

An Operational Definition of Spiritual Leadership

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ABSTRACT

This is the report of a Delphi study designed to identify the characteristics, behaviors, and work environments of spiritual leaders. A panel of philosophers, writers, business leaders, non-profit leaders, religious leaders, educators, and politicians was purposefully recruited to participate in the study. Data gathered from the panel were analyzed with the Maykut and Morehouse (1994) constant comparative method and descriptive statistics to identify characteristics, behaviors, and work environments of spiritual leaders.

The panel-identified characteristics and behaviors of spiritual leaders were grouped into three themes: interpersonal, intrapersonal, and religious. Work environments in which spiritual leaders can be effective were grouped into six themes: community-building, person-centered, product-oriented, principle-driven, religious, and mission/purpose-driven. The interpersonal descriptors are predominant in the findings, supporting the conclusion that spiritual leadership is interpersonal in nature in an enhanced way. Although writers have emphasized that spiritual leadership is separable from religion, the panelists accepted 13 descriptors in religious categories, indicating that they had difficulty separating spiritual religious leadership from a secular counterpart.

The findings incorporate the concepts of meaning, community, and integrity presented in a theory of spiritual leadership created for this study, but the findings go well beyond the concepts in the theory. To be more reflective of reality, the theory must be expanded to emphasize the *other-orientation* of spiritual leaders. The expanded theory and the enriched

concepts within it may have benefit to practitioners and future researchers interested in exploring the practice and study of spiritual leadership.

Two tools were created from the findings. One tool is a self-assessment that leaders may use to compare their leadership style with that of spiritual leaders. The second tool may be used by leaders to assess whether their work environments promote the effectiveness of spiritual leaders. Researchers may find the tools useful as initial measures of the characteristics, behaviors, and environments of spiritual leaders.

DEDICATION

This study is dedicated to my best friend Mary Elizabeth Phalen, who supported me throughout the course work, research, and writing of the dissertation. She encouraged me when I was discouraged, she strengthened me when I was weak, and she pushed me when I was slacking. To Beth, the finest educator I have ever known.

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PREFACE

A little over fifty years ago, my dad, Ted Bezy, knelt down with me at my bed before going to sleep and taught me to say goodnight to God. This was a beginning of a journey of encounters with spirituality, and my dad was my first spiritual director. He took me to Mass every Sunday and holy day of obligation at Saint Jerome Church in Charleroi, Pennsylvania. While at Mass, always distracted as a child, I looked up at the high ceiling and noticed the carved face of a hooded man looking down. His image supported the ends of each roof beam. As I grew, I came to realize that it was the figure of a monk.

My grandparents and my parents, with words and actions, taught me to seek truth and attempt to understand it. They were my first teachers, and the lessons covered religion, science, machinery, cooking, people, the outdoors, and love, to name only a few subjects. Looking back, I see a thread or theme throughout these lessons. The theme is depth of soul.

During my education at Saint Jerome Grade School, I learned more about the man represented by the carved figure in the church. I learned about monks and their never-satisfied search for truth from without and from within. The sisters pointed out the importance of prayer, again through words and actions, and the search for meaning. The seeds of integrity and community were planted in me in those days.

I attended Monongahela Valley Catholic High School. My encounters with priests, sisters, teachers, and classmates deepened my lessons in spirituality. While in college at Duquesne University, I resided at Saint Paul Seminary in Pittsburgh, Pennsylvania. We, a group of about fifty young men, lived in community, strengthened by prayer, instruction, and discussion. While there, a good friend asked me to go with him to the Dominican House of Studies in Washington, DC. He was seeking information about the Order of Preachers. This

began a series of trips to other monasteries and spiritual centers. I continue to visit Holy Cross Abbey, the Trappist monastery in Berryville, Virginia.

The early encounters with family and educators, who lived what they taught, formed in me a foundation of spirituality, the search for truth, and the importance of education. I learned that there are methods that people can use to increase their depth of thought and to achieve a peace and clarity that enhance the person.

In this study of spiritual leadership, I draw on my background in my religious tradition as I set out to examine the role of spirituality in leadership. I have had many excellent guides who have very generously shared with me knowledge and understanding. I neither ignore nor mitigate the contribution of other religious traditions or of spiritual people not associated with religion. Spirituality is a characteristic of the human experience, not necessarily of religion.



Figure 1. Carved monk's head at Saint Jerome Church, Charleroi, Pennsylvania.

CHAPTER 1

BACKGROUND AND PROBLEM

One can look to leaders of the past who performed leadership roles with what seemed to be deep purpose. These leaders took on these roles motivated by more than pay, power, or personal glory. They may have embraced leadership at great personal loss. Pursuing lofty goals is tiring and requires strength to continue. This strength comes from within the leader. The depth from which their strength comes may be described as spiritual.

The word spirituality comes from the Latin word *spiritus*, which means breath, energy, courage, vigor, and soul (Simpson, 1960). The word *spirituality* is often viewed as a religious word, but it has a more basic meaning. Spirituality may be conceived as the life force that moves us. Spirituality is that element that makes humans different from statues and robots. Other English words derived from *spiritus* are aspire, respire, inspire, and conspire. Conspire has definitions on both ends of the goodness spectrum, but I am looking at the definition of conspire that involves breathing together or working together.

Leaders whom others aspire to follow are often said to be charismatic. Charismatic comes from the Greek word *χάρισμα*, which means a grace, favor, or a free gift (Liddell, 1972). Combining these concepts leads one to consider gifts or favors that come from nourishing the intense, internal forces that drive spiritual leaders.

Context of the Study

In this section, I discuss biblical stories of experiences that gave ordinary people the inspiration that they needed to lead. From this discussion of a religious view of spiritual leadership, I move through the human development theory of Maslow (1970) and show how Maslow included spirituality in his thinking of the self-actualized person. From Maslow I move

to spiritual leadership in secular organizations and report on thinkers in business and education who have commented on or studied the phenomenon of spiritual leadership. I close with a brief discussion of my interest in the topic.

Biblical Leaders and Spirituality

In discussing spiritual leadership, it may be helpful to review religious stories to see how ancient writers viewed the effect of spirituality on leadership. In many cases, divine intervention takes place through a natural event. The leader is strengthened by the personal interpretation of the event. Moses, in the book of Genesis, wanders in the desert and comes upon a burning bush. The bush talks to Moses and tells him that he is to lead a people from slavery to their promised land. Elijah, in the first book of Kings, looks for the divine in powerful forces such as storms and finds inspiration in a gentle breeze. Two other examples, among many, are in the Christian New Testament. Joseph, the husband of Mary, about to leave her because of the suspicion of infidelity, is told in a dream that he should remain faithful (*Jerusalem Bible*, Matthew 1:19-25). Later, he is told in a dream to lead his family out of danger (Matthew 2:13-15). Paul of Tarsus makes a life changing decision based on what he describes as a flash of lightening (Acts 9:3-21). This event nourishes his leadership for the rest of his life.

