A Study on Prominent Traditional Leadership Styles and Spiritual Leadership

Chanchal Singh

Abstract— **The present study aims to underline the conceptual similarities and differences between four popular traditional styles of leadership (transformational, transactional, servant and authentic) and spiritual leadership by critically reviewing the available literatures. The present paper also tries to figure out the reasons behind the emergence of spiritual leadership. Moreover, the present study tries to explore the roots of spiritual leadership in Indian philosophy by relating it to the teachings of Lord Krishna and Lord Buddha. Spiritual leadership has been incorporated by many companies in the west but in India, it is often confused with religiosity, but how they are different is also covered in the present study. Furthermore, role of ethicality is also discussed in this paper. A lot of theoretical research has been done in defining spiritual leadership, but how significant and relevant it is in present scenario is also one of the objectives behind this study.**

Index Terms— **leadership, Indian philosophy .**

I. INTRODUCTION

One of the biggest challenge for any organization is to cope up with the changing market scenario, to survive the global competition and to retain the talented employees. With the demands of the market, leaders gained more importance and their role has shifted from getting the work done to providing meaningful work and healthy work environment. Leaders and their leadership style plays a dominant role in the success of any organization (Saleem, 2015).It has become increasingly tough for a leader to choose the right style of leadershipwhich will ultimately benefit the organization as well as its employees. In this regard, Sim and Yap (1997) stated that there is no best leadership style which will help the organization to cope up with the drastic environmental changes and improve the overall organizational performance. Moreover, economic recession worldwide led researchers in the evolution and development of new models of leadership styles which can be instrumental in solving the uprising challenges of the corporate world (Choudhary, Akhtar and Zaheer, 2013). For these reasons, the present study has three objectives. Firstly, to critically review the literature available on the four popular traditional leadership styles (transformational, transactional, servant and authentic) and spiritual leadership. Secondly, the present paper tries to figure out the similarities and differences between the four majortraditional leadership styles (transformational, transactional, servant and authentic) and spiritual leadership. And lastly, to discuss the significance and relevance of

First Author name, RESEARCH SCHOLAR, The LNM Institute of Information Technology, RupakiNangal, Post-Sumel, via Jamdoli, Jaipur, Rajasthan, 302031

spiritual leadership in current scenario.

The layout of this paper flows in the following manner, starting with the definitions of leader, leadership and the major leadership styles (transformational, transactional, servant and authentic). Then the emergence of spiritual leadership along with its meaning and dimensions are described and connection of spiritual leadership with Indian philosophy are discussed. Next, the similarities and differences between fourpopular traditional leadership styles and spiritual leadership are conceptualized. Afterwards, the relevance and significance of spiritual leadership in current scenario is discussed. Subsequently, the limitations of the paper are outlined. Finally, the implications for future research are suggested.

II. LEADER AND LEADERSHIP

To quote the words of John Quincy Adams, "If your actions inspire others to dream more, learn more, do more and become more, you are a leader." (Trump I, p.179).

A leader is often referred to as that person who is in a powerful position and is responsible for getting the work done by his/her followers. Leaders are sometimes considered same as managers. But many scholars differentiate leaders and managers depending on their focus towards the goals. According to Hersey and Blanchard (1996), management is a subset of leadership. Manager is mainly concerned about achievement of organizational goals but for a leader, the main concern is the people who forms the organization. The predominant function of management is maintaining order and consistency whereas promoting change and movement holds greater significance in leadership. Management focuses on order, rules and stability; leadership is about bringing change and adaptability (Kotter, 1990).

A leader should be dynamic and versatile in understanding the needs of followers, be able to analyse the right motivation and should be able to clearly define the vision to followers (Bass, 1996; Bass &Avolio, 1988, 1994a, 1994b).

Implementation of any strategy which effects the human resource of the organization requires a thorough understanding of the nature of the individuals involved. A leader plays a significant role in bringing out desired changes.According to Adeyemi-Bello (2001), leadership style plays a significant role in organizational success as it relates to influencing followers who work for the organization and help in its growth and success.

The **Oxford English Dictionary** defines leadership as:

"The action of leading a group of people or an organization, or the ability to do this."

Leadership is a widely studied concept and is defined by

differently during various timeframe since its evolution.

Leadership evolved during the 20th century. The role of leader was dominant and has complete control of power and authority. Moore (1927), defined leadership as "the ability to impress the will of the leader on those led and induce obedience, respect, loyalty, and cooperation" (p.127).

During 1930s, focus of leadership turned towards influencing followers rather than domination. Leadership was known to be recognized for interaction with individual and recognizing their traits.

In 1940s, leadership emerged to be known for group approach. Leaders involved in directing group activities rather than focusing on individuals' behavior (Hemphill, 1949).

Leadership in 1950's continued to promote group theory from 1940s, leadership aimed to let followers assume organizational goals as their own and it depended on effectiveness of a leader to influence a whole group.

Seeman (1960), defined leadership as "acts by persons which influence other persons in a shared direction" (p. 53).

Burns's (1978) explained the concept of leadership as : "Leadership is the reciprocal processof mobilizing by persons with certain motives and values, various economic, political, and other resources, in a context of competition and conflict, in order to realize goals independently or mutually held by both leaders and followers" (p. 425).

Bass and Avolio (1993), explained the importance of leadership in predicting the organizational competitiveness in a global economy.

Sashkin and Sashkin's (2003) thought of leadership as an art that helps in transforming people, lead them on the road where individuals can improve their performance and ultimately the organization's performance. Leaders try to explain the role that each individual play and ensure that the right person gets the right job.

A leader is known to be successful by implementing the right leadership style. The preceding section discusses about the types of leadership styles.

