
PREVENTING CORRUPTION THROUGH SPIRITUAL LEADERSHIP IN ORGANISATIONS

Spiritual Leadership: An Introduction

Spirituality and leadership were considered poles apart: one, a realm of intangible ideas and emotions; the other, a practical area of scientific inquiry. Spirituality historically has been rooted in religion though it represented different schools of thought with underpinnings of faith. In a meta analysis, religion was predominantly associated with formal/organizational religion, while spirituality was more often associated with closeness with God and feelings of interconnectedness with the world and the living things” (Zinnbauer, Pargament & Scott, 1999). “Spirituality is broader than any single formal or organized religion with its prescribed tenets, dogmas and doctrines” (Zellers & Perrewe, 2003). However, the current use of spirituality in business and in the workplace is mostly not associated with any specific religious tradition as a lot of people share indifference towards religious values. Such attitudes have been criticized and it has been argued that religion is an essential part of most people’s lives and they depend on religious values and beliefs in both personal and public actions (Carter, 1993).

Despite the fact that it is difficult to develop depth in spirituality without a religious foundation; spirit, spirituality and even ‘the corporate mystic’ have received considerable attention in recent years. A strong case for spirituality has been made by Ohmann (1970) in his classic ‘Skyhooks.’ People have been found to seek spiritual guide in many societies. But in a pluralist society with no dominant religion, no

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single religious tradition can claim its hold on spirituality. Hence, spirituality in the workplace generally is not tied to a specific religious tradition.

There are common values of humility, charity, veracity and vision which are found in all religions (Smith, 1992). Researches on cross-culturally effective leadership traits and behaviors suggest some attributes and practices associated with spirituality have global appeal; these are optimism, trustworthiness, justice, win-win problem solving, encouraging, motivating, communicativeness, excellence-orientation, confidence building, honesty, dynamism, team building and dependability (Den Hartog et al., 1999). The nature of attributes reveals that followers universally seek out a leader with positive attributes such as integrity and concern for others. On the other hand, characteristics for which there were wide variations related mainly to social or cultural behavior rather than spiritual behavior. These characteristics were reported to be sensitivity, ambition, independence, risk-taking, autonomy, conflict avoidance, cunningness, directness, elitism, individualism and formality (Den Hartog et al., 1999). However, there was agreement on the characteristics of both ineffective as well as effective leaders. Seven out of eight of the universal negative characteristics were "ruthless, asocial, irritable, loner, egocentric, non cooperative, dictatorial" (Den Hartog et al., 1999). These attributes are contrary to the positive spiritual values of integrity and humility and are not consistent with the spiritual practices of treating others with respect, compassion and appreciation. This intercultural research indicates that spiritual leadership does not confine to a particular culture and can impact other cultures as well.

Is there Spirituality in Leadership in Organisations?

As spirituality and capitalism were treated apart; business leaders felt that clergy were totally out of touch with reality (Nash, 2001). However, a growing body of evidence from studies on effective leadership indicates that these fields are much closer than has previously been thought. A review of literature reveals that there is consistency between the values and practices emphasized in many different spiritual teachings and the values and practices of leaders, who are able to motivate followers, create a positive ethical climate, inspire trust, promote positive work relationships and achieve organizational goals. These spiritual values and practices, if adopted by leaders, allow them to achieve organizational goals such as increased productivity, lowered rates of turnover, greater sustainability and improved employee health. Researches indicate that people have intrinsic motivation to acquire knowledge and derive meaning in their work and be recognized for their inputs to the group performance (Giacalone & Jurkiewicz, 2003).