People experience natural events that inspire. In the cases listed above, the incident caused the leader to look internally for the meaning of the external event. The leader received from the event the knowledge of the importance of the task and the power to continue the task. The biblical leaders saw in these events the presence of divinity. This is the religious side of spirituality. Spirituality can exist outside the religious realm (Estanek, 2006; Woods, 2007). Spirituality can be a part of one's work without being considered a religious force (Bell & Taylor, 2001; Ferguson, 2000).

In the stories described above, the leaders were open to the events and the introspection that followed. Such leaders see deep meaning in their leadership experiences. This deep meaning nourishes the leaders and perpetuates the leaders' active roles in their missions. In fact, one could state that spirituality lifts a task from being merely a job to the level of a mission (Ferguson, 2000).

A Transition from Religious Spirituality to Secular Spirituality

in Leadership: Abraham Maslow

Secular leaders may not see divinity in spirituality, but there is still some *force* that causes these leaders to seek meaning in their actions. Many of the differences between religious and secular spirituality lie in how one describes events. What a religious person describes as a religious experience may be described as a secular experience by one who is not religious. An example is a beautiful sunset. Religious people may see this as an event sent by God as a gift to create a good feeling by those viewing the sunset. Non-religious people may see the same sunset and experience the same feeling without speculating on its origin. This difference in definition does not diminish the value of the experience for either person.

The idea that there may be people who are more attuned to spirituality can be found in the work of Abraham Maslow (1970). Maslow described a hierarchy of needs that motivate humans. He identified higher and lower needs. The needs range from simple life-sustaining needs to the need for self-actualization. People at the self-actualized level of Maslow's hierarchy require the lower levels to sustain them, but they are less dependent on them (Maslow).

Maslow (1970) described self-actualized people as psychologically healthy. They are not afraid to make mistakes but rather choose to learn from them. They tend to jump right in to their work and attempt to do their best. They are accepting of self, others, and their surroundings.

They are humans in the fullest sense of the word; comfortable with themselves and honest (Lowry, 1973). Self-actualized people are spontaneous, both outwardly and inwardly. They can see reality easily, denoting a great feeling of experiencing the present ("Self-actualization," n.d.).

A key in Maslow's description of self-actualized people is the detachment from things (Maslow, 1970). This detachment helps one to concentrate and to act without fear of personal loss; a trait that spiritual leaders must have. While self-actualized people are focused on the goal of the work, they do not lose sight of the importance and value of the process for achieving that goal. They, in fact, see the process as an end in itself as they experience it, thus seeing in this process deep significance. This approaches what Maslow calls a "peak experience" (Maslow, 1962, p. 67). The everyday moments produce emotions, feelings of wonder and awe, and an appreciation of their meaning. Centuries ago, self-actualized people would have been called "godly" (Maslow, 1970, p. 169).

Maslow sets the stage for a non-religious spirituality. Self-actualized people are spiritual people. They look for and find meaning in events as did the biblical people. They understand values and can apply values to life situations with little difficulty (Lowry, 1973; Maslow, 1970).

Secular Leaders and Spirituality

Spirituality in leadership is discussed in business and education (Houston, Blankenkstein, & Cole, 2007; Sergiovanni, 1992; Vaill, 1998). Business writers are seeing the need to look deeper than the bottom line to create a stronger, more productive organization. Business leaders are encouraged to develop a reflective side to their leadership. Educational writers are discussing the values that should be driving school leaders. The values make a stronger group of followers bonded by a common purpose.

In Vaill's (1998) discussion of spiritual leadership in the business world, he describes the idea of managerial leadership. He describes leaders who work within the systems they are changing. According to Vaill, managerial leaders are interested in values and community. Vaill reported that for the past 30 years there has been a battle in the academic world between the idea of a managerial leader as a pragmatist and the idea that such a leader is reflective. On one side, academicians argue for the placement of emphasis on the action and results of the leader. Other academicians emphasize the wisdom, perception, and the complexity of the leader. Thomas Aquinas said "*Contemplate and give to others the fruits of your contemplation*" (Summa Theologiae, II-II, Q. 188, A. 7). Aquinas proposed a compromise between the two camps of the contemplative monk and the religious leader working in the secular world. This is what Vaill proposed. There is a balance between the two ideas. Managerial leaders have an interior life, which affects their actions. They reflect deeply on experiences, examine consequences, and dialogue with stakeholders. This entails a search for meaning and leads to an examination of values. Vaill called for leaders and followers to discover their interconnectedness.

Sergiovanni (1992) reported on spirituality in educational venues. He said that leaders build communities of learners and cultivate the leadership potential of followers. He stated that beliefs and values inform the theories and reflections of leaders, which, in turn, affect their decisions and actions. The actions of leaders are consistent with their interior values and visions. This leads to a discussion about authenticity since authentic people do not pretend to be something they are not.

Authenticity is connected to integrity. Leaders have integrity if their actions and behaviors are true to what they believe. They are not two-faced. Interior values and visions affect leaders' behaviors everywhere, not only in the leadership role. Leaders are the same

people at work, at home, and in the community. Lack of authenticity causes followers to doubt the integrity of leaders and lessens their commitment to the work. It diminishes the spiritual culture that leaders are developing (Sergiovanni, 1992).

Recently, other writers have looked at spiritual leadership as it applies to education. Blankstein, Houston, and Cole (2008) discussed the place of spirituality in leadership. Houston and Sokolow (2006) examined eight principles that shape effective leadership. Enlightened leaders who are in touch with their spirituality use these principles. They are listed below:

- *Intention* draws people, brings actions into line, and gathers energy.
- *Attention* to thought gathers energy. Leaders pay attention to their thoughts, others, situations, and issues. Attention greatly helps to reduce distractions.
- Enlightened leaders realize that all have *gifts and talents*. Leaders find out their own gifts and lead others to find their gifts. They celebrate the uniqueness of each individual.
- *Gratitude* is the fourth key principle. Leaders are aware of life's blessings and see goodness in challenges and problems. They are thankful for chances to help others.
- *Unique life's lessons* help leaders to see experiences as part of human development and spiritual growth. Each ending is a new start.
- The *connectedness* of all things shows how all elements create a whole. Small changes lead to large changes. Leaders see that the parts and the whole are linked. They discover patterns and show them to others in the organization.
- *Openness* is a key principle. Spiritual leaders cultivate openness in their leadership. Openness, in turn, promotes growth in self and others.

- *Trust* is the last principle. Trust allows people to grow. The authors encourage leaders to trust themselves, others, and the Universe. This trust stems from integrity that is woven through the other principles of spiritually grounded leaders.