III. LEADERSHIP STYLES

According to Hersey and Blanchard (1974) leadership styles influences an individual and /or group's behavior. Leadership styles help leaders to guide the organizational members in the right direction to achieve the organizational goals (Hsien, 1985; Robbins, 2001). Researches has shown that globalization and increasing workload, long working hours, rotational shifts, forced the organizations to adopt methods that lead to violation of employee's personal life and disturbed their sense ofpsychological well-being, inner peace, and work-life balance (De Cieri*et al.,* 2005; Thornthwaite, 2004; Wright and Cropanzano, 2004). Nonetheless, employees depend upon their workplaces to develop a connection with other people (Jurkiewicz*et al.,* 1998) as well asa primary source to develop their social identity (Cartwright and Cooper, 1997). During the early twentieth century people had a separate place to go and do worship or perform rituals, they used to have neighbourhood gatherings, meet their relatives or extended families which gradually lost their importance (Conger, 1994), and the time people spent at

other places declined due to more pressure at work and extended time spent at work (Conlin, 1999); thus individuals workplace became increasingly central for their personal needs (Dehler and Welsh, 2003; Jaffe, 1995). Consequently, individuals combined their personal and professional life, to satisfy their personal needs and values through work (Block, 1993). This resulted in a shift in employees' motive to work, from a source of living towards ameaningful work through which they can truly express themselves and contribute towards making a positive difference in the world. These factors lead to re-examination of the traditional styles of leadership and also to develop a new style of leadership which can meet the emerging needs and requirements of the employees.

The four leadership styles discussed in this paper are: -
I. Transformational Leadership
II. Transactional Leadership
III. Servant Leadership
IV. Authentic Leadership
V. Spiritual Leadership

I. Transformational Leadership

Bass (1985) proposed two styles of leadership namely, transformational leadership and transactional leadership which gained much attention by many researchers. Transformational leadership, justifies its name as it's a process that transforms or changes people for the goodwill of own their self and of the society. Bass and Avolio (1993) indicated that transformational leader can inspire the followers and motivate them to exceed performance expectations. Transformational leader gain trust by understanding the needs of the follower, by clearly defining organizational vision to them and try to create a work environment which fosters creativity and development (Chi, Yeh& Yu, 2008). Transformational leadership appears when a leader involves dramatic organizational changes, implements a vision, empower the followers to achieve the vision and providing the required resources to reach their goal. Transformational leaders always try and focus on their followers' well-being. They want to develop their followers' full potential to get the maximum output, consider their higher needs and help in accomplishing their personal goals, maintain an environment that promotes good value systems and moralities. Transformational leaders motivate the followers to unite and work together to implement the developmental change that is required for the success of the organization (Bass, 1994). Transformational leaders are concernedabout the needs and motives of followers.They help follower to change their traditional beliefs and goals by linking the organizational motives to their personal motives. They also tries to help followers to reach their full potential. Mahatma Gandhi is one of the classic example of transformational leadership according to Burns. He justified the qualities that Mahatma Gandhi possessed to be the qualities a transformational leader should exert. Gandhi not only raised the hopes of millions of his people but in the process to meet their demand, was changed himself.Another great leader, Adolf Hitler, is also an example of transformational leader but his style of transforming followers was reflected as a negative way. This style of

negative transformation was referred to as pseudotransformational leadership (Burns, 1998). Transformational Leadership comprises of four components:

1. Idealized Influence
2. Inspirational Motivation
3. Individualized Consideration
4. Intellectual Stimulation

I.1 Idealised Influence

Leaders' priority is to set an example for their followers by performing well and delivering desired results, this influences followers and they want to be like their leader. They want to adopt the leader's attitudes, behavior and values.

I.2 Inspirational Motivation

Inspirational motivation as the name suggests is to inspire and motivate the followers. Transformational leaders' shares the vision and mission with the followers which makes them feel valued and self-confident. Inspirational leaders are often described as those who set an example of hard work and remains positive during crisis.

I.3 Individualised Consideration

Transformational leaders understands the needs of each follower and accordingly raise them to their full potential by fulfilling their needs. Transformational leaders also try to remove roadblocks on the way of the followers to achieving their goals.

I.4 Intellectual Stimulation

Transformational leaders create hypothetical situation so that employees can think of innovative ways to complete a task. They also help the followers to think about solving old problems in new ways. This makes employees creative and capable of doing difficult tasks.

II. Transactional Leadership

In 1947, Max Weber gave the concept of rational-legal leadership known as transactional leadership. In 1978, Burns advances this theory in his book "Leadership". Transactional leader gets the work done by linking performance with rewards or punishments (Bass, 1981). Transactional as the name implies is getting something done in exchange for something. So, a transactional leader focused on the process of exchange of duties either with the followers or among them (Avolio, 2007). Furthermore, transactional leaders are responsible for performance of the followers, so throughout the journey of goal attainment, transactional leaders provide the guidance required by the followers for successful accomplishment of tasks.

Bass and Avolio (1990) defined 3 dimensions of transactional leadership:

II.1 Contingent Rewards: - Transactional leaders set SMART (specific, measurable, attainable, realistic and timely) goals for the followers (Edwin Locke's, 1968). This dimension is related to get the desired work done by awarding performance with rewards.

II.2 Management by Exception (Active): - The focus of leaders under this dimension is to actively involve with the follower to achieve the desired goal. Leaders actively monitor the work that they have assigned to their subordinates.

II.3 Management by Exception (Passive):- The role of transactional leader here is to observe the work being done by the subordinates and totake necessary action if there is any

diversion from the set standards. The leaders are also responsible for guiding the followers when their performance of the followers is not leading towards the successful completion of tasks.