Spirituality in effective leadership expresses itself in the embodiment of various spiritual values such as trust, integrity, honesty, humility, openness, compassion and in the demonstration of spiritual behavior such as expressing concern and caring, listening responsively, appreciating the contribution and reflective practice (Reave, 2005). There is perceptual difference and sometimes conflict between the values and practices emphasized in spiritual leadership and those required for success in business leadership. However, the research shows that there is considerable agreement about the elements of success in both the fields. Scholars in the field of spirituality at the workplace have found many connections between spiritual values and practices and the measures of leadership success. Leaders in spiritual organizations have been shown to score higher on measures of leadership effectiveness than leaders in other settings (Druskat, 1994). The attributes of spiritual leadership that make a leader effective have been described below:

Attributes/Values exhibited in Spiritual Leadership

Vision. Vision has been associated with leader's behavior such as advance planning, goal clarification, task focus as well as with value congruence (House, 1977 and Rafferty & Griffin, 2004). But vision, as part of spiritual leadership, involves careful treading as the notion of the leader coming down from the pedestal to share a vision with the group may encourage personal vanity and isolationism. Leaders need to articulate an inspiring vision but it is the action (ethical behaviour, respect and compassion shown to others) that matters and not the words themselves.

Another challenge could be that the "value equivalence" created by the leader might mean that everybody should better fall in line with the leader's vision and values. The issue is that only "performance consistent with the vision will be rewarded" (Rafferty & Griffin, 2004), emphasizing conformity rather than creativity, individuality or innovation. As spiritual leadership theory emerges, it is including the need for a "visioning process" (Fry, 2003) that reflects requirements for legitimacy for both leader's influence and followers' empowerment. A collaborative process, rarely mentioned in transformational theory, seems more in harmony with respect for others, an important spiritual value.

Altruistic goal or work as a calling. Spiritual leaders demonstrate a commitment to higher goal (instead of profit) or self-gratification, a sense of personal mission. 'Calling' is described as the experience of transcendence where a person derives meaning in life through service of others or through mastery of competence for self actualization (Pfeffer, 2003). Collins (2001) argues that truly exceptional leaders are able to "subjugate their own needs to the greater ambition of something larger and more lasting than themselves." This sense of a greater purpose or work as a calling can inspire and sustain business leaders in difficult times.

It is also important to examine not only the leader's ability to inspire and motivate others, but also the leader's own motivation and goals. Thus it is imperative

to find out whether a leader is trying to manipulate others to fulfill personal goals or whether he/she is pursuing the good of the whole (Bass & Steidlmeir, 1999 and Howell, 1988).

Researches have related spiritual motivation to improvements (in follower motivation and satisfaction), group productivity and performance outcomes and to the leader's own motivation. Many leaders attribute the origin of their own transformational behavior to an experience that is often described in spiritual terms. A research project was designed to explore the moment of transformation by consultants who had successfully supported organizations in the process of change (Neal, Lichtenstein and Banner, 1999). The study revealed that the "cause" of the transformation described by all the leaders was in spiritual terms as "grace," "magic," or "a miracle" implying the influence of a Higher Power.

The effect of spirituality has been demonstrated by Conlin (1999) summarizing an interview with Kris Kalra, CEO of BioGenex (a medical-lab technology firm) who had become a workaholic, depriving himself and his employees of family time and enjoyment. He said, "I realized we were living in a completely material world. The higher purpose was being lost." Realizing this he focused on spiritual studies, in particular, the Bhagavad-Gita for three months. After this experience his attitude changed and on resuming work he developed new respect for others' ideas which resulted in developing 12 new patents and increase in sales (Conlin, 1999). It is noteworthy that his spiritual retreat revitalized his shaky business.

Character and integrity. Character is the examination of the quality of integrity which Fry (2003) defines as 'walking the talk'. Based on a three decade research on a large sample Hendricks and Hendricks (2003) have come up with a leadership theory which begins with integrity and concludes with "when people operate from integrity, personal and professional well-being accelerates tremendously." Followers tend to look first at who a leader is (Pfeffer, 2003).

Honest communication with self and others is essential for integrity in order to promote internal and external consistency with truth. Honesty has been considered as a component of integrity by Elm (2003) and equivalent by Fairholm (1997). Wagner-Marsh and Conley (1999) have identified honesty with self and others as essential for success in maintaining a spiritually based corporate culture. Honesty with self also includes self-awareness. Dickson, Den Hartog and Mitchelson (2003) while reviewing cross cultural studies have mentioned two studies (Shipper et al., 2003; and Rahim et al., 2003) that also yielded self-awareness to be related to leadership effectiveness. The GLOBE study of leadership prototypes has reported honesty to be one of the few positive leadership traits that have received universal endorsement (Dorfman, Hanges and Brodbeck, 2004).

