

An Empirical Study on Spiritual Leadership

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Abstract

Incorporating spirituality in leadership leads to greater perceptions of trust and organizational support and commitment among employees, which could have positive effects on organizational performance from the perspective of the organization, Spiritual leadership is driven by combination of factors. This paper aims at identifying the key factors that drive spiritual leadership (SL) in individuals. The research design consists of a survey utilizing simple random sampling, involving 209 individuals in the age group of 18-50 years. Relevant statistical analyses have been demonstrated to signify important findings. The degree of association of SL with the determinants is calculated along with constructing a regression equation to measure SL. The analyses bring out the strength of determining factors significantly contributing to the measure of SL, and clustering to establish homogeneity within the sample. There is no spiritual difference between male and female, according to the T-test hypothesis analysis on gender. This research is useful in providing feedbacks to policy makers, administrators and prospective employers and has the potential to understand the level of spirituality and work on its improvisation.

Key Words: spiritual leadership; leadership in organization

1. Introduction

Nearly three-quarters of employees (65% to 75%) report that the worst and the most successful aspect of their job is their immediate boss. Leadership is

fundamentally about achieving goals and making change. Yukl (1998) stated that the process wherein an individual member of a group or organization influences the interpretation of events, the choice of objectives and strategies, the organization of work activities, the motivation of people to achieve the objectives, the maintenance of cooperative relationships, the development of skills and confidence by members and the enlistment of support and cooperation from people outside the group or organization.

Hacker and Johnston (1998), the most important aspect of leadership is aligning individual and organizational vision. They believe this is accomplished by applying spiritual leadership principles such as providing time for clear self-awareness and reflection, encouraging wholeness mindsets to resolve issues and building community and direction by discussing and aligning individual as well as group values.

There are four essential leader characteristics being honest; being forward-looking, inspiring others in pursuit of a shared vision, and competency which followers admire and that give the leader credibility in motivating people to perform and satisfy the basic human need for calling in making a difference (Kouzes and Pozner, 1993).

Before a definition of spirituality in leadership can be provided, one must know that the term 'spirit' relates to the deeper

sense, meaning, or significance of something and 'leader' is one who influences followers to think or behave in some way. Combining the two terms suggest that the leader who incorporates spirituality into his or her leadership will be one who causes others to seek out and understand their inner selves and who fosters a sense of meaning and significance among his or her followers. Thus, one definition of spirituality in leadership is a holistic approach to leadership in which the leader strives to encourage a sense of significance and interconnectedness among employees.

Spiritual leadership involves humbling self and doing the tasks that no one else wants to do. True spiritual leadership, with a spirit of humility and service, will cause people to follow because they want to, not because they have to. Spiritual leadership insists on humility. Humility is the attitude that puts others ahead, that considers others more importance. Spiritual leadership also requires integrity. People do not want to follow a person they do not respect. Spirituality is defined herein as human belief in, movement toward and relationship with a higher purpose or power, self and others, from which a sense of purpose, consciousness, interconnectedness, and destiny, and consequently, a basis for action can be derived.

Spiritual leadership involves the application of spiritual values and principles to the workplace. The spiritual leader understands the importance of employees finding meaning in their work and demonstrates a genuine concern for the "whole" person, not just the employee. The spiritual leader strives for a workplace that is truly a community, consisting of people with shared

traditions, values, and beliefs. Spirituality in leadership implies that the focus will be less on formal position and power, but more on people; less on conformity and more on transformation and diversity; and less on controlling and more on partnership, collaboration, and inspiration. Spirituality in leadership does not require that the leader adhere to a particular religion or that he or she attempt to convince subordinates to pursue a specific set of religious principles.

There is a difference between the leadership and the management. Effective leaders are who increase their employee's bottom lines. Spirituality plays an increasingly important part in the workplace. Many employees look to the workplace as a means of finding meaning in their lives. Many people appear to be estranged from formal religion, which takes away another potential avenue to a sense of self-worth, identity and spiritual growth. Most spend more time in the workplace with their coworkers than anywhere else. Close friendships, courtships, and marriages are common among coworkers. The modern workplace is not just a place where people work, but a place where they form friendships, socialize, and attempt to find a sense of fulfillment. It is also a place where people attempt to make sense of and derive meaning from the activities that comprise what we call "work" and how these activities fit within the greater fabric of individuals' lives. The workplace and spiritual leadership are real issues affecting the quality of life in the modern organization. Successful leaders recognize that spirituality in the workplace positively influences worker and organizational performance (Giacalone and Jurkiewicz, 2003). Spirituality leads people to experience consciousness at a deeper level,

improves their intuitive skills, encourages teamwork, develops more purposeful and compelling organizational vision, and boosts innovation, thereby boosting productivity (White and Jeter, 2002). Thus the aim of the paper is to develop a tool to measure spirituality of individuals.