III. Servant Leadership

Greenleaf (1977), derived the concept of servant leadership from the book "Journey to the East" by Herman Hesse (1956). The story illustrates how Leo, the servant, on a spiritual pilgrimage becomes the leader through his servant-ship to a group of people. Servant leaders possess a natural feeling to serve first and then decideto lead.

Servant leaders foremost issue of concern is the well- being and growth of their followers and thus, they appeals to the higher ordeals and moral values of their followers (Dennis and Bocarnea, 2005; Greenleaf, 1998; Laub, 2000; Liden, Wayne, Zhao and Henderson, 2008; Page and Wong, 2000; Patterson, 2003; Van Dierendonck, 2011).

Servant leadership as described by Laub (1999), states that a leader gives importance and takes care of the wants, desires, requirement and needs of the followers over his/her self-interests. Servant leader takes actions that are meant to empower the followers by sharing power, ideas and information, and giving recognition, appraisal, credits and rewards for tasks. They give value and enhance other's self-worth, thus gain trust and credibility from followers (Faring *et al.,*1999). Some areas which a servant leader takes into consideration while acting as a leader are:

III.1 Values people: - Put needs of other's before his/her own and believes in followers and is considered a good listener.

III.2 Develops people: - Provides a platform for followers to grow and develop by learning from their own mistakes by encouraging them.

III.3 Builds community: - Builds strong interpersonal relationships, collaborating with others and value cultural differences.

III.4 Displays authenticity: - Open andwilling to learn from others, aims to maintain integrity and trust.

III.5 Provide a shared leadership: - Envision the future by facilitating a shared vision, takes initiative, clarify goals, delegate power and status, disperse control and promote others.

IV. Authentic Leadership

Avolio and Gardner's (2005) article on authentic leadership development has provided a great insight in the area of business, management and accounting. According to George (2003), to build organizations there is a need for leaders who are true, show integrity and stay committed to the organization. The need for authentic leaders is rising because they take into consideration not only organizational issues but also social problems. According to Avolio andLuthans (2004), authentic leaders are those who truly understands their own-self and are deeply aware of their own moral values and strengths. Also, they are confident, optimistic, hopeful, and flexible and has a high degree of moral character (Avolio, Gardner *et al.,* 2004).

Dimovski*et al.* (2011), gave four elements of authentic

leadership:

1. Self-awareness,
2. Self-regulation,
3. Positive psychological capital and
4. Positive modeling.

IV.1 Self- Awareness

Self-awareness is a process of knowing oneself. Authentic leaders, through introspection observe and analyse their mental state; their own thoughts, feelings, and intentions. Through this deep understanding of oneself, they get to know their fundamental values and accept them. They also get a clear understanding of their emotions, views, motives and goals in life. To know oneself, to have a sense of self-awareness is a starting point of leader towards authentic leadership development (Avolio& Gardner, 2005).

IV.2 Self- Regulation

Self-regulation as the name suggests involves a sense of control on one's own behavior. Authentic leaders behave in accordance to their personality as well as perpetuate an open attitude towards other members in the organization and values cultural differences. Self-regulation has four main themes: authentic behavior, internalized sense of control, transparent relationship and balanced information processing (Gardner *et al.,* 2005).

IV.3 Positive psychological capital

Positive psychological capital is about positive organizational behavior that includes hope,self-confidence and optimism (Luthans, Avolio, 2003). Authentic leaders express and display positive emotions which may lay the foundation of positive human relations and behavior beneficial for all including the organization at a whole. This change leads to loyalty, increased performance and satisfaction. Also, employees become more motivated, successful and persistent.

IV.4 Positive Modeling

Leader and follower relation strengthen more by personal interaction. When a leader recalls his employee by his/her name, it boosts the morale of employee as it is a sign of recognition. The process in which leader's self-regulation is affected in return by personal identification of employees, is termed as positive modeling (Avolio, Gardner, 2005).

V. Spiritual Leadership

A new development in the leadership literature is spiritual leadership and related concepts of workplace spirituality. Before discussing the multiple definitions of spiritual leadership, it is important to understand the emergence of spiritual leadership.

Emergence of Spiritual Leadership

In the past few decades, organizations faced some drastic structural changes which led the organizations to face issues like recession, turnover, dissatisfaction and instability (Choudhary, Akhtar and Zaheer, 2013). In many organizations the role of leader is expanding as organizations move from vertical structure to flat structure. The less the levels in hierarchy, the more the role of a leader and the leader needs to delegate more responsibilities to the followers (Emery and Barker, 2015). To effectively delegate the roles and responsibilities, the leader must be able to develop the required capabilities in the followers to handle greater levels of duties and overcome uncertain circumstances. Furthermore, employees seek something more than economic rewards (i.e., meaningful work, social community, work-life balance and the existence of something more than self) from their jobs (Lowe, 2000; Fairholm, 1997; Jacobson, 1994). Also as mentioned by Claude and Zamor (2003), the spirituality movement is a reaction towards the corporate greed during the 1980's. Moreover, events of 9/11 (attack on twin towers) led to the re-examination of the style of work by most of the Americans which calls for both a moral and widespread spirituality. Furthermore, rising demands of globalization has raised some serious issues to leaders and their leadership styles. These concerns provoked researchers to either redesign the traditional styles of leadership or evolve new models of leadership styles that can help in coping up with the challenges (recession, turnover, global competition, switch over, talented pool, better opportunities, work-life balance, etc.,). Thus, the concept of spiritual leadership came into existence.