Relationship between spirituality and creativity in the workplace as an extension of the study of workplace spirituality has been explored. Fry (2003) has included

creativity in the theory of spiritual leadership as the leader's promotion of the values of excellence and fun in the workplace. Spirituality encompasses character, motivation and behavior providing an integrated way of examining leader values and practices.

Conscience and values. Conscience is also referred to as inner voice. The conscience and values are often derived from religious teachings or from a spiritual sense of connection with a Higher Power. It is found that transformational leader's commitment comes from the leader's own conscience and internalized values (Bass, 1998). Thus transformational leadership requires mature moral development (Kuhnert & Lewis, 1987). It is important for leaders and followers to know oneself, respect others and their beliefs, be trusting and follow spiritual practices of prayer, meditation, yoga, reading inspirational literature and writing spiritual texts (Kurth, 2003).

Charisma. Charisma involves being a role model for beliefs and values and articulating ideological goals with moral overtones (Weber, 1947). Charisma encompasses a wide range of ideas such as respect, trust, and admiration for the leader's ethics as well as the leader's extraordinary capabilities (Bass, 1998). Transformational leadership is composed of charisma, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985 and 1998). Studies have shown that transformational leadership is correlated with effectiveness (Bass, 1998) but this does not single out personal magnetism as the most important dimension of effective leadership.

Charismatic leadership has been described as "a fire that ignites followers' energy and commitment producing results above and beyond the call of duty" (Klein & House, 1995). Charismatic leadership theories focus upon the element of charisma and its effect upon follower's self-concept (Shamir, House, & Arthur, 1993), follower's perceptions of the leader's extraordinary identity (Conger & Kanungo, 1998) or follower's higher-order needs (Bass & Avolio, 1993 and Conger, 1999). Despite problems with the theoretical definition of charisma, there is no doubt about the effectiveness of transformational/charismatic leadership which has been demonstrated in many studies (Den Hartog et al., 1999 and Fiol et al., 1999). One analysis of over one hundred empirical tests demonstrated positive effects on followers and organizations (Den Hartog et al., 1999 and Fiol et al., 1999). However, some researches yield that when followers focus upon the identity and extraordinary qualities of the leader instead of upon their own development as individuals, they can become passive and dependent. It has been found that followers of charismatic leaders tend to be immature, indecisive individuals with low self-esteem (Yukl, 1999).

Howell (1988) found that charismatic leadership does generally evolve in individualistic cultures. In the spiritual arena, charismatic leadership has been found to be associated with cults and some researchers have expressed concern about this type of leadership being used to develop "corporate cultism" (Tourish & Pinnington,

2002). As this type of charismatic leadership requires dependent followers, researchers have noted that it is most effective in times of change or crisis when followers feel most confused (Northouse, 2001) thus its success is often situation-dependent. Charismatic leadership is also difficult to sustain because much depends upon the magnetic personality of the leader; thus there are problems with succession and institutionalization of the culture that the leader initiates (Conger & Kanungo, 1998 and Yukl, 1999).

Trust. Trust in the leader has been found to be related to satisfaction with the leader (Dirks & Ferrin, 2002) similarity between followers' beliefs and the leader's beliefs and unquestioning acceptance of the leader is the result of trust (House, 1977). Trust has been found to be important not only to follower's perceptions but to measurable organizational outcomes. Meta-analytic study by Dirks and Ferrin (2002) revealed a clear relationship between trust and different measures of organizational performance. Trust was found to have a significant positive correlation with worker job satisfaction, job performance, organizational commitment, and turnover intentions.

Humility. Humility is the manifestation of spiritual values in a leader which has also been found to be related to leadership effectiveness. This relationship is based on the ability to accept negative feedback, a crucial quality for managers who need to know what is really going on in their firms. Thus individuals with high opinions of themselves have been found to be most unreceptive to criticism or negative feedback (Bushman and Baumeister, 1998). Another study revealed that individuals with high self-esteem were "more likely to irritate, interrupt and show hostility to others" (Colvin et al., 1995).