Spiritual leadership is absent from early theories of modern leadership (Vaill, 1998).

Studying ancient people, such as Buddha, Confucius, biblical leaders, and the characters in *The Aeneid* and *The Iliad*, who had a more holistic idea of life, leads to a fuller realization of a force that plays a role in the conversion of values to action, the place of integrity or authenticity in one's life, and the interconnectedness of life events. Current writers (Conger, Palmer, Haughey, Scott, Wisely, Lynn et al., 1994; Dent, Higgins, & Wharff, 2005; Fry, 2003; Houston et al., 2007; Reave, 2005; Sergiovanni, 1992; Vaill, 1998) are developing a better understand of this old power and how it is manifested in leadership.

Personal Interest

Spiritual practices are used by religious leaders to discipline themselves to get in touch with their inner selves (Dent et al., 2005; Estanek, 2006; O'Connor & Yballe, 2007). Their goal is to rid themselves of distractions and desires that keep them from achieving their purpose, whatever that might be. Often they are seeking strength to persevere in difficult situations. As leaders delve into their inner selves, they learn who they are, what their strengths are, what their weaknesses are, and what motivates them.

To know what motivates us as leaders or what nourishes us gives us insight into how to cultivate this force of motivation in our followers. There are leaders who are driven by a force that is intangible. How do we describe this force, and can it be developed? This is my inspiration to study spirituality and its effect on leadership.

The Nature of Spirituality and Spiritual Leadership in the Literature

The search for relevant literature to inform this study was guided by three primary questions: (1) What is the nature of spirituality, and how is it connected to leadership? (2) What has been written on spiritual leadership? And (3) what research has been conducted on spiritual leadership?

There is a great deal of literature concerning spirituality as it intertwines with religion. Spirituality and religion are inseparable for many authors (Bell & Taylor, 2001). In this review, however, spirituality as a human experience or phenomenon that is experienced outside the realm of religion was examined. *ERIC* from EBSCOhost produced 17 peer-reviewed results on the terms *spirituality* and *definition*. With these same terms, *Religion and Philosophy Collections* from EBSCOhost were searched and 78 peer-reviewed results were found.

ERIC from EBSCOhost produced 14 articles by searching the terms *spirituality* and *leadership*. Searching the same terms in *Sociological Abstracts* from CSA produced 53 articles. The *Arts and Humanities Citation Index* from ISA Web of Science produced 89 articles. *Business and Management Practices* from RDS gave no results. The references produced in the search process led to several authors in the field of spiritual leadership including Fry (2003; 2005), Reave (2005), and Conger (1989; 1994). An advertisement for educational journals listed a series of books titled the *Soul of Educational Leadership* (Houston et al., 2008), which in turn led to other books by Houston. Several authors (Abel, 2000; Creighton, 1999; Sergiovanni, 1992; Vaill, 1998) on spiritual leadership or related topics were suggested by faculty members. The *Roanoke Times* book section (June 20, 2009) listed books that relate to values in community (Good, 2009) and the science of spirituality (Hagerty, 2009). These items were mostly commentary and anecdotal.

A selection of this literature, related to the theory of spiritual leadership being developed by the author, included the following topics: meaning/purpose/commitment (Carroll, 2001; Estanek, 2006; Houston & Sokolow, 2006; Milliman, Czaplewski, & Ferguson, 2003; Reave, 2005; Sawatzky, Ratner, & Chiu, 2005; Sergiovanni, 1992; Vaill, 1998), integrity (Fairholm, 2004; Milliman et al., 2003; Reave, 2005; Sellner, 2008; Spohn, 1997; Vaill, 1998; Van Velsor, Taylor, & Leslie, 1993), stages of spiritual and human development (Benefiel, 2005; Houston & Sokolow, 2006), necessity of spiritual practices (Ashmos & Duchon, 2000; Dent et al., 2005; Estanek, 2006; Reave, 2005; Rose, 2001; Sellner, 2008; Spohn, 1997; Vaill, 1998), spirituality separate from religion (Dent et al., 2005; Estanek, 2006; Rose, 2001), connectedness (Ashmos & Duchon, 2000; Carroll, 2001; Estanek, 2006; Houston & Sokolow, 2006; Milliman et al., 2003; Reave, 2005; Rose, 2001; Sellner, 2008; Sergiovanni, 1992; Spohn, 1997; Vaill, 1998), concern for others (Dent et al., 2005; Fry, 2003; Milliman, 2008; Rose, 2001), and workplace spirituality (Ashmos & Duchon, 2000; Benefiel, 2005; Dent et al., 2005; Fry, 2003; Porter, 1995; Rego, Cunha, & Oliveira, 2008),

Few studies based on empirical research were found. The topics of the studies were: leaders' behaviors and followers' reactions (Rego et al., 2008); employee attitudes toward meaning, integrity, community, and commitment (Milliman et al., 2003); the importance of humility (Van Velsor et al., 1993); whole soul leadership (Fairholm, 2004); and the connection of spirituality to productive work organizations (Ashmos & Duchon, 2000).

Purpose of the Study

Leaders are believed to affect the performance of the organizations they lead (Piccolo & Colquitt, 2006). Even after years of research, it remains unclear exactly how they do this. Assertions, hypotheses, and theories explaining this relationship abound. The best that can be

said at the present is that the leader has an effect on organizational performance, but that effect is indirect (Piccolo & Colquitt, 2006). The leader has particular traits or works in particular ways that affect such mediating variables as organizational culture, employee motivation, employee loyalty, and the like, which in turn affect the effectiveness and efficiency of the organization in producing its output (Stewart, 2006).

The search for traits and behaviors of leaders has a long history (Fiedler, 1972; Hersey & Blanchard, 1981; House, 1971; Stogdill, 1974). Descriptions of leader traits and behaviors are in the earliest accounts of war and governance in the western world (Austin, 1986; Cawkwell, 1995; Wees, 1986). The result, however, has been much like the search for the Holy Grail. The *most* admirable traits and the *most* effective behaviors have not eluded detection (Friel, 2004; Lord, De Vader, & Alliger, 1986). Thus, it is not unusual for researchers and writers to consider fresh avenues of thought and research to explain how leaders affect the productivity of their organizations. Spirituality in leadership is such an avenue (Fry & Kriger, 2009).

One hypothesis is that the spirit of leaders is directly connected to the culture of organizations, particularly the motivation of employees, and it is through this culture that organizational performance is increased (Reave, 2005). The relationship between the spirit of leaders and the motivation of employees remains unclear; however, there is support for the relationship between organizational culture and the performance of organizations (Leithwood & Mascall, 2008). This study is an exploration of the concept of spirituality in leadership or spiritual leadership, the characteristics and behaviors of spiritual leaders, and the environments in which spiritual leaders can be effective.