Employees are demanding more from their work than just salary, rewards and some benefits (Fairholm, 1997; Jacobson, 1994; Lowe, 2000). Employees are trying to develop a relationship between spirituality and their work. Technological advancement resulted in downsizing and layoffs, a turndown of organizations'hopes, which forced the management to find a way to gain competitive edge (Ashmos and Duchon, 2000). On the other hand, employees seek work-life balance (Perry-Jenkins *et al.,* 2000), and are looking for work that is inspiring and meaningful (Fairholm, 1997; Mitroff and Denton, 1999). Spiritual leadership concept focuses on the humanistic aspect of the employees. For this reason, it is often confused with religiosity. The reason why many organizations still do not feel comfortable to adopt spirituality at workplace is that they find spirituality is promoting religion which is a glitch in its reputation and growth. However, spirituality at work is not about promoting any religion or conversion, or making people do religious acts at the workplace. Rather, it is about nourishing the employees who consider their workplace as a source of connection and feeling connectedness with human beings (Hackman &Oldham, 1975). It is to create a work environment where employees can bring their whole self and works in harmony with peers and colleagues towards a common goal.

Thus, a need to create a nurturing work environment has gained importance as employees spend a large amount of time at their work. Spiritual leadership aims to provide meaningful work and an environment where employees can work in the way they think will deliver best output. Spirit as defined by Mitroff and Denton (1999) is the basic feeling that one feels with oneself, others and the whole universe; everybody and everything in this universe is interconnected and carries a purpose. Spirituality in work enables one to reach his/ her full potential, builds harmony in relationship with the people around them and with the world and have a positive attitude towards work.

Spirit at work is measured at three levels, at individual level (Ashmos and Duchon, 2000), at organizational level (Izzo and Klein, 1998) and a combination of both the levels (Guillory, 2000; Gibbons, 1999).

At the individual level, spirit at work is expressed by employees by showing their desire to express their complete aspect of being at work and to be engaged in a meaningful work. When one's work integrates with one's spirituality is called spirit at work at individual level (Gibbons, 1999).

At organizational level, it's the "corporate soul" creating work environments that attracts employees and engage the best they have to offer. The corporate soul works at both the top line i.e., higher purpose of the organization as well as bottom line i.e., accountable performance of the organization.

Lastly, the spirit at work has been defined as "a journey toward integration of work and spirituality, for individuals and organizations, which provides direction, wholeness and connectedness at work" (Gibbons, 1999). In words of Petchsawang and Duchon(2009), workplace spirituality is having sympathy toward others, experiencing a soulful inner consciousness in the search of meaningful work that enables transcendence.

According to Kinjerski and Skrypnek (2004), six themes emerged out to describe experiences of spirit at work: physical, affective, cognitive, interpersonal, spiritual and mystical.

I. *Physical experience*: Physiological arousal and energy. People feel that they are in a high zone where they experience fun, total bliss, and as being in a flow state at their work.

II. *Affective experience*: Positive affect characterized by well-being and joy. People describe their experience as profound feelings of love for the team members, and of work being exciting, joyful and peaceful.

III. *Cognitive experience*: Authenticity, alignment, and making a contribution. Authenticity means expressing oneself completely at work. There should be an alignment between one's values, beliefs and work. Making a contribution means a belief in higher purpose and serving others.

IV. *Interpersonal experience*: This means that people experience a sense of connection to others and common purpose.

V. *Spiritual presence*: People experience presence of something larger than self, presence of a higher power.

VI. *Mystical experience*: A sense of perfection and transcendence. A feeling of total bliss as if everything goes smoothly and effortlessly.

Another research showed that out of these six factors, only four factors reflected the dimensions of spirit at work given by Kinjerski and Skrypnek (2006). So, the four factors that constructed the Spirit at Work Scale (SAWS) were namely:

i. *Engaging Work (EW)*: This dimension reflects authenticity and alignment between one's values and his/her work and a belief than one is doing something meaningful and contributing to serve a higher purpose. It also means enjoying your work.

ii. *Sense of Community (SoC)*: As the name denotes, this dimension includes interpersonal relationship. A connection with the team fulfilling a common purpose.

iii. *Spiritual Connection (SpC)*: This dimension reflects the spiritual presence theme which means connection to something greater and powerful than self.

iv. *Mystical Experience (ME)*: A sense of positive affect, physical arousal and energy and a feeling transcendence.

These four factors form the human ecological model of spirit at work (Kinjerski&Skrypnek, 2006) which consists of the personality characteristics and the organizational factors which along some predefined paths (always there, coming together, transformative event and contextually sensitive) and personal actions (live purposefully and consciously, live spiritually) help in achieving these dimensions of spirit work.

Spiritual leadership is considered as a new style of leadership at workplace in West, but it has its origin from the East. Though there was no defined context, but it has its roots in the concept of Buddhism and the teachings of Lord Krishna in Gita. As Lord Buddha defined Noble Eightfold path to live out which four are in sync to what spiritual leadership aims to promote. They are: -

I. Right Intention

It means the right view which helps one to differentiate what is right intention or what is wrong intention. Just like spiritual leadership bringing your whole self, who you are at work and outside workplace are same.

II. Right Livelihood

It says one should do not such things which makes him happy on the cost of making others unhappy. One should respect others and live in harmony. As described by affective experience dimension of spirit at work.

III. Right Effort

One should always try to do things for the goodwill of all. It means making a contribution towards the organization and society.

IV. Right Mindfulness

One must be aware of his thoughts, words and actions. It touches the congruent dimension of cognitive experience.

V. Right Concentration

One must meditate to have a peaceful mind which let him/her to concentrate at work and find meaning in their work.

According to Lord Krishna, one must always think with calm mind as it helps in taking better decisions. One must not think about the results or rewards to plan their efforts and actions. He also said that everyone should be treated equally, there should be any biasness. Change is inevitable, so one should be ready to accept changes.