Using the method of comparing self ratings with ratings by others, Atwater, Roush and Fischthal (1995), Van Velsor, Taylor and Leslie (1993) found that lower the ratings of leaders for themselves, the higher were the ratings by their followers for them (Fleenor, McCauley, & Brutus, 1996). Also, followers perceived managers who over-rated themselves to be less effective (Van Velsor et al., 1993). These findings indicate that high self-esteem would severely limit the ethical, diplomatic, and interpersonal skills of leaders (Den Hartog et al., 1999).

Concern for others. This attribute refers to a leader's response to the individual needs of followers through behaviors such as talking to them as friends, demonstrating patience with mistakes, including others in decisions, showing sensitivity to followers' feelings individually, among others (Shamir et al., 1998). Individualized consideration, a component of transformational leadership (Bass, 1985 and Bass, 1998) is significant to spiritual leadership. Under the construct of altruistic love Fry (2005) has suggested a model which encompasses kindness, compassion, patience, acceptance and appreciation for both self and others. Kouzes and Posner (1999) and Raftery and Griffin (2004) have separately examined the leader behavior of providing

praise or personal recognition. Leaders are expected to attune to the follower's needs for spiritual survival by motivating them through basic values of charity, humility and veracity in the service of followers and relevant others (Smith, 1992).

Motivation of followers. Leaders who emphasize spiritual values are often able to awaken a latent motivation in others that has been found to increase both their satisfaction and productivity at work. Mitroff and Denton (1999) found that many people desire to find various avenues to express spirituality in their work. Leaders who view their own work as a means of spiritual growth have also been shown to increase organizational performance (Himmelfarb, 1994). Those who are able to help workers express their spiritual values through their work are also likely to be more effective in achieving workers' job satisfaction. Paloutzian, Emmons and Keortge (2003) report, "when work is seen as a calling rather than a job or as an opportunity to serve God, work-related strivings take on new significance and meaning" (Davidson & Caddell, 1994, Novak, 1996 and Paloutzian et al., 2003). Emmons, Cheung and Tehrani (1998) found, "individual differences in spiritual goals predicted well-being more strongly than any other category of striving that has been studied, exceeding those for intimacy, power or generativist goals" (Emmons, 1999).

One of the emotions 'happiness' has been found to be associated with an optimal experience labeled by Csikszentmihalyi (1990) a 'flow state,' in which the individual is effortlessly immersed in an enjoyable activity. He found that "the activity most often associated with flow experiences was work," with flow occurring "more than three times as often in work as in leisure" (Csikszentmihalyi, 1982; Csikszentmihalyi & LeFerve, 1989). Taking a clue from these findings, encouraging people to bring more of their spiritual values and goals into their work is expected to increase their level of personal satisfaction (Dehler and Welsh, 1994) as the flow state is associated strongly with both work and spirituality. Thus spirituality is a powerful source of motivation and happiness for followers.

Evolving a Framework for Spiritual Leadership

An analysis of the extant literature and intensive literature review presented above has provided an insight into the dynamics of spiritual leadership. Based on the same the following model for spiritual leadership has been evolved which will be examined in part II of the paper with the help of a case of spiritual leadership of a corporate conglomerate which has sustained its growth based on spiritual leadership for about a century.