2 Literature Review

2.1 Leadership in the organizations

2.1.1 Definition of the leadership

According to Conger (1993), the turbulent environment of the twenty-first century requires newer forms of leadership at all levels of the organization (Ford and Ismail, 2006). The organization may lose or gain in the market because of its own leadership ability. Leadership may be defined as the lifting of people's vision to a higher sight, the raising of their performance to a higher standard, the building of their personality beyond its normal limitations (Drucker, 1985). It analyzes attributes and capabilities of the organization in leadership positions, to assist the individuals in the development of their interpersonal relationships and other related skills. These capabilities, attributes and the strategic choices of the leaders add value to organization and inspire their teams to implement those strategies. The players in the leadership are; the leader and the followers. The leader's characteristics and behaviors influence the follower and, -the

Influencing process and its outcomes that occur between the leader and the followers-are analyzed by the leadership concept (Antonakis, 2006). Organizational leadership inspires active followership and the members follow the leader's idea or a systematic process. The systematic processes involve transactions among the followers, which are managed by the leaders. In addition to this, leadership is a

dynamic process and different conditions require different leadership activities. For Hunt (2004), leadership is an influencing process between leaders and the followers and sometimes the roles are changed between the followers and the leaders, where the followers also may legitimize and influence the leaders, so it is not only a top-down process but also exercised sideways, diagonally, and down-up throughout an organizational hierarchy (Antonakis, 2006).

2.1.2 Spiritual leadership

In the rapidly changing global world, the persons need for leadership ethics more than they've needed before. Therefore, investigating the leadership in a deeper manner comes into question. A narrower concept "spiritual leadership" is a type of leadership and will be investigated in our study. The spiritual leadership is about creating value for the organization.

As the organization members know their own responsibilities, a value based leadership will occur in the organization. This common value will keep the organization members together which also helps the organizational tasks to be done willingly. Additionally, by this leadership type, the followers will contribute to compose a better work-environment. The notion of spirituality in the workplace has come into a considerable prominence in the last decade (Gibbons, 2000). Spirituality is the source of harmonizing expression of compassion and wisdom, and sometimes healing the compassion and wisdom, which become in the mind (Maxwell, 2003). It is an intangible concept, composes in the members' mind, flourishes there and inspires to the big strategic projects. It is one of the fundamentals of volunteer working. Although spiritual leaders often espouse the

values such as love, harmony, unity, compassion, peace, truth or honesty; they so often get instead is greed, cynicism, arrogance, impatience, self-doubt, envy, and moral decline (Kakabadse, Kouzmin, and Kakabadse, 2002). Comparing these values make the spiritual leaders find better ethical ways for their followers. In the spiritual leadership, the value is loaded to all over the organization by the help of the ethical skills of the leader. Another important factor for the spiritual leaders is to develop new specialized skills. This means that the leader has to renew him to accommodate for the changes becoming around the organization and the leader has to develop the ability of making big picture analysis. The spiritual leaders are the key players in the organizations, and they are empowered with the roles in helping facilitate the effort of change. Fostering a positive and successful change for the organization begins at the top and works down. This requires loading responsibilities to the members, which may be as hard to succeed. In spiritual environment, the members share the responsibilities more willingly and this facilitates the leader's role.

2.1.3 The theory of spiritual leadership

The theory of spiritual leadership is developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival; where the spiritual survival variables are meaning /calling and membership (Fry, Vitucci, and Cedillo, 2005). Due to this statement, it can be said that the followers are strictly motivated with the spiritual leaders. There becomes a different atmosphere, which has been created by the spiritual leaders. This atmosphere composes a coherence

