light of these three different domains is the future scope of the work in the area of the present research study.

However by analyzing the individual cases in the present study more interesting picture emerges. In one third cases leaders' scores on agreement on demonstrating certain aspects of spiritual leadership at work is less than their respective reputation scores (given by their followers). Particularly in these cases spiritual leadership score have significant positive correlation with spiritual climate scores. In contrary to this for the leaders whose spiritual leadership score is more than their reputation scores (given by their followers) there is no significant correlation of those scores with spiritual climate of team. These findings corroborate with observations and findings shared by Pandey and Singh (2009) in a case study based article on a leadership development process. They have described the process and impact of leadership development intervention in a manufacturing organization in their study. Authors have mentioned in the article an observation about participants' self rating and rating by others (their peers, superiors and subordinates) on different factors of leadership competencies. An interesting finding in the study was that there was a significant increase in the rating given by others (subordinates, colleagues and superiors) to the participants after the intervention but participants' own rating had reduced on the same competencies after the intervention. Pandey and Singh (2009) explained that the down fall of self rating after the intervention is result of heightened self awareness of the participants through various reflective and experiential learning experiences of the participants during various modules

of leadership development process. The finding in the current study about the disjoint in self perception and reputation of leader about spiritual leadership indicates the importance of self awareness and reflection on part of leader to cause the team climate more spiritual.

In other words the findings suggest that reputation of a leader affects the team climate but self perception of a leader may be grossly disjointed with his or her reputation. A stark discrepancy between leaders self perception and sub ordinates' perception about the leader may result in lack of trust and communication (Whitmeyer, 2000) in long run. Leaders self awareness and openness to feed back is important to bridge the gap between his or her self perception and reputation. The findings indicate the role of self awareness of a leader and importance of the channels and possibilities of open communication between the leader and other team members. Enhanced self awareness make a leader more open to see his or her areas of improvement and to put in effort in the direction to fill these gaps.

Limitations of Study and Directions for Future Research

The research is limited to the investigation of leaders/team-members among Eastern and Western India. It is possible that sampling method may have limited the generalizability of the results, yet the organization's participants represent a large range of organizational types . A larger sample too would have increased the generalizability of these findings.

To extend this research, future researchers might utilize alternative sources of information and thus the model developed can be tested empirically.

In addition, it would be useful to examine not only the small and large size organizations as I have in this study, but other levels (e.g. public and private organizations in India) that may have stronger and more persistent impacts of spiritual leadership on spiritual climate of teams.

In addition, future research can be conducted, for instance, on impact of spiritual leadership on tangible aspects of corporate governance

Theoretical Implication

Teams constitute the fundamental unit of organizations (Mohrman et al., 1995). In practice, all of them, including healthcare institutions (Heinemann and Zeiss, 2002; Poole and Real, 2003), use teams in one way or another, as was also evident in my research with companies in such sector, including AbbottTruecare Pharma, Themismedicare, Albert David. The organizational outcomes therefore depend on appropriate design and the proper functioning of work units and teams (Guzzo and Dickson, 1996). My research has revealed the importance of group structures. One main variable as has been found out is leadership. This has been further corroborated by studies undertaken by Avolio et al., 1996; Gladstein; 1984; Kozlowski et al., 1996; Stewart and Barrick, 2000). The theoretical implications of cumulative research therefore explicitly take leadership into account as a determining factor in team outcomes. As Katzenbach (1997) puts it, leadership (or the lack of it) has been identified as a key variable for the functioning of teams and one of the main reasons for the success or failure with which team-based work systems are implemented.

Reputation of a leader is found to be the major determinant of spiritual climate. Leaders' self perception about spiritual connection to work very marginally contributes to his or her reputation as spiritual leader and doesn't show any significant impact on spiritual climate. These findings indicate the several points as theoretical and managerial implications. First empirical implication of this study is about the use of self rating scale for leadership studies. It is mentioned earlier in the present study leadership was not conceptualized as emergent phenomenon and it is conceptualized as a phenomenon vested in figurehead. In such studies taking responses of

leaders' quality from other respondents can be more valuable to draw conclusion about outcome of leaders' competence or attitude on group level outcome. If the self perception about leaders' spiritual connection to work is so disjointed with his or her reputation of spiritual leader than it is important to examine what constitutes one's reputation as spiritual leader at work place. An assessment of leaders spiritual connection to work in the format of one hundred and eighty degree (incorporating response of colleagues and superior along with self response) or in the format of three hundred and sixty degree (incorporating response of colleagues and superior and subordinates along with self response) can show the impact of leadership on the spiritual climate in more deterministic way. Reports and assessment from others can better explain the causal factors related to impact of leadership on spiritual climate.

Managerial Implications

It therefore behoves on managers to be conscious of their respective styles of leadership as this would inevitably influence the climates of teams. The reputation of managers amongst their team-members stand out to be extremely important. It does not always matter how the managers themselves perceive their own styles of leadership, however, it does matter as to how they are perceived by their managees. So, managers need to inculcate a spiritual leadership profile so that, in turn, it will help create a spiritual climate wherein team-members will feel comfortable while working in the absence of any threats or scheming motives in the workplace and cultivate a culture which fosters improved quality of work life. The denouement will be, employees at large, will develop loyalty to the organization, cease to look for greener pastures which will contain the attrition-rate which otherwise could be an escalator of costs. Summarily, this will result in a 'win-win' situation both for the organization and its employees, based on mutual charm, dignity and trust.