Research and Guiding Questions

This study is primarily concerned with defining spiritual leadership. Four questions guided the research: What are the words and phrases that describe the characteristics that distinguish spiritual leaders? What are the words and phrases that describe the behaviors of spiritual leaders? What are the words and phrases that describe the work environments in which spiritual leaders are effective? What are the words and phrases that describe the work environments in which spiritual leaders are ineffective?

Definitions

There are several key ideas used in this study. These key ideas form the basis of the theory of spiritual leadership underlying the study. Some of the terms used have meanings that are particular to the study of spirituality. These meanings are explained in this section. These particular explanations will be important to keep in mind as the theory of spiritual leadership is developed.

The General Concept of Spirituality

The key concept in this study is *spirituality*. Spirituality is commonly linked to religion. Indeed, it is primarily used in that context. From the days of biblical Abraham, to the writings of Saint Paul, to the Protestant Reformation, spirituality was closely connected with religion. The Catholic and Protestant reformers in the 16th and 17th centuries, such as Wycliffe, Zwingli, Erasmus, John of the Cross, and Ignatius of Loyola, thought that religion had become too political and sought to free the practice of religion from the ties to earthly institutions (Jamison, 2006). The reformers wanted believers to concentrate on the interior world of faith rather than the exterior world of religious practices. This led, indirectly and unintentionally, to a separation

of spirituality from religion. William James, in 1902, was recognized as the first to propose formally separating religion from spirituality (Hagerty, 2009; Jamison, 2006).

While many writers (Haber, Jacob, & Spangler, 2007; Sawatzky et al., 2005; Shaw, Joseph, & Linley, 2005; Spohn, 1997; Tirri, 2006) discuss religious spirituality, there are others who explore the elements of spirituality that can be generalized to a secular setting (see Table 1). Six components of spirituality were derived from the work of these writers: (1) search for meaning, (2) unselfish motivation, (3) separation of religious and secular spirituality, (4) community, (5) integrity, and (6) active process. Each of these components is identified by author in Table 1 and explained in the sections that follow. Spiritual leaders work with followers to help them see meaning in their work, support opportunities in which they can be intrinsically motivated, structure work in ways that capture the benefits of communal collaboration, maintain the integrity of their values as they perform their work, and pursue a genuine persona in the workplace (Collins, 2010; Fry, 2005).

Table 1

Components of a Definition of Spirituality

Author or source	Search for meaning	Unselfish motivation	Separation of religious and secular spirituality	Community	Integrity	Active process
Anderson, et al., 2008	X					
Ashmos & Duchon, 2000	X			X		
Berry ^a	X	X	X	X	X	
Carroll, 2001	X					
Estanek, 2006				X		
Dent, Higgins, & Wharff, 2005			X			

Author or source	Search for meaning	Unselfish motivation	Separation of religious and secular spirituality	Community	Integrity	Active process
James (Jamison, 2006)			X			
Porter, 1995						X
Rose, 2001	X	X				X
Sawatzky, Ratner, & Chiu, 2005	X					
Tisdell, 2003	X					
Vaill, 1998	X					
Woods & Woods, 2008	X					

^aPersonal communication, December 22, 2008.

Search for Meaning

Often writers associate spirituality with a *search for meaning* (Anderson, Krajewski, Goffin, & Jackson, 2008; Carroll, 2001; Vaill, 1998; Woods & Woods, 2008). This is by far the most prevalent theme in the literature on spirituality. Meaning can be described as meaning in life (Benefiel, 2005; Fairholm, 2004; Sawatzky et al., 2005), meaning in one's work (Bell & Taylor, 2001; Ferguson, 2000; Reave, 2005), or meaning in the design of the universe (Carroll, 2001; Estanek, 2006; Rose, 2001). In its deepest form, spirituality is about meaning-making (Tisdell, 2003). Meaning becomes tightly woven into one's existence and influences all aspects of life (Carroll, 2001; Sawatzky et al., 2005). In the search for meaning, one is looking at both the outside physical world that is perceived by the senses and the internal spiritual world that has been formed and influenced by the same senses.

Unselfish Motivation

A spiritual life is one that is entwined with selfless activities. The late Father Thomas Berry (personal communication, December 22, 2008), a priest in the Congregation of the Passion

of Jesus Christ, said that a spiritual leader acts for the purpose of the work itself and not for personal gain or benefit. This is closely related to the concept of dedication that has long been part of the education discourse (Duval & Carlson, 1993). Teachers and leaders in education often say that they are not in education for the money. They are providing a service to children and society (Lortie, 1975; Rose, 2001).

Pink (2009) writes that extrinsic rewards change “play into work” (p. 37). External rewards can give a leader the opposite of what he or she desires for the organization. Pink cites studies that support a theory that extrinsic rewards cause workers to be unproductive in the absence of the rewards.

For a follower to be highly functioning, the follower must be intrinsically motivated. The follower must be self-directed. The follower should not be working out of compliance, but engaged to work toward mastery. An understanding of the purpose of the work nourishes this engagement. According to Pink (2009), “It’s our nature to see purpose” (p. 144).

Separation of Religious and Secular Spirituality

Spirituality can be separated from religion (Dent et al., 2005). One can be a spiritual person and not be a member of a religion or be a believer in a greater being. This is not to say that religion has a positive or negative effect on spirituality. Religion brings in elements that pertain to particular faith traditions that cloud a discussion of spiritual leadership. An example is a person who performs a spiritual activity because it is pleasing to God without looking at how the activity changes the person.

Community

Community is connectedness and membership. Connection to others is a basic human need (Maslow, 1970). Community is the connection shared by the members of a group (Albom,

2009; Ashmos & Duchon, 2000). Community can reach beyond the group. Community can stand for the connection some feel they have with the natural world and the universe (Carroll, 2001; Estanek, 2006; McLaughlin, 1994; Rose, 2001).

Spiritual leaders work to instill in their followers a sense of community (Estanek, 2006). They help their followers to connect with their work. They do this by helping them to see that what they do makes a positive difference to others or to the world. If educators work solely for the purpose of a paycheck, without a thought for children and future generations, they do so to attain a personal goal. If, however, educators firmly believe that their work has the potential to change the world and make things better for people, their efforts and personal satisfaction are likely to be greater.

Integrity

Integrity is the correlation between the values of a person and the words, actions, and decisions of the same person (Connors & Poutiatine, 2010). Spiritual leaders have a developed sense of integrity that is essential to the work community. The culture that spiritual leaders try to create is destroyed by a lack of integrity. Integrity includes the ability to disregard personal desires and appetites when they conflict with well thought out and internalized values. Integrity is often tested and strained (Good, 2009).