between the leaders and the followers, which affects the working environment positively. '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 survival through calling and membership which entails: 1. Creating a vision wherein leaders and followers experience a sense of calling in that life has meaning and makes a difference; 2. Establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others' (Fry et al., 2005). These definitions direct us to research the spiritual leadership in terms of vision, hope/faith, altruistic love, meaning/calling and membership. Vision defines the attractive future for an organization, which is also in motivator role. It is in the future, not in present. The leader has a crucial role in creating the vision and supervising it, which composes bridges between today and tomorrow. These cond dimension of spiritual leadership is altruistic love, which is to love everybody with no exception. In altruistic love, the people prefer to suffer themselves instead of suffering the others. The third dimension of the spiritual leadership is hope/faith, which keeps followers looking forward to the future and provides the desire and positive expectation that ensures to create effort through intrinsic motivation (Fry et al., 2005). The other dimension is "meaning/calling", in which the organization members believe that the job they do is important and meaningful for them and it makes difference in the people's lives. As the last dimension, "membership" means

that the organization understands the members and appreciates them.

2.2 Factors leading to spiritual leadership

Spiritual leadership is driven by combination of factors. Following are some of the most important factors identified for our empirical study.

Perseverance

Perseverance is when a person, or group of people continue to work towards a goal, no matter what the obstacle are. A good example of this could be Jackie Robinson, who overcame tremendous obstacles to become a hall of fame baseball player. It means steady persistence in adhering to a course of action, a belief, or a purpose.

Theory Logical Oriented

It is the study of the principles of reasoning, especially of the structure of propositions as distinguished from their content and of method and validity in deductive reasoning.

Attitude

The definition of attitude is "Attitudes are learned predispositions towards aspects of our environment. They may be positively or negatively directed towards certain people, service or institutions." They are Job satisfaction, Job involvement, and organizational commitment.

Attitude is a hypothetical construct that represents an individual's like or dislike for an item. Attitudes are positive, negative or neutral views

Self Control

It is an ability to exercise restraint or control over one's feelings, emotions, reactions, etc.

Thinking Hard

It is never letting something go out of focus,

never resting, wiring something to the centre of our consciousness, surrounding it with no fear, engulfed by it that breathlessness is the normal state of mind, courageously walking into the dark holding nothing but a burning desire. Thinking hard is not easy, that is why those who think really hard do great work. Thinking hard means dropping all else, all the vacations we had planned, all the good work intended to do, all our amusements, everything, except that one thought. Buddha did it and he attained a heightened state of consciousness that has guided and still guides a substantial number of humans. It is an act or practice of one that thinks; in other words a way of reasoning, judgment.

3. Research Design Process

3.1 Research Design

The design is the structure of any scientific work. It gives direction and systematizes the research. The research design that we have used is the causal research.

Causal Research

If the objective is to determine which variable might be causing a certain behavior, i.e. whether there is a cause and effect relationship between variables, causal research must be undertaken. In order to determine causality, it is important to hold the variable that is assumed to cause the change in the other variable(s) constant and then measure the changes in the other variable(s). This type of research is very complex and the researcher can never be completely certain that there are not other factors influencing the causal relationship, especially when dealing with people's attitudes and behavior. Causal Research explores the effect of one thing on another and more specifically, the effect of one variable on another. The research is used to measure what impact a specific change will

have on existing norms and allows market researchers to predict hypothetical scenarios upon which a company can base its business plan.

3.2 Sampling Design

Sampling is that part of statistical practice concerned with the selection of an unbiased or random subset of individual observations within a population of individuals intended to yield some knowledge about the population of concern, especially for the purposes of making predictions based on statistical inference. Sampling is an important aspect of data collection. For the research conducted by us we used simple random sampling. The three main advantages of sampling are that cost is lower, data collection is faster, and since the data set is smaller it is possible to ensure homogeneity and to improve the accuracy and quality of the data. Here, the questionnaire designed basically aimed to understand which factors are primarily more important from the perspective of white collar people for spiritual leadership. The questionnaire

consisted of 51 questions with the sample size = 209.

4 Research Analysis

The analysis is done with the help of software SPSS 11.5.

4.1 Reliability assessment scale (alpha)

The concept of reliability has been used to cover several aspects of score consistency. Test reliability indicates the extent to which individual differences in test scores are attributable to “true” differences in the characteristics under consideration and the extent to which they are attributable to chance errors. These errors cannot be avoided or corrected through improved methodology. Cronbach Alpha was found to be 0.8620

4.2 Correlation

In order to test the association of spiritual leadership and its factors a detailed set of statistical analysis was conducted first being a confirmatory Pearson’s Correlation as seen in Table 1.