Practical implication of this study can be explained on two aspects; first, the importance of self awareness of leader and second, different ways of enhancing self awareness for reducing the discrepancy between leaders' self perception and his or her reputation. 180 or 360 degree assessment can be good starting point to sensitize the leaders about discrepancy between their self perception and reputation. Though, only assessment results may not be sufficient to bring sustainable improvement in a leader. An assessment in 180 or 360 degree format followed and supported by opportunities for self reflection and experiential learning to enhance the self awareness which in turn have positive impact on spiritual climate of the teams.

Summary

Based on studies undertaken, therefore, it can be concluded that spirituality has an important role to play as an aide to leadership development, as well as leadership effectiveness (Abdullah, 2009).

Evidently, spirituality in management is one of the “hottest” emerging fields in management as it provides corporate reputation for competitive advantage (Zsolnai, 2004). Pfeffer (2003) points out that spirituality promotes effective leadership practices which can have a significant impact on organizational life and ultimately organizational success. Individuals and organizations who perceive themselves as more “spiritual” are more creative, productive, and adaptive since work is connected to a bigger picture (Mitroff & Denton,1999a & 1999b). Carroll (2001) observes, spirituality, deeply held spiritual belief, however we might define these things, are all necessary to achieve real sustainability, and also serves as teacher and guide. Spirituality means beginning to become aware of a Consciousness higher than that of the body-mind centered ego, and the ability to live more and more in it under its guidance.(Chakraborty,2008).

The research undertaken relating to this thesis and the findings recorded and analyzed amply corroborated the foregoing.

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APPENDIX A: SPIRITUAL LEADERS (AGREEMENT AND IMPORTANCE)

Response Sheet

Name:

Organization :

The Department you work in:

Your position in the organization: (Please tick/circle)

Top level Manager/Middle level Manager/Front level Manager

Items	Rating-Current Status of WP	Rating-Desired Status of WP											
		Disagreement -Agreement ←————→			Unimportant- Important ←————→								
1	The work I do makes a difference in people’s lives.	1	2	3	4	5	6	1	2	3	4	5	6
2	The work I do is meaningful to me.	1	2	3	4	5	6	1	2	3	4	5	6
3	The work I do is very important to me.	1	2	3	4	5	6	1	2	3	4	5	6
4	My job activities are personally meaningful to me.	1	2	3	4	5	6	1	2	3	4	5	6
5	I feel my organization appreciates me, and my work.	1	2	3	4	5	6	1	2	3	4	5	6
6	I feel my organization demonstrates respect for me, and my work.	1	2	3	4	5	6	1	2	3	4	5	6

7	I feel I am valued as a person in my job	1	2	3	4	5	6	1	2	3	4	5	6
8	I feel highly regarded by my leaders.	1	2	3	4	5	6	1	2	3	4	5	6
9	I feel hopeful about life.	1	2	3	4	5	6	1	2	3	4	5	6
10	I consider myself a spiritual person	1	2	3	4	5	6	1	2	3	4	5	6
11	I care about the spiritual health of my co-workers	1	2	3	4	5	6	1	2	3	4	5	6
12	I maintain a spiritual practice e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga and reading a journal	1	2	3	4	5	6	1	2	3	4	5	6
13	My spiritual values influence the choices I make.	1	2	3	4	5	6	1	2	3	4	5	6
14	People here perform their duties as if they contribute to (choose a number for one): ----- a. the community ----- b. the larger society -----c. mankind in general	1	2	3	4	5	6	1	2	3	4	5	6
15	People here try to avoid wastage of any kind (paper, electricity, etc.).	1	2	3	4	5	6	1	2	3	4	5	6
16	People are concerned about the natural environment while working here.	1	2	3	4	5	6	1	2	3	4	5	6

APPENDIX B: SPIRITUAL CLIMATE INVENTORY

Spiritual Climate Inventory

Ashish Pandey, Rajen K. Gupta, and A.P. Arora

Team/Group/Department:

Date:

Name of respondent:

Instructions: Taking this Inventory will help you to assess the climate of the unit or work group where you work. The questions represent different dimensions of the organizational climate. There are no “right” or “wrong” answers. Please read each statement and fill in the blank space how you feel about that statement, using the following key:

5 The statement truly represents your experience about your work or work group.

4 The statement is usually true.

3 the statement is sometimes true.

2 The statement is not representative of the work group most of the time.

1 The statement is not at all true.

Harmony with Self at Work

- ___ 1. My job helps me to understand my life's purpose.
- ___ 2. Working here makes my life meaningful.
- ___ 3. Working here is a means for realizing my real self.
- ___ 4. Work itself is enjoyable for me.
- ___ 5. I am deeply involved in my work here.
- ___ 6. I feel frustrated after working here (reverse).
- ___ 7. People here feel that they are in charge of their own destinies.
- ___ 8. People here are able to use their talents at work.
- ___ 9. People in the group/department are able to apply their creativity at work.
- ___ 10. People generally believe that business targets of the group/department can be achieved.
- ___ 11. People doubt the success of any new plan for business growth (reverse).

Harmony in Work Environment

- ___ 12. When stuck with a problem, people feel free to ask for (choose a number for each one):
 - a. advice from colleagues
 - b. advice from a superior
 - c. help from their colleagues
 - d. help from a superior

- ___ 13. Peoples' actions here are aligned with their words.
- ___ 14. People own up to mistakes with others in the group.
- ___ 15. Manipulation is the way people perform their jobs here (reverse).
- ___ 16. Diversity of views is accepted in my group/department.
- ___ 17. People here are concerned about each other's family responsibilities.

Transcendence

- ___ 18. People here perform their duties as if they contribute to (choose a number for one):
 - a. the community
 - b. the larger society
 - c. mankind in general
- ___ 19. People here try to avoid wastage of any kind (paper, electricity, etc.).
- ___ 20. People are concerned about the natural environment while working here.

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