Leaders promote integrity among their followers. First, a leader must act with integrity. This is the primary way of advancing a culture of integrity in an organization. A leader must have a reputation for not accepting a lack of integrity among followers. Followers must know that the leader will address lack of integrity appropriately.

An Active Process

Spirituality is something to be experienced. Spirituality is not passive or inert. It makes life more than bodily functions and chemical processes. Spirituality is life or vigor. Spirituality is a way of life and not a series of mystical, isolated experiences. Spirituality is the discovery of personal genuineness; it is finding meaning, purpose, and direction in one's life (Porter, 1995; Spohn, 1997).

An effective analogy is found in athletics. Athletes continually work at being athletes. They train, go to competitions, study advances in their field, and set goals. If they cease doing these exercises, their ability diminishes. So it is with spiritual people (*The Spiritual Exercises of St. Ignatius*, 1964). There are practices that spiritual people pursue to attain greater heights in their spiritual lives (Pink, 2009). Once a height is achieved, it is not sustained without continued practice (Lasance, 1907).

The Concept of Spiritual Leadership

Spiritual leadership is difficult to define. It involves looking out for the welfare of others in such a way that a task is completed and the group, however large or small, is unified throughout the process. Spiritual leaders create cultures in organizations in which leaders and followers have a commitment to the organization and its mission that leads to action. They help their followers grow spiritually and become more fully human in the process. The behaviors of followers, in turn, have the same effect on the leader.

The Concept of Transcendent Experience

There are stories in literature and history of people who had *transcendent experiences*. A transcendent experience is one in which a person sees a reality that is not evident at first glance to the non-reflective person (Conger et al., 1994). Maslow referred to these experiences as *peak*

experiences (Maslow, 1970; O'Connor & Yballe, 2007). It is the *aha* moment when one sees things from a new perspective and this new perspective gives meaning to the event. Moses' burning bush, Saint Paul's lightening flash, Isaac Newton's gravity-influenced apple, and Archimedes' bathtub-understanding of density are examples of transcendent experiences. These experiences changed the receivers and gave them new understandings that guided their lives and work.

There is an element of mysticism in transcendent experiences (Holm, 1982; McGinn, 1998). There are at least two schools of thought in the Christian religious tradition regarding mysticism. In the Jesuit school, receivers have a single once-in-a-lifetime experience that has a powerful effect on them. In the Dominican school, receivers may have many transcendent experiences, such as a feeling of joy at a grandchild's smile or the realization of hope at a rain shower after a period of drought. In both schools, these experiences create a change in the receiver (D. Kraus, personal communication, January 1973).

A transcendent experience is a moment of heightened and acute awareness of reality (Walsh, 1999). It is an epiphany or a flash of understanding. The transcendent experience is not planned, nor can it be summoned or controlled. Religious commentators call such an experience a gift that people pray for to become closer to God. The potential receiver must be open to its occurrence. The transcendent experience is that moment when people actually understand what they are doing to such an extent that they are moved to change the way they operate (Dent et al., 2005).

The Concept of Spiritual Practices

Spiritual practices are exercises people use to get in touch with themselves and their environments (Metzger, 2008). Spiritual practices help people gain greater control of themselves. There are active practices, passive practices, and enriching practices.

Active practices include prayer, meditation, Tai Chi, yoga, exercise, reading, participating in instruction, imaging, journaling, examining one's conscience, and attending retreats (Houston et al., 2007). Many of these practices are ancient methods of getting closer to divinity.

Passive spiritual practices are those that people refrain from doing. A common passive practice is giving up something, like watching television during the Christian penitential season of Lent. People give up things to build self-discipline and to allow the pain of deprivation to help them experience basic elements of their humanness. This is the goal in fasting and abstinence. Passive practices have the effect of freeing us from ties that things have on us. Almsgiving has the added element of helping someone in need while teaching the giver to do without (Porter, 1995; Rose, 2001).

Enriching practices are similar to active spiritual practices but are not commonly associated with religious spirituality (Giannone, 2005). The Greek myth of Orpheus (Zabriskie, 2000) illustrates the power of art to promote change in people. When Orpheus played his lyre, wild animals became tame and the god of the underworld agreed to release his captive, Eurydice, the wife of Orpheus. Viewing art and attending concerts are spiritual practices. Walking in the woods (Louv, 2006) and participating in a sport (Metzger, 2008) are practices that people can engage in to grow spiritually. As in the case of the other spiritual practices, enriching practices are varied and individual.

Spiritual Growth

A religious person describes *spiritual growth* as getting closer to God (Jamison, 2006). Spiritual growth is not a steady journey, and regression is possible (Lasance, 1907). Spiritual authors (Cunningham, 2001; Kari, 2008; Teasdale, 2002) discuss “the dark night of the soul” (Kari, 2008, p. 103) when God is distant. The hope that God will return, or the individual will again become closer to God, causes the individual to continue on the path (Benefiel, 2005).

Spiritual growth in the context of this paper has the characteristics of religious spiritual growth. The spiritual journey of one person does not match the journey of another. The speed of growth differs, the depth differs, and the method of attainment differs. One does not reach a level of spirituality without the possibility of regressing.

Is it spiritual growth or is it human development? Is spirituality actually the journey to getting in touch with one’s humanness? However one views spiritual growth, it is related to human stages of development. Spiritual growth allows the person to become more fully human (Fehrenbach, 2006). Spiritually mature people have a deep understanding of what it means to be human. Spiritual growth enhances strength and understanding (Dent et al., 2005; Estanek, 2006; Metzger, 2008).

Leader Behavior

Leader behavior is all of the deeds and words of the leader as he or she performs responsibilities in the organization (Anderson et al., 2008; Yukl, O'Donnell, & Taber, 2009). A leader uses behaviors to influence others to achieve the mission of the organization. An effective leader moves the organization to productivity. In a spiritually led organization, the leader’s behavior is influenced by his or her spiritual depth. The leader is affected by his or her understanding of what it means to be human, how this understanding helps him or her to relate to

the others in and outside the organization, and how he or she and the organization become integrated into Nature. The spirituality of the leader is manifested in the quality of the interactions with all of those with whom the leader works to conduct the business of the organization. These interactions are honest and constructive for spiritual leaders. They are directed toward enriching the follower.

Follower Behavior

Followers perform their duties with a level of commitment and dedication equal to their level of spirituality. The followers are loyal to the mission of the organization. In a spiritually led organization, the followers have zeal in completing their tasks because they see how the tasks fit into a bigger picture (Ashmos & Duchon, 2000; Bell & Taylor, 2001; Benefiel, 2005). They see the reason for their work (Ferguson, 2000). They know that their leader values them. They are honest in their efforts. They feel a sense of belonging to something larger than themselves (Rose, 2001).