Leaders who adopt these teachings and incorporate the practices of spirituality at workplace are considered as spiritual leaders. Spiritual leaders and need for spirituality at workplaceis a topic of attention worldwide but it gained attention in west after the attacks of 9-11 which resulted in dispirited workforce, low morale, high turnover, stress-related illness, burnout and higher absenteeism (Claude &Zamor, 2003). The attacks of 9-11 called the need to look for something new to retain employees and boost their morale. Thus, came into work the concept of spiritual leaders in the West.

So far we have discussed the conceptual framework of all

the four traditional leadership styles (transformational, transactional, servant and authentic) and spiritual leadership. Also, we have discussed the associated variables namely leader and leadership. In the next section, we will be discussing the similarities and differences between the four traditional leadership styles and spiritual leadership, followed by the role of ethicality in each of the discussed leadership styles.

SIMILARITIES AND DIFFERENCES AMONG THE FOUR TRADITIONAL LEADERSHIP STYLES AND SPIRITUAL LEADERSHIP

Table 1 describes the characteristics of each of the leadership styles.

CHARACTER-ISTICS	LEADERSHIP STYLE			
	TRANSFORMATIONAL	SERVANT	AUTHENCTIC	SPIRITUAL
Innovative and creative	Inspires new ways and ideas of doing work, encourage innovation and creativity.	Tends to push the existing forms of creativity.	Can be directive, participative or authoritarian as per the need.	Fosters employees' creativity and growth to gain competitive edge.
Vision	Communicate expectations and create shared vision.	Facilitate a shared vision.	Able to anticipate and share long term goals	Create a workplace that promotes authenticity and integrity.
Build Relationships	By mutually defining goals, providing guidance and support, values differences.	Strong interpersonal relationships and collaboration with others.	Builds credibility, win the respect and trust by building collaborative relationships.	Maintains integrity and trust, sense of community, appreciate self and others.
Growth and Development	Provides opportunities for growth & development by giving challenging tasks.	Put the followers needs for growth, development and general well- being needs before his/ her own.	Fair treatment develops a healthy environment which leads to growth and development.	A sense of perfection and transcendence, higher levels of consciousness.
Organizational Environment	Empowered dynamic culture in which members have high skills and tactics.	Spiritual generative culture where members focuses on the personal growth.	Focus on building a trustworthy and healthy work environment.	Promote a culture that engages the best employees have to offer, helps maintain work-life balance.
Way of work	Takes risk, a sense of mission to recreate the organization to survive in a challenging environment.	No calls for risk taking, works better in a stable external environment and serves evolutionary development purposes.	Employees work as per set standards and guidelines.	Meaningful work, alignment between one's values, beliefs and work,

Transformational Leadership and Spiritual Leadership

Transformational leaders as defined by Bass and Avolio (1993), are leaders who encourage and motivate employees to think of novel ways of doing things. They appreciate innovative and creative ideas. Transformational leaders attempt to remove unnecessary roadblocks that hamper employees' growth and development (Avolio, Waldman and Yammarino, 1991). Similarly, spiritual leaders foster employees' creativity and growth to gain competitive edge (Ashmos&Duchon, 2000). Transformational leaders boost employees' morale by giving due consideration to their needs. For spiritual leaders it is equally important to provide a nurturing workplace and culture that help individuals to fulfil their needs, desires, values and a spirit self (Fairholm, 1997; Jacobson, 1994; Mitroff and Denton, 1999). Building human relationship is a common characteristic shared by both styles of leadership. Burns (1978), suggested that transforming leaders exert moral leadership by inspiring their followers to work for a collective goal, beyond their self-interest. Spiritual leaders also tries to develop a feeling of connectedness among the employees to work together towards the organizational goal (Kinjerski and Skrypnek, 2004).

Even after sharing similarities, there are some prominent differences between these. Spiritual leaders create an atmosphere where employees feel physical arousal and energy at the workplace which a transformational leader does not attempt to. Spirit at work makes employees feel that the work they are doing is meaningful and they are contributing towards organizational goals which is not attempted by transformational leaders. So, we can conclude that transformational leadership has some qualities of spiritual leadership, but spiritual leadership also explores broad areas of leadership.

Transactional Leadership and Spiritual Leadership

Transactional leaders motivate followers by rewarding hard work and high performance (Brain and Lewis, 2004; Chen, 2004; George and Jones, p. 387). There is an exchange process between leaders and followers. In transactional leadership,use of contingent rewards to motivate and boost the morale of employees is the forefront technique of the leader. Moreover, leaders involve only when corrective actions are to be taken if followers fails to achieve desired goals (Kinicki and Williams, p. 468). Similarly, spiritual leaders also aim to motivate the followers by guiding and providing necessary support to followers so that they move ahead and reach their full potential.

Spiritual leadership is a more holistic leadership that cultivates four important aspects of human existence i.e., the physical, rational, presence of feelings, and spirit whereas, in transactional leadership the consideration is given only to the former three aspects (Fry, 2003).

Servant Leadership and Spiritual Leadership

Spirituality is an important source of motivation for servant leaders. There are points of convergence and divergence between spiritual leadership (Fry, 2003) and servant leadership (Sendjaya, Sarros, and Santora, 2008). For instance, both styles are similar as their aim is to cultivate a sense of meaning and purpose of the work and interconnectedness among the employees in the workplace. Also, an attempt is made by the leader to create a holistic work environment where employees feel intrinsically motivated to accomplish their work. Three qualities of spiritual leadership given by Fry (2003) are also embedded in servant leadership. The first is vision, Greenleaf (1977) noted the importance of vision for leaders. He put forth that the servant leader need to have a sense of the unknowable that a leader should be able to foresee the unforeseeable. Other two qualities, namely altruistic love, and hope/faith in Fry's (2003) model (i.e. trust integrity, acceptance, humility, compassion, and perseverance) can also be observed in servant leadership. For example, integrity is conceptually associated with servant leadership (Wong and Page, 2003), as is trust (De Pree, 1997; Greenleaf, 1977; Joseph and Winston, 2005; Patterson, 2004).