Table 1 : Correlation Analysis

	TP	TTHO	TA	TSC	THT
GRAND TOTAL	.852(**)	.891(**)	.775(**)	.707(**)	.840(**)
TP		.675(**)	.602(**)	.468(**)	.675(**)
TTHO			.590(**)	.613(**)	.657(**)
TA				.482(**)	.618(**)
TSC					.435(**)

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

* Correlation is significant at the 0.05 level (2-tailed).

Where, Total of Perseverance (TP), Total of Theory Logical Oriented (T THO), Total of Attitude (T A), Total of Self Control (T SC) and Total of Hard thinker (THT)

There is a range of correlation coefficients which measures the degree of association between the factors as described below:

The degree of association between total

spirituality and perseverance is 0.852

The degree of association between total spirituality and Theory logical oriented is 0.891 which is quite high.

The degree of association between total spirituality and Attitude is 0.775.

The degree of association between total spirituality and Self Control is 0.707.

The degree of association between total spirituality and Hard Thinker is 0.840.

4.3 Regression Analysis

Testing the overall significance of regression Regression is the determination of a statistical relationship between two or more variables. In simple regression, there are

only two variables; one variable (defined as independent) is the cause of the behavior of another one (defined as dependent variable). Regression interprets what exists physically i.e. there must be a physical way in which independent variable can affect dependent variable.

As the objective of this study is to identify and assess the effect of components on spiritual leadership, the method of multiple regression analysis has been chosen, as it helps in assessing the individual and the combined effect of independent variables (Perseverance, Theory logical oriented, Attitude, Self Control, Hard Thinker) on the dependent variable (Spirituality levels).

Table 2 : Regression Analysis of Spirituality and its Factors

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.91 (a)	0.91	0.91	.005

a. Predictors: (Constant), GENDER, OCCUPATION, QUALIFICATION, TP, THO, TA, TSC, TTH

In forward stepwise regression the algorithm adds one independent variable at a time – which explains most of the variation in the dependent variable ‘Y’. The next step is of one more variable X2, then rechecking the model to see that both variables form a good model. The process continues with addition of a third and more variables if it still adds up to the explanation of ‘Y’ (Nargundkar, 2002). The steps used in conducting the regression analysis on the above sample are as follows:

$$Y = A + B_1X_1 + B_2X_2 + B_3X_3 + B_4X_4 + B_5X_5 \dots (1)$$

Y = dependent variable representing the Spiritual Leadership

B1, B2, B3, B4, B5, B6 and B7 are the coefficients of the regression equation

X1 = Perseverance

X2 = Theory logical oriented

X3 = Attitude

X4 = Self Control

X5 = Hard Thinker

A = Constant term

From the above table 4 we can analyze that the regression co-efficient = 0.91 which shows that the independent factors do have a significant impact on the spirituality levels of the workmen.

$$S.Q. (Y) = -1.85 + 0.267 TP + 0.324 THO + 0.174 TA + 0.187 TSC + 0.258 THT$$

From the above table 2, we can analyze that the regression co-efficient = 0.91, which shows that Out of 8 independent variables only 5 independent variables have an impact

on spiritual quotient Y as shown in above equation. There is no impact of Gender, Occupation and Qualification on spiritual quotient.

4.4 Cluster Analysis of Spirituality and its factors

Cluster Analysis is a multi-variant procedure (Nargundkar, 2002) is a group of similar objects. Cluster analysis is an exploratory data analysis tool for solving classification problems. Its object is to sort cases (people, things, events, etc) into groups, or clusters, so that the degree of association is strong between members of the same cluster and weak between members of different clusters. Each cluster thus describes, in

terms of the data collected, the class to which its members belong; and this description may be abstracted through use from the particular to the general class or type.

Cooper and Schindler (2007) have identified five basic steps:

- a. Selection of sample to be clustered.
- b. Definition of the variables on which to measure the objects.
- c. Computation of the similarities through correlation.
- d. Selection of mutually exclusive clusters.
- e. Cluster comparison

Table 3 : Final Cluster Centers

	Cluster	
	1	2
Age Range	3	3
Gender	1	1
Qualification	3	3
Occupation	1	1
THT	30	24
TA	19	15
TP	28	22
TTHO	33	24
TSC	18	15

Cluster 1:

The above table explains that there exists homogeneity in considering the impact of the components mentioned above and the spirituality levels between samples in the age range of 31-50 years and gender of male employees whose qualification is up to Graduation whose occupation is service

Cluster 2:

The above table explains that there exists homogeneity in considering the impact of the components mentioned above and the spirituality levels between samples in the age range of 31-50 years and gender of male employees whose qualification is up to Graduation whose occupation is service.