Culture of Community, Meaning, and Integrity

Community, meaning, and integrity are the characteristics of a spirituality led organization. These elements build on each other and support each other dynamically. Lose one and the others fall apart. Meaning is framed by how it fits into the community. Community is built by people who are dedicated to meaning. Lack of integrity destroys community. Each element is equally important to organizational culture. In the culture of community, meaning, and integrity, people, leaders and followers, grow in spirituality and humanity (Benefiel, 2005; Fry, 2003).

Organizational Output

Organizational output is accomplishing the task. This is the basic meaning of the term and is the most important element of an organization. The board of General Motors is not concerned with the level of spirituality in the organization as long as cars are made and sold. In a spiritually led organization, organizational output is more than this. Organizational output includes concepts of pride in the work and concern for the quality of the product. The job is completed so that the product's usefulness to the organization and its clients is maximized. The completed job surpasses the initial job description. The workers, leader and followers, see deep meaning in their output because the output represents to them more than a product or service. The output represents their connectedness to the community and the environment. It gives them a feeling of fulfillment in their role in the output.

Personal and Community Fulfillment

People feel good when the job is done and when it is done well. In spiritually infused organizations, *personal and community fulfillment* goes beyond mere job completion. Personal and community fulfillment is the continual spiritual growth of leaders and followers. They are fulfilled as persons. This spiritual growth builds the culture that sustains the organization and makes it vibrant. People may work because they like the feeling of fulfillment, but in a spiritually led organization personal fulfillment surpasses this good feeling. Personal and community fulfillment is potentially the only selfish element in the theory.

There is an element of community in this term. People do not achieve personal fulfillment in isolation from others. As the spiritual interaction continues, workers grow in their understanding of the meaning of the work and its importance to the community.

Other Variables

Other variables not associated with spiritual leadership account for some of the variance in the behaviors of the leader and followers, job completion, and the personal and community fulfillment of the leaders and followers. Leadership is multifaceted and complicated. There are variables unassociated with spiritual leadership that influence the behaviors of leader and followers. There are variables that influence the completion of the job and the personal and community fulfillment of both leader and follower. For example, one of these variables is technology. Technology can promote productivity when it works, and it can hinder productively when it does not work. Technology is outside the realm of spirituality. Home problems, leadership issues outside the immediate organization, economic concerns, and supply and quality of resources are a few of an infinite number of other variables not related to spiritual leadership that affect behaviors, job completion, and personal and community fulfillment.

Characteristics

Characteristics are the qualities or traits that describe a person. This study employed a Delphi panel to identify the characteristics that distinguish a spiritual leader from a leader in general.

Behaviors

The term *behavior* is used to describe the actions taken by a person. This study used a Delphi panel to identify the behaviors that distinguish a spiritual leader from a leader in general.

Effective Work Environments

Effective Work Environments is used to describe the environments in which a spiritual leader is able to motivate the followers to achieve the goals of the leader or the organization. A

Delphi panel identified the words and phrases that describe the environments in which spiritual leaders are effective.

Ineffective Work Environments

Ineffective Work Environments is used to describe the environments in which a spiritual leader is unable to motivate the followers to achieve the goals of the leader or the organization.

A Delphi panel identified the words and phrases that describe the environments in which spiritual leaders are not effective.

The foregoing exploration of the key ideas used in this paper sets the stage for understanding the complex nature of spiritual leadership. Spiritual leadership is a vague concept that needs further clarification. Spirituality is a force that affects the personal growth of the leader. The growth affects the behaviors of the leader, which, in turn, have an influence on the behaviors of followers. The spiritual growth of followers affects the behaviors of the followers, which have an influence on the behaviors of the leader. As this happens, spiritual growth occurs in both leader and follower. By coming to grips with the key ideas, one can understand the importance of more thoroughly exploring spiritual leadership.

A Theory of Spiritual Leadership

This is a concatenated theory (Mullins & Mullins, 1973; Van de Ven, 2007). A concatenated theory is a set of assertions between and among variables that is purported to explain variation in one or more dependent variables. In this case, the theory of spiritual leadership is purported to explain variation in organizational output and personal and community fulfillment. According to Mullins (1973), a theory is an "...attempt to analyze and to generalize about the interaction of human beings..." (p.5). Van de Ven (2007) wrote "A theory simplifies and explains a complex real-world phenomenon." (p.11). There are three parts to the theory of

spiritual leadership: antecedent variables, mediating variables, and outcome variables. The antecedent variables-- *spiritual practices, transcendent experiences, and spiritual growth*-- affect the leader's behavior. The mediating variables are *leader's behavior, follower's behavior, and the culture of community, meaning, and integrity*. The mediating variables work together to produce the outcome variables. These variables are *organizational output and personal and community fulfillment*. The connections between and among the elements of the theory are in Figure 2.

Spiritual Practices and Spiritual Growth

Spiritual practices help leaders grow in spirituality (Benefiel, 2005; Dent et al., 2005; Houston & Sokolow, 2006; Reave, 2005). There are active, passive, and enriching spiritual practices. The practices place people in a disposition to being open to deep interior changes. For example, the practice of placing oneself in a quiet state of mind allows thinking without distraction.

Active practices are meditation and imaging. Meditation, which is focused thought, is used to think deeply about things important to the person. Leaders, for instance, could meditate on characteristics of leaders from their past whom they considered to be good leaders. The result may be a set of leadership principles or qualities of effective or ineffective leaders. These meditations may create an openness to change in leadership behavior. Imaging is the creation of a personally acceptable or ideal picture of leadership against which the leader compares and contrasts his or her leadership. Imaging leads to introspection. Dissonance occurs when the leader finds incidents where his or her leader behavior violates the picture, either by actions done or not done. The dissonance creates a resolve in the leader to move closer to the internal, ideal picture of leadership (Houston et al., 2008).