Even if spiritual leadership and servant leadership shares some common characteristics, however there are some basic differences. For example, spiritual existence is expressed by followers as they show concern, care and appreciation for self and others. When they are concerned about others, they build a strong relationship with others at the workplace. Servant leaders have a sense of inner calling as they voluntarily serve others. Servant leaders' tries to build membership by focusing on open-ended commitment, mutual trust, and concern for others (De Pree, 1989). So, both styles show care and concern for others but the aim of the spiritual leaders is to inspire and motivate the followers to help, love and serve others (Fry & Sweeney, 2012, p-98). But in servant leadership, leader himself/ herself serve others as an inner calling but he/she doesn't motivate his/ her followers as the leader himself/ herself acts as a servant initially and due to the dependence of employees, he/ she became the leader. Also, they are different in terms of self-sacrificial servant hood which is not there in spiritual leadership. Although servant leadership is about serving others but when a person is spiritually enlightened, he/ she enjoys every task they perform, and they find meaning in their work. They look forward to finding ways to contribute towards the society.

Authentic Leadership and Spiritual Leadership

Authentic leaders treat everyone equally, giving respect to not only top line managers but to followers also. So, does spiritual leaders as said by Pierce (1t999), discipline of "dealing with others as you would have them deal with you". Also described in Ecological Model of Spirit at Work, proposed by Kinjerski and Skrypnek (2006), appreciate self and others as a personal action by person who feels spiritually enlightened. Terry (1993) asserted that authenticity is being true to yourself and to the world. Similarly, one dimension of spirituality i.e. cognitive experience in which authenticity means bringing your whole self to work. George (2003) suggested that board of directors are made by people of character not charisma as authentic leaders have a deep sense of understanding of their core values. According to Kinjerski and Skrypnek (2006) spiritual leaders works when they feel an alignment between their values and their work.

Giving above similarities, it can be concluded that being authentic is a part of spiritual leadership as some facets of spiritual leadership like being connected to something larger than self or a sense of perfection and effortless energy might not be required to be an authentic leader.

Essence of Ethical Leadership in Traditional Leadership Styles and Spiritual Leadership

Ethical leadership Due to increasing number of corporations' scandals, ethical leadership gained a significant importance in the past few years. Leaders exhibit ethical behavior when they do what is morally right and good for organizational members. Followers expect that they will treated fairly by their leaders, when a leader is obligated to follow a set of morals and standards. Followers' perception that the leader treats them in an unbiased manner affect their attitudes towards their job and commitment (Dailey & Kirk, 1992; Koh& Boo, 2001). Since ethical leadership plays an important role in organizational and individual terms, all these four leadership styles namely, transformational, servant, spiritual and authentic leadership has some qualities of ethical leadership.

According to Avolio and Gardener (2005), authentic leadership is more generic and a root construct that incorporates transformational and ethical leadership. Graham (1995), in her work suggested that servant leadership promotes post-conventional moral reasoning which relies on

internalized principles of justice. In an organizational context, servant leadership brings about reflective behaviors which holds great importance where ethical principles are typically compromised, to bring positive changes in the ethical climate of the organization (Ciulla, 1995; Graham 1991). Although spirituality and ethics are quite different, it is easier for a spiritual person to be ethical (Claude &Zamor, 2003). An individual's spirituality will determine his or her understanding and interpretation of ethical behavior.

IV. RELEVANCE OF SPIRITUAL LEADERSHIP IN CURRENT SCENARIO

Spiritual leadership has adopted the positive qualities of the traditional leadership styles that failed to prove beneficial to organizations and leaders in coping up with the changing market scenario. Spiritual leadership that extends from the existing leadership theories is more effective in managing the workforce in the present environment. The qualities of spiritual leaders are they are capable of motivating the followers extrinsically, intrinsically and spiritually. Even though spiritual leadership has incorporated qualities of traditional leadership styles, it has some of its own novel ways which might help organizations in the time of crisis. The concern for the needs and requirements of the workforce, the desire to find meaningful work, a sense of belongingness among the organization, a healthy work environment and a place to learn and grow, are some key qualities of a spiritual leader which are developed through the incorporation spiritual leadership at workplace. Moreover, the present study also showed that teachings of Lord Krishna and Lord Buddha, yoga and meditation are the Indian concepts which laid the basis of spiritual leadership.

V. IMPLICATIONS OF THE STUDY

The present study tends to reflect the benefits of this emerging concept of spiritual leadership and how it might help an organization in retaining its employees, be able to understand their needs and create an environment which benefits all the members associated with the organization. Moreover, it might give leader an insight how to make employees more creative and innovative. Also, it might help organizations to gain a competitive edge in the global world. However, there is still a need to differentiate spiritual leadership with religiosity as it hampers the adoption of spiritual leadership in Indian organizations.

VI. CONCLUSION AND LIMITATIONS

Spiritual leadership is the leadership of present time. It has adopted the good and likely to be successful features of the discussed traditional leadership styles. It has the collection of qualities likely to be required for the growth and success of the organization with a satisfied, happy and worthy workforce. It is the concept that helps the organizations as well as its employees' to grow and develop as they find their work meaningful, find the workplace environment, where they spend most of their time, happy and feel connected with their colleagues.

The concept of spiritual leadership has gained a lot of attention all around the world, companies outside India are adapting the concept of spirituality at workplace (like Apple, Southwest Airlines, Prentice Hall Publishing company, Xerox company), though its roots lay in Indian history. The main drawback faced by Indian companies is the misunderstanding of the term spirituality as something to do with religiosity. Although Indian companies like Radio City, India have adopted spirituality at workplace by providing an environment that promotes innovation, trust, care among the members of the organization and Godrej Consumer Products India, Limited stated that their aim is to build an inspiring workforce, valuing diversity across their teams and build a high performance culture. Another problem is the proper implementation of spirit at work and to define how a spiritual leader is supposed to work. Future studies can focus on bridging these gaps.