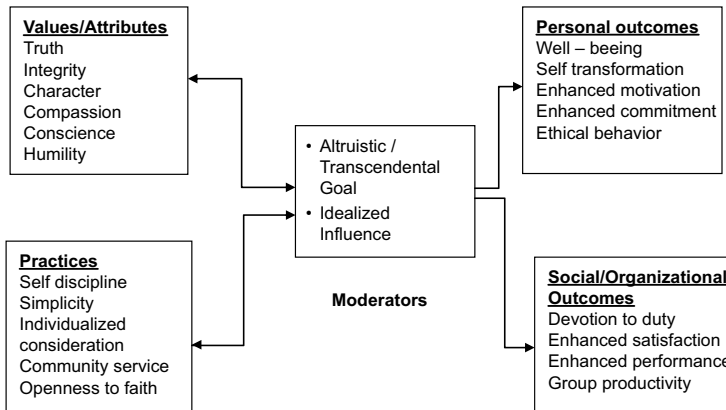


Figure 1. Conceptual Model of Spiritual Leadership

The conceptual model of spiritual leadership presented in figure 1 envisages that a leader's attributes and values of truth, integrity, character, compassion, conscience and humility accompanied by practice of self discipline, simplicity, individualized consideration, community service, openness to faith and reflective practice lead to some impact on the followers in the form of personal outcomes like well-being, self transformation, enhanced motivation enhanced commitment and ethical behavior and practices. These can also lead to group outcomes in the form of devotion to duty, enhanced satisfaction, enhanced performance and group productivity. Several researches cited above indicate that leaders succeed due to idealized influence of the values/attributes and practices and their pursuit of transcendental or altruistic goals. Thus transcendental goals and idealized influence act as moderators in personal and organizational outcomes in the conceptual model of spiritual leadership. The conceptual model is being tested with the help of a case of spiritual leadership from a corporate conglomerate in India.

Case of JRD Tata

Jehangir Ratanji Dadabhoy Tata (JRD) was born on July 29, 1904. He joined Tata Sons as an apprentice trainee in 1925. After his father's death he was inducted to the Board of Tata Sons, the Group's flagship company at the age of twenty two. He had a passion for flying and was the first Indian to get license of commercial flight in 1929. At the age of thirty-four, he became the Chairman of Tata & Sons, the largest industrial group in India in 1938. Popularly known as JRD, he is respectfully remembered as a doyen of Indian industry for his various contributions to the development of Indian industry and aviation. For his excellence in business and management he is referred to as 'chairmen's chairman.' When he took over the group there were only

14 enterprises and half a century later when he handed over on July 26, 1988, Tata & Sons was a conglomerate of 95 enterprises (including start ups or those in which they had controlling interest). JRD was a visionary who could foresee the future. He visualized about indigenously developed vehicles and it was during his time that TELCO now called Tata Motors was born. He supported a number of initiatives like a full-fledged R&D department, in-house development of gear box technology which facilitated entry into passenger car market.

During his life spanning 89 years (1904–1993) JRD Tata served the industry with impeccable values and principles and received a number of coveted awards: Padma Vibhushan in 1957 for his remarkable contribution to the aviation industry, the Guggenheim Medal for aviation in 1988. Also, JRD Tata was awarded India's highest civilian honor in 1992, the *Bharat Ratna*, a rare award to be received during one's lifetime in recognition of his selfless humanitarian endeavors. Another coveted award bestowed upon him was the *United Nations Population Award* for his relentless efforts towards initiating and successfully implementing the family planning movement in India, much before it became an official government policy.

The attributes of spiritual leadership of JRD that led to prevention of corruption and organizational growth have are described below.

Spirituality. “Business as a spiritual pursuit” encapsulates the philosophy and the ethos of JRD and the Tata group. To quote “(In Tatas) we have retained the fire of idealism and in its glow we have come to recognise that no wealth or power can be more valuable than our dignity; no loss or profit can be more critical than the loss of our credibility; no skills or qualifications can substitute the integrity of our character” [1].

Community Service. Apart from expanding the business, JRD gave considerable importance to community service through large scale philanthropy and community development initiatives. Under the direction of JRD a full-fledged Community Development and Social Welfare Department was established under the Personnel Division at Tata Motors in 1966. To drive the several initiatives, Community Development Centres and Bustee Vikas Samities (community development committees) were set up in each bustee. Also, volunteers were recruited and were imparted four month training on cleanliness, health and hygiene, along with training for developing co-operation and living in harmony to deal with interpersonal and intercultural conflicts. Another cause close to JRD Tata's heart was the popularisation of the concept of small family. Females in the community were trained in skills like cooking and sewing to improve their life and a perceptible change was observed in the communities gradually.

Thus one finds that Corporate Social Responsibility at Tata organisations is based on the philosophy of 'giving back to the community.'

“*The cycle is thus complete; what came from the people has gone back to the people many times over.*” – J.R.D. Tata [2].