4.5 T Test – Hypothesis statement on Gender

The null hypothesis here is that there is no spiritual difference between male and female

a. Testing of the hypothesis statement of SQ and gender:

Based on previous research that female tends to score higher on measures of Spiritual Quotient than males do, an Independent sample T test examined whether this was apparent in this study. Since females have a high measure of SQ than males and hypotheses 1 holds true.

Table 4 : Group Statistics

	Gender	N	Mean	Std. Deviation	Std. Error Mean
Grand Total	Male	138	107.62	17.08	1.454
	Female	65	110.66	18.505	2.295
TP	Male	138	23.78	4.774	0.406
	Female	65	24.2	4.521	0.561
TTHO	Male	138	26.51	5.504	0.469
	Female	65	27.66	6.022	0.747
TSC	Male	138	15.43	3.187	0.271
	Female	65	16.38	3.44	0.427
TA	Male	138	16.28	3.08	0.262
	Female	65	16.23	2.999	0.372
THT	Male	138	25.61	4.483	0.382
	Female	65	26.18	4.66	0.578

The null hypothesis here is that there is no spiritual difference between male and female.

Table 5

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Grand Total	Equal variances assumed	.369	.544	-1.154	201	.250	-3.05	2.640	-8.250	2.159
	Equal variances not assumed			-1.121	116.872	.265	-3.05	2.717	-8.427	2.335
TP	Equal variances assumed	.326	.569	-.601	201	.548	-.42	.706	-1.817	.968
	Equal variances not assumed			-.613	131.866	.541	-.42	.693	-1.795	.945

		Levene's Test for Equality of Variances		t-test for Equality of Means						
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
TTHO	Equal variances assumed	.742	.390	-1.344	201	.181	-1.15	.854	-2.830	.536
	Equal variances not assumed			-1.301	115.901	.196	-1.15	.882	-2.893	.599
TSC	Equal variances assumed	.022	.883	-1.931	201	.055	-.95	.492	-1.920	.020
	Equal variances not assumed			-1.878	117.268	.063	-.95	.506	-1.951	.052
TA	Equal variances assumed	.067	.796	.113	201	.910	.05	.460	-.854	.958
	Equal variances not assumed			.114	128.587	.909	.05	.455	-.849	.952
THT	Equal variances assumed	.305	.581	-.843	201	.400	-.58	.683	-1.923	.771
	Equal variances not assumed			-.832	121.191	.407	-.58	.693	-1.947	.795

The above table shows that there is no spiritual difference between male and female.

5. Conclusion

The results of this study have original implications for businesses as well as academic researchers that show positive significant correlations with total spirituality and factors like perseverance, theory logical oriented, attitude, self-control, hard thinker in the organizations. From the perspective of the organization, incorporating spirituality in leadership may lead to greater perceptions of trust and organizational support and commitment among employees, which could have positive effects on organizational performance, Spiritual leadership is driven by combination of factors like perseverance, theory logical oriented, attitude, self-control, and hard thinker. Spiritual leadership influences personal and organizational performance. Previously it can be said that

spiritual quotients of female are more than male. But, after the analysis of data, there is no spiritual quotient difference between male and female. Religion and spirituality are two distinct terms. However, people surveyed are not clear about the concept of spirituality. The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity. The analyses bring out the strength of determining factors significantly contributing to the measure of SL, clustering to establish homogeneity within the sample. There is no spiritual difference between male and female, according to the T-test hypothesis analysis on gender. This research is useful

in providing feedbacks to policy makers, administrators and prospective employers and has the potential to understand the level of spirituality and work on its improvisation. We believe that the results of this study may be useful for globally acting organizations in planning their strategic maps and increasing their effectiveness. Nevertheless, compare the results and reach a detailed and sensible conclusion.

This concept of spiritual leadership offers each of us the opportunity to become the spiritual leaders of our respective workplaces and of our lives. This study helps us in how to increase productivity and prosperity on every level in the workplace. The vision, purpose, mission, strategy, and their implementation by the Strategic leaders are responsible for creating vision and value of organizations.