REFERENCES

[1] Adeyemi-Bello, T. (2001). The impact of leadership style on organizational growth. *Work Study*, *50*(4), 150-154.
[2] Ashmos, D. P., &Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of management inquiry*, *9*(2), 134-145.
[3] Avolio, B. J. (1999). *Full leadership development: Building the vital forces in organizations*. Sage.
[4] Avolio, B. J., & Bass, B. M. (1988). Transformational leadership, charisma, and beyond.
[5] Avolio, B. J., & Gardner, W. L. (2005). Authentic leadership development: Getting to the root of positive forms of leadership. *The leadership quarterly*, *16*(3), 315-338.
[6] Bass, B. M. (1996). A new paradigm of leadership. *An inquiry into transformational leadership. (ARI BK96-03). Alexandria, VA: US Army Research Institute for the Behavioral and Social Sciences. (AD A306 579)*.
[7] Bass, B. M., &Avolio, B. J. (1990). The implications of transactional and transformational leadership for individual, team, and organizational development. *Research in organizational change and development*, *4*(1), 231-272.
[8] Bass, B. M., &Avolio, B. J. (1994). Transformational leadership and organizational culture. *The International Journal of Public Administration*, *17*(3-4), 541-554.
[9] Bass, B. M., &Avolio, B. J. (Eds.). (1994). *Improving organizational effectiveness through transformational leadership*. Sage.
[10] Blanchard, K. H., & Hersey, P. (1996). Great ideas revisited. *Training & Development*, *50*(1), 42-48.
[11] Blanchard, K. H., Hersey, P., & Johnson, D. (1969). *Management of Organizational Behavior, Utilizing Human Resources*. Prentice Hall.
[12] Block, P. (1993). *Stewardship: Choosing service over self-interest*. Berrett-Koehler Publishers.
[13] Brain, K., & Lewis, D. (2004). Exploring leadership preferences in multicultural workgroups: An Australian case study. *Leadership & Organization Development Journal*, *25*(3), 263-278.
[14] Burns, J. M. (1978). Leadership Harper & Row. *New York*, *181*.
[15] Cartwright, S., & Cooper, C. L. (1997). *Managing workplace stress* (Vol. 1). Sage.
[16] Chen, L. Y. (2004). Examining the effect of organization culture and leadership behaviors on organizational commitment, job satisfaction, and job performance at small and middle-sized firms of Taiwan. *Journal of American Academy of Business*, *5*(1/2), 432-438.
[17] Choudhary, A. I., Akhtar, S. A., &Zaheer, A. (2013). Impact of transformational and servant leadership on organizational performance: A comparative analysis. *Journal of business ethics*, *116*(2), 433-440.
[18] Ciulla, J. B. (1995). Leadership ethics: Mapping the territory. *Business Ethics Quarterly*, *5*(1), 5-28.
[19] Conger, J. A. (1994). *Spirit at work: Discovering the spirituality in leadership* (p. 199). San Francisco: Jossey-Bass.
[20] Conlin, M. (1999). Religion in the workplace. *Business week*, (3653), 150-+.
[21] De Cieri, H., Holmes, B., Abbott, J., & Pettit, T. (2005). Achievements and challenges for work/life balance strategies in Australian organizations. *The International Journal of Human Resource Management*, *16*(1), 90-103.

[22] Dehler, G. E., & Welsh, M. A. (1994). Spirituality and organizational transformation: Implications for the new management paradigm. *Journal of managerial psychology*, *9*(6), 17-26.

[23] Dennis, R. S., &Bocarnea, M. (2005). Development of the servant leadership assessment instrument. *Leadership & organization development journal*, *26*(8), 600-615.

[24] DePree, M. (1989). Leadership is an art. New York: Bantam Doubleday Dell Publishing Group.

[25] Ehrhart, M. G. (2004). Leadership and procedural justice climate as antecedents of unit-level organizational citizenship behavior. *Personnel psychology*, *57*(1), 61-94.

[26] Emery, C. R., & Barker, K. J. (2007). The effect of transactional and transformational leadership styles on the organizational commitment and job satisfaction of customer contact personnel. *Journal of organizational culture, communications and conflict*, *11*(1), 77.

[27] Fairholm, G. W. (1997). *Capturing the Heart of Leadership: Spirituality and Community in the New American Workplace*. Greenwood Publishing Group.

[28] Fry, L. W. (2003). Toward a theory of spiritual leadership. *The leadership quarterly*, *14*(6), 693-727.

[29] Fry, L. W. (2005). Toward a theory of ethical and spiritual well-being and corporate social responsibility through spiritual leadership. Forthcoming in Giacalone, RA and Jurkiewicz, CL. *Positive psychology in business ethics and corporate responsibility*.

[30] Fry, L. W., &Matherly, L. L. (2006, August). Spiritual leadership and organizational performance: An exploratory study. In *Annual Meeting of the Academy of Management, (11-16 Ağustos) Atlanta-Georgia. http://www. tarleton. edu/~ fry/sltorgperf. pdfÇağdaşLiderlikYaklaşımları*.

[31] Fry, L. W., & Slocum Jr, J. W. (2008). Maximizing the triple bottom line through spiritual leadership. *Organizational dynamics*, *37*(1), 86-96.

[32] García-Morales, V. J., Jiménez-Barrionuevo, M. M., & Gutiérrez-Gutiérrez, L. (2012). Transformational leadership influence on organizational performance through organizational learning and innovation. *Journal of business research*, *65*(7), 1040-1050.