Altruistic Goals. JRD was motivated by altruistic goals that are evident from the various contributions made by him without any selfish motive. In order to promote talent among the bright youth who had the potential but did not have adequate means to support their education; JRD Tata financed their higher education abroad. In 1932 JRD established Sir Dorabji Tata Trust as its trustee and took personal interest for over five decades to ensure that it achieved its goals effectively. Under his stewardship, this Trust established the Tata Memorial Center for Cancer, Research and Treatment, Bombay in 1941 which was Asia's first cancer hospital and it continues to pursue its triple objectives of treatment, research and education with excellence. The Trust also founded other institutions of national importance viz., the Tata Institute of Social Sciences (TISS) in 1936 and the National Center for Performing Arts later.

For facilitating scientific and technological advancement of the country JRD founded Tata Institute of Fundamental Research (TIFR) in 1945 and served as a member of Atomic Energy Commission of the Govt. for years. After Indian independence in 1947 JRD Tata launched Air India International as India's first international airline in 1948. Indian Government appointed JRD as Chairman of Air-India and a Director on the Board of Indian Airlines, a position JRD served for 25-years. All the above activities were not connected with his business goals yet he devoted time, effort and funded these for altruistic goals which exemplify his spiritual leadership.

Compassion. Even as Chairman, Tata Steel, a large business enterprise JRD did not put business interests over interest of employees. This is evident from his initiation of a program of closer "employee association with management" in 1956 to provide workers a stronger voice in the affairs of the company. He pioneered the system of developing 'employee welfare schemes' in corporate India and steered the principles of an eight-hour per day work, free medical aid, workers' provident fund and accident compensation schemes, which were later adopted as statutory requirements in India. Under JRD's aegis, Tata Steel instituted a practice in 1979 according to which a worker is deemed to be "at work" from the moment he leaves home for work till he returns home from work. Hence the company is financially liable to the worker if any mishap takes place on the way to and from work.

His compassion is reflected in his statement, "If I have any merit it is in getting on with individuals according to their ways and characteristics. At times it involves suppressing oneself, it is painful but necessary. To be a leader you have to lead human beings with affection" [1]. He believed in inspiring others for performance and not demanding it. "As Chairman, my main responsibility is to inspire respect." JRD was an expert in managing human resource. At his behest, Tata Steel became one of the earliest companies in India to have a dedicated human resource department [1].

Humility. JRD is described as self-effacing, modest, warm, wistful and endearing person who did not like media attention. His humility enabled him to constantly learn and to explore ceaselessly as his thirst for knowledge never quenched. He was so

inquisitive that whenever he gave a lift to children in his car on their way to school, he enquired about the curriculum in school, with a view to get a perspective of the future. “He touched power but remained untouched by it” [1].

JRD was never after honours and social recognitions but his dedication and work for the community, industry and the country brought him many laurels. His modest response to being considered for India’s highest civilian award, ‘Bharat Ratna’ is reported to be “Why me? I don’t deserve it. The Bharat Ratna is usually given to people who are dead or it is given to politicians. I am not prepared to oblige the government on the former and I am not the latter” [2].

Individualized consideration. JRD believed that one of the major responsibilities of a leader was to motivate others, provide individual attention and inspire respect. He was quick to spot talent and provided supportive climate to flourish their potential. He is credited with developing entrepreneurs such as Homi Mody, Ardeshir Dalal, Jehanghir Ghandy, Russi Mody and Darbari Seth. The conducive environment in Tata organisations developed scientists and professionals of international repute viz., Homi Bhabha, leading lawyers like J D Choksi and Nani Palkhivala and economists such as John Matthai, A D Shroff and D R Pendse. JRD was also a thorough professional and a considerate leader. As one of his executives, Darbari Seth, once remarked, “Mr. Tata was able to harness a team of individualistic executive, capitalising upon their strengths, downplaying their differences and deficiencies; all by the sheer weight of his leadership.”

Integrity and Self discipline. JRD’s stressed on values, ethics, character and on quality and innovation; he walked the talk. According to him “If you want excellence, you must aim at perfection.”A company, which uses the name Tata shares a tradition...”He impacted not just minds but the soul of all people. His humility, humaneness, warmth, sincerity, welfare of others at heart and lack of desire for limelight have made him a legend. JRD lives on through his guiding principles [6].