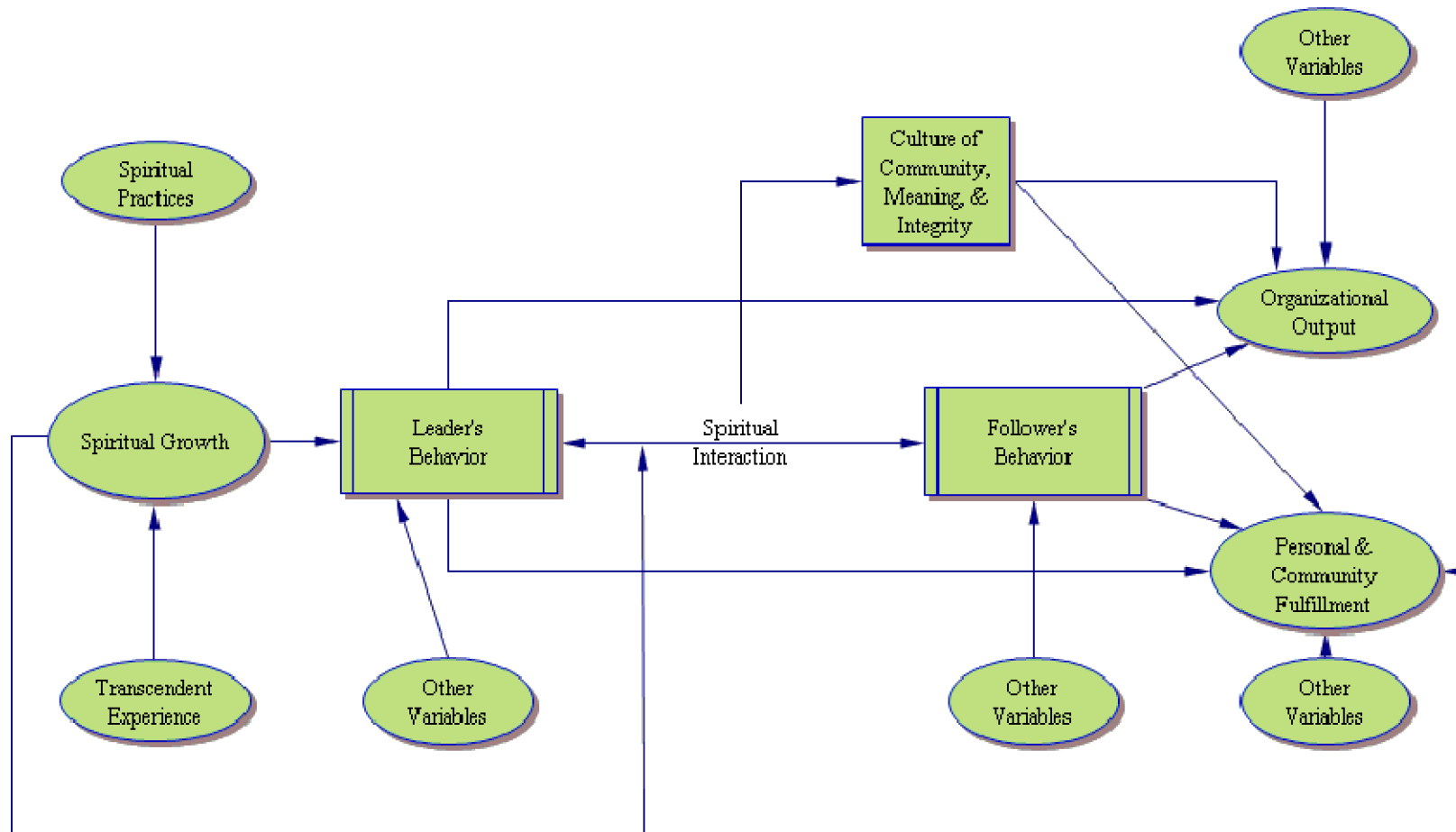


Figure 2. A theory of spiritual leadership.

Passive spiritual practices facilitate growth by teaching people they can be free from things that distract them from achieving growth. For instance, attachment to money influences decisions and behaviors. People with this attachment make decisions based on money rather than relationships. Often the attachment is based on a fear of not having enough money. By giving away money to a charitable organization, for example, people can see that they can do with less and that their fear of not having enough money is unfounded. The recognition that money is a distraction from spirituality frees people from this attachment and allows them to advance in spiritual growth.

Enriching spiritual practices free and feed the deep regions of people, often called the soul. Vacations, holidays, and attendance at concerts and art shows may help some people let go of stress and the problems of the day. Dancing, where people give up their own rhythms to the rhythms of music, may have a profound effect on others. This is especially true for some in group dances. Contemplating the wonder of the environment while walking in the woods has an effect on some people that may lead to spiritual growth. Such activities lead to spiritual growth because people learn that they can give themselves to an external energy and return refreshed, relaxed, and rejuvenated (Houston et al., 2008).

Transcendent Experiences and Spiritual Growth

Transcendent experiences are those that come suddenly, unexpectedly, and with sufficient power to cause receivers to ponder experience and to search deeply for its meaning (Walsh, 1999). The receiver comes to realize that he or she must search for a different path. So it was with Saint Paul. Saint Paul was persecuting Christians until he was knocked off his horse by a flash of lighting. He interpreted this as a sign that he was displeasing God by his persecutions. He became a Christian and began to promote Christianity. The event did not make

him a practicing Christian. Even though he knew that he was supposed to be a Christian, it did not happen without his efforts to learn the faith and perform the practices that would help him grow as a Christian. Thus, it is with the leader who has a transcendent experience. The experience moves the leader to change. It is up to the leader to do what it takes to effect the change (Dent et al., 2005).

Transcendent experiences are not necessary for interior growth and cannot be summoned. If they were necessary for interior growth, the door to spiritual growth would be closed to many people. The experiences are *gifts* that are sources of motivation to be receptive to spiritual growth. Many people who want to grow spiritually already have the urge to do so. A transcendental experience may be the catalyst that spurs the growth.

Spiritual Growth and Leader Behavior

Spiritual growth is crucial to this theory. There can be no spiritual leadership if the leader has no spirituality. The leader's spirituality is exhibited in the leader's behaviors (Conger et al., 1994).

Followers look at the qualities of their leader. The leader's character and behavior must be integrated. The leader's internalized values, formed by spirituality, must be exhibited in his or her behavior. People whose behavior and character are integrated are authentic (Sergiovanni, 1992). Spiritual people are more authentic because their internal values are well-formed (Reave, 2005). Inauthentic leaders are not influential and lose the trust of followers (Van Velsor et al., 1993).

Some traits of spiritual people are listening, caring, consideration, calmness, humility, wisdom, and understanding. Spiritual writers call these traits the gifts and fruits of the Holy

Spirit (*Catechism of the Catholic Church*, 1994). They may be considered the wisdom of the ages and are factors in the study of leadership.

Other Variables and Leader Behavior

Many personal and situational variables affect a leader's behavior. A leader's spirituality is only one. A leader, whatever the level of spiritual development, is still human. The leader is affected by human needs and emotions. A leader, operating at high levels of spirituality, must have basic human needs met. Losing a home to economic setbacks has an effect on a leader's behaviors. Family or neighborhood strife enters into a leader's behaviors. Hunger may cause fatigue that can erode a leader's patience. Organizational, social, economic, and political conditions affect how a leader behaves. There are no better examples than those that have flooded the newspapers over the past year. A bank CEO is being sued by pension holders for misleading shareholders. A top-level official in the government employed an illegal alien as a housekeeper. An investment broker defrauded thousands of people out of billions of dollars. These are a few examples of variables other than spirituality affecting a leader's behavior.