[33] George, J. M., & Jones, G. R. (1996). Understanding and managing organizational behavior reading. *Massachusetts: Addison-Wesley Publishing Co*.

[34] Graham, J. W. (1991). Servant-leadership in organizations: Inspirational and moral. *The Leadership Quarterly*, *2*(2), 105-119.

[35] Graham, J. W. (1995). Leadership, moral development, and citizenship behavior. *Business ethics quarterly*, 43-54.

[36] Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. Paulist Press.

[37] Hale, J. R., & Fields, D. L. (2007). Exploring servant leadership across cultures: A study of followers in Ghana and the USA. *Leadership*, *3*(4), 397-417.

[38] Hesse, H. (1956). The Journey to the East, trans. H. Rosner. *New York, NY: Noonday*.

[39] Jurkiewicz, C. L., &Giacalone, R. A. (2004). A values framework for measuring the impact of workplace spirituality on organizational performance. *Journal of business ethics*, *49*(2), 129-142.

[40] Jurkiewicz, C. L., Massey Jr, T. K., & Brown, R. G. (1998). Motivation in public and private organizations: A comparative study. *Public productivity & Management review*, 230-250.

[41] Kaplan, R. S., & Norton, D. P. (1992). The balanced scorecard: measures that drive performance.

[42] Kaplan, R. S., & Norton, D. P. (1996). Using the balanced scorecard as a strategic management system.

[43] Kaplan, R. S., & Norton, D. P. (2001). Transforming the balanced scorecard from performance measurement to strategic management: Part I. *Accounting horizons*, *15*(1), 87-104.

[44] Kinicki, A., Williams, B. K., Scott-Ladd, B. D., & Perry, M. (2011). *Management: A practical introduction*. McGraw-Hill Irwin.

[45] Kinjerski, V. M., &Skrypnek, B. J. (2004). Defining spirit at work: Finding common ground. *Journal of organizational change management*, *17*(1), 26-42.

[46] Kinjerski, V., &Skrypnek, B. J. (2006). A human ecological model of spirit at work. *Journal of management, Spirituality & religion*, *3*(3), 231-241.

[47] Kinjerski, V., &Skrypnek, B. J. (2006, August). MEASURING THE INTANGIBLE: DEVELOPMENT OF THE SPIRIT AT WORK SCALE. In *Academy of management proceedings* (Vol. 2006, No. 1, pp. A1-A6). Briarcliff Manor, NY 10510: Academy of Management.

[48] Kotter John, P. (1990). A Forcefor Change.

[49] Kuhnert, K. W. (1994). Transforming leadership: Developing people through delegation.

[50] Kuhnert, K. W., & Lewis, P. (1987). Transactional and transformational leadership: A constructive/developmental analysis. *Academy of Management review*, *12*(4), 648-657.

[51] Laub, J. A. (1999). Assessing the servant organization. *Development of the servant organizational leadership (SOLA) instrument*.

[52] Laub, J. A. (2000). *Assessing the Servant Organization: Development of the Organizational* (Doctoral dissertation, Florida Atlantic University Boca Raton, Florida).

[53] Liden, R. C., Wayne, S. J., Zhao, H., & Henderson, D. (2008). Servant leadership: Development of a multidimensional measure and multi-level assessment. *The leadership quarterly*, *19*(2), 161-177.

[54] Marques, J. F. (2006). The spiritual worker: An examination of the ripple effect that enhances quality of life in-and outside the work environment. *Journal of management development*, *25*(9), 884-895.

[55] Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of organizational change management*, *16*(4), 426-447.

[56] Mitroff, I. I., & Denton, E. A. (1999). A study of spirituality in the workplace. *MIT Sloan Management Review*, *40*(4), 83.

[57] Northouse, P. G. (2018). *Leadership: Theory and practice*. Sage publications.

[58] Page, D., & Wong, T. P. (2000). A conceptual framework for measuring servant leadership. *The human factor in shaping the course of history and development*, 69-110.

[59] Patterson, K. A. (2003). *Servant leadership: A theoretical model* (Doctoral dissertation, Regent University).

[60] Saleem, H. (2015). The impact of leadership styles on job satisfaction and mediating role of perceived organizational politics. *Procedia-Social and Behavioral Sciences*, *172*, 563-569.

[61] Sheep, M. L. (2004, August). NAILING DOWN GOSSAMER: A VALID MEASURE OF THE PERSON-ORGANIZATION FIT OF WORKPLACE SPIRITUALITY. In *Academy of Management Proceedings* (Vol. 2004, No. 1, pp. B1-B6). Briarcliff Manor, NY 10510: Academy of Management.

[62] Thornthwaite, L. (2004). Working time and work-family balance: A review of employees' preferences. *Asia Pacific Journal of Human Resources*, *42*(2), 166-184.

[63] Van Dierendonck, D. (2011). Servant leadership: A review and synthesis. *Journal of management*, *37*(4), 1228-1261.

[64] Voon, M. L., Lo, M. C., Ngui, K. S., &Ayob, N. B. (2011). The influence of leadership styles on employees' job satisfaction in public sector organizations in Malaysia. *International Journal of Business, Management and Social Sciences*, *2*(1), 24-32.

[65] Walumbwa, F. O., Hartnell, C. A., &Oke, A. (2010). Servant leadership, procedural justice climate, service climate, employee attitudes, and organizational citizenship behavior: a cross-level investigation. *Journal of applied psychology*, *95*(3), 517.

[66] Wright, T. A., &Cropanzano, R. (2004). The role of psychological well-being in job performance: a fresh look at an age-old quest. *Organizational Dynamics*, *33*(4), 338-351.