The 5-guiding Principles of JRD have been:

- No success or achievement in material terms is worthwhile unless it serves the needs or interests of the country and its people and is achieved by fair and honest means;
- Nothing worthwhile is ever achieved without deep thought and hard work;
- One must think for oneself and never accept things at their face value and slogans;
- One must forever strive for excellence or even perfection, in any task however small, and never be satisfied with the second best;
- Good human relations not only bring great personal rewards but also are essential to the success of any enterprise.

JRD Tata has become a legend who has touched the lives of countless people, rich and poor, managers and workers and has become the embodiment of the principles

and philosophy of the House of Tatas. JRD stepped down from his position as Chairman in 1991, to hand over the baton to Sri. Ratan Tata.

Table 1 presents characteristics/attributes of spiritual leadership along with analysis of JRD's attributes with relevant examples to provide evidence of his spiritual leadership which has prevented corruption, created a conducive environment for employees to achieve personal growth aligned with organizational growth.

Table 1. Analysis of Attributes of Spiritual Leadership

Virtues/Attributes in Literature	Examples of Attributes of JRD Tata
Vision. (House, 1977 and Rafferty & Griffin, 2004).	Vision for diversification, business growth and national development
Altruistic goal or work as a calling. (Pfeiffer, 2003). Collins, 2001) Bass & Steidlmeir, 1999 and Howell, 1988	"Corporate enterprises must be managed not merely in the interests of their owners, but equally in those of their employees, of the customers of their products, of the local community and finally of the country as a whole."
Intrinsic motivation. (Giacalone & Jurkiewicz, 2003)	One must forever strive for excellence or even perfection, in any task however small, and never be satisfied with the second best.
Character and integrity. 'Walking the talk' (Fry, 2003); (Hendricks and Hendricks, 2003); (Pfeiffer, 2003).	He was a person of high integrity.
Honest communication. (Elm, 2003); (Fairholm,1997); (Wagner-Marsh and Conley, 1999)	No success or achievement in material terms is worthwhile unless it is achieved by fair and honest means
Conscience and values. (Bass, 1998). Transformational leadership requires mature moral development (Kuhnert & Lewis, 1987).	Benefits of the profits of many of the companies in the Tata group are channeled back to the people through major philanthropic trusts.

The analysis reveals that spiritual leadership promoted by the legendary JRD Tata has not only paid rich dividends to the Tata group of companies but has made it one of the most respected business group in the world. Eventhough JRD Tata left this world years ago, his spiritual leadership based on his principles of truth, compassion and service to humanity are extremely relevant in today's social and political environment nationally and internationally. Organizational leadership programmes can be modeled on the attributes of JRD Tata so that organizational today can imbibe spiritual values and ethical practices with the belief that these build organization to last. JRD's case based on spiritual principles can be included in business school curriculum for papers on Business Ethics, Organizational Behavior, Business and Society or corporate Governance. Qualitative analysis of literature and content analysis of writings on JRD Tata have provided sound conceptual model of spiritual leadership.

Conclusions and Directions for Future Research

Spiritual leadership as a theory is still in nascent stage due to conceptual contradictions often perceived between spirituality and leadership. Besides, literature on spirituality is not available in consolidated form and it is spread across various disciplines viz., religious studies, psychology, communication, human resources and business studies. Also, there is need for developing and standardizing measurement tools for spirituality (Giacalone & Jurkiewicz, 2004). The paper has endeavored to present similarities and differences between spirituality and leadership and after integrating these concepts, has evolved a model of spiritual leadership based on the qualitative analysis of literature and life and work JRD Tata, a highly respected leader of a corporate conglomerate. The tenets of his exemplary spiritual leadership based on values, ethical conduct, idealized influence, individualized consideration and transcendental goal could form part of development of leaders in the corporate world as the corporate world needs ethical leaders more than ever before to prevent corruption and promote integrity. The spiritual leadership model can be tested by future researchers in other cultural contexts.

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