As people are not aware about the concept of spiritual leadership, the leaders must inculcate and communicate the concept with their employees. Human resource managers may promote better functioning by appealing to adopt more spiritual values to guide their work and productivity. Spiritual practices such as praying, meditating, reciting holy books and scriptures, performing yoga, making pilgrimages to Holy Saints, attending religious services, reading books of poetry and philosophy and seeking direction from spiritual leaders can also be valuable interventions for helping spiritually oriented personnel clarify and affirm their spiritual values. The concept of spiritual leadership should be included in the curriculum of management courses, as the students are the future managers/leaders.

We should encourage the spiritual leadership learners, if performance appraisals are not a part of the routine

process of the ministry to develop a simple appraisal form.

Strategic leaders have to read the experiences shared by spiritual leaders in their published books which will help in the organizational development at all levels. Organizations should make greater efforts to use spiritual values to bring organizational change. Organizations can facilitate spirituality into organizational change and development by asking personnel whether they can think of ways that their spiritual beliefs and values might help them cope with their organizational and extra organizational stressors. It would be of practical interest for organizations to examine the ways in which spiritual values influence personnel's activity directly and have wider impact on family and social life.

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No	Disagree	Strongly Disagree	Neutral	Agree	Strongly Agree
1 I believe in spirituality.					
2 I understand spirituality.					
3 I follow spiritual leadership in my work place.					
4 Spirituality contributes to good working condition.					
5 Spiritual beliefs help for improve performance and enhance perceptions of the company's potential.					
6 I support my family member for spiritual leadership at home.					
7 Spiritual leadership helps in developing a more purposeful and compelling organizational vision.					
8 Spiritual leadership creates a higher sense of service, greater personal growth and development.					
9 Blessings comfort me.					
10 I set aside time for contemplation and self reflection.					
11 I sense that something is going to happen before it happens.					
12 I consult spiritual healers.					
13 I discuss spirituality openly with family and friends.					
14 I think about serious physical injury that has happened to me.					
15 My parents expected me to attend religious services.					
16 I pay special attention to the foods I eat.					
17 I think about my soul living beyond my body.					
18 I participate in community activities.					
19 I discuss the existence of a higher being.					
20 I have witnessed serious illness in people close to me.					

No	Disagree	Strongly Disagree	Neutral	Agree	Strongly Agree
21 I said my prayers at night as a child.					
22 I remind myself that human beings are here for a purpose.					
23 I practice meditation or other relaxation techniques.					
24 I use spirit guides to help me get through crises.					
25 I volunteer time with the needy, the homeless, etc.					
26 I like to read sacred books.					
27 I have cared for physically ill relatives or friends.					
28 My parents read sacred books to me as a child.					
29 I feel that my life is directed by god.					
30 I use relaxation techniques to reduce stress.					
31 I sense the presence of loved ones who are no longer living.					
32 I attend classes and workshops about spirituality.					
33 I read about spiritual matters.					
34 I think about the experience of past lives.					
35 I currently practice the religion of my birth.					
36 I understand the events of life as part of a divine plan.					
37 I feel connected to my body.					
38 I turn to my angel for guidance.					
39 I devote time to a spiritual community.					
40 Scientific explanations give me peace of mind in confusing life situations.					
41 I have witnessed emotional or psychic trauma in people close to me.					
42 My parents spoke to me about god.					
43 I feel close to god.					
44 Meditation has been a meaningful part of my life.					
45 I attend religious services.					
46 I have experienced emotional or psychic trauma.					

No	Disagree	Strongly Disagree	Neutral	Agree	Strongly Agree
47 I have conversations with people who have died.					
48 I feel the present of a power greater than myself.					
49 I question many of the teachings of religious					
50 I have memories of near-death experiences.					
51 My family practiced specific spiritual rituals.					

Appendix : Questionnaire - Spiritual Leadership and Job Satisfaction

Please rate the extent to which you feel you are spiritual on a scale of 1 to 10, where “1” is “not spiritual” and “10” is “very spiritual”:

1	2	3	4	5	6	7	8	9	10

18. Please rate the extent to which you feel you are religious on a scale of 1 to 10, where “1” is “not religious” and “10” is “very religious”:

1	2	3	4	5	6	7	8	9	10

19. Name :

20. Age range :

18-20	21-30	31-40	41-50	51-60	61-70

21. Gender :

22. Occupation :

23. Religion :

24. Qualification :