Spiritual Interaction

The spiritual interaction that occurs between a spiritual leader and followers borders on the mystical. These experiences are difficult to express with words (Poulain, 1912). Mystical writers attempt to convey in words things that they have experienced on a spiritual level. So it is with the spiritual interaction that develops in a spiritually led organization.

The interaction among the people within an organization is on a surface level as followers begin to learn about the leader. If the leader is perceived as authentic, this perception leads to trust. Once the followers trust the leader, genuine interaction begins. The words, traits, and behaviors of the leader guide and develop the followers' spiritual growth. Followers may want

to emulate the leader. They may assume some of the spiritual practices of the leader because of a desire to be more like him or her. As these practices take effect, the followers develop a spirituality of their own. A spirit of community develops from the spiritual interaction (Fairholm, 2004; Reave, 2005).

Being spiritually attuned, a spiritual leader notices the spiritual growth of followers. He or she observes that the followers have changed and have become more aware of their own spirituality. The leader sees that the followers are operating within a culture of community, meaning, and integrity. The leader sees the way the followers approach the job and the resulting personal and community fulfillment.

As the leader becomes aware of the spiritual growth of followers, the leader experiences growth as well. The leader is inspired by the example of the followers. Thus, the spiritual interaction positively influences both leader and followers. Leader and followers both grow, both benefit. It would be idealistic to say that the leader and followers are acting as one. However, they are acting within one community with their own personalities, strengths, and weaknesses contributing to the character of the community in ways that make it strong and productive.

Leader Behavior and Follower Behavior

Followers create perceptions of the leader from the leader's behavior. The leader's behaviors, fueled by spirituality, build trust. Once the followers examine who the leader is, and trust him or her, they are more willing to follow (Kouzes & Posner, 2007). Trust is related to follower satisfaction with the leader (Rego et al., 2008; Tschannen-Moran, 2004).

Associated with trust is humility. Vanity, the antithesis of humility, causes followers to think that the leader feels superior to them. This leads to the belief that the leader's ego is

inflated. The followers may perceive the leader as less effective. Humility builds confidence and trust, which are essential in leadership success (Alvy & Robbins, 2010; Kouzes & Posner, 2007; Van Velsor et al., 1993).

Trust and satisfaction with the leader set the scene for effective leadership.

Followers strive to do whatever task is placed before them by a leader whom they trust. A good example is found in the book *Bridge over the River Kwai* (Boulle, 1954). The prisoners' leader, Colonel Nicholson, was so trusted and admired by his soldiers that they followed him without question. He suffered before they suffered. He refused to eat until his soldiers ate. He undertook punishment for the sake of principle. In his absence, they spoke highly of him. They would do anything for him, even build a bridge for the enemy, because they knew that their leader would not lead them astray (Boulle, 1954).

Other Variables and Follower Behavior

There are variables that affect followers' behavior that are not part of spiritual leadership. Like the leader, followers are humans first with human needs and emotions. Self-actualized people have their needs and emotions under control, as long as the lower levels of Maslow's hierarchy of needs are in place (Chin, Gu, & Tubbs, 2001; Maslow, 1970). Financial constraints, home problems, lack of resources, and other factors interfere with the followers' good intentions of following their leader. Organizational, social, economic, technological, and political conditions affect how followers behave.

Follower Behavior and Organizational Output

The role of the follower is to complete the job. This is productivity. Productivity can be overemphasized at the expense of personal fulfillment (Jargon, 2009). Stories about the Industrial Age abound in which workers were treated as machines (Taylor, 1911). Should these

workers fail through inefficiency or death, a corporate leader, who did not see the workers as persons, replaced them. The workers were not motivated to do well by much more than a paycheck, which would assure the survival of their family for one more day.

A spiritual leader influences and directs the behavior of followers so that the job is completed. The difference in spiritual leadership, from leadership in general, is the culture that is created in the organization. Followers work not so much for a paycheck, although this motivation cannot be denied, but to make a difference in the working community through integrity of action and intention (Ashmos & Duchon, 2000; Benefiel, 2005; Fry, 2003; Vaill, 1998).

Follower Behavior and Personal & Community Fulfillment

The behavior of followers is primarily focused on job completion. What if there were a way for the behavior of followers to do double duty? That is, how can followers complete the work at hand and receive personal and community fulfillment simultaneously? It is possible for an effective leader to motivate followers to do both (Argyris, 1990).

People are spending more time at work and need to have their human needs met in the workplace (Fry, 2003). If followers see purpose in the work, if they see how it benefits the community, and if they are not violating their personal values, their spiritual sides are nourished. This nourishment, one of the reasons people participate in worship ceremonies, feeds and builds the soul, which leads to personal and community fulfillment (Reave, 2005; Woods, 2007). Personal and community fulfillment, in turn, leads to greater job satisfaction and a higher level of job involvement (Ferguson, 2000; Milliman et al., 2003).

The Culture of Spirituality and Organizational Output

The culture of a spiritually led organization is characterized by meaning, community, and integrity. A spiritual leader feeds this culture by example and interpersonal interactions. The job is completed by the followers with a feeling that the job has meaning (Field, 2010). The meaning of the job is associated with a community (Fry, 2003). The people in the organization have integrity; that is, they act in accordance with their values. The integrity exists in the organization when members' values are consistent with those of the organization, end-users, and fellow members. The culture of spirituality positively affects organizational output and productivity.

The Culture of Spirituality and Personal & Community Fulfillment

The culture of spirituality builds personal and community fulfillment by increasing the leader's and followers' awareness of meaning, community, and integrity in their organization (The Dalai Lama & Cutler, 1998). Organizations are established to fulfill human needs and wants, and they are staffed by humans. If a spiritual leader is concerned with human development and the satisfaction of human needs and wants, then it follows that the importance of personal and community fulfillment cannot be denied (Benefiel, 2005; Dent et al., 2005; Estanek, 2006; Reave, 2005). It is possible that the primary goal of the organization is personal and community fulfillment of employees and end-users through the completion of the job.

It is conceivable that followers enjoy their job and fellowship to such an extent that they are not productive. This is less likely in a culture of spirituality. The leader and followers would be disturbed that the product, which carries meaning to a community, is not being produced. The community is not benefited by their work. They would not be personally fulfilled.

Leader Behavior and Organizational Output

There are direct and indirect relationships between the leader's behavior and organizational output. In most organizations, followers directly complete the job and produce the results. The leader directs the followers and controls the work environment so that the job is completed and the product or service is delivered. CEOs of large organizations don't work on assembly lines, but they control the organization so that the processes to complete the job and produce the output are maintained (Gilbert, Fiske, & Lindsey, 1998).

In some cases, the leader directly becomes involved in the actual completion of the job. The leader's level of direct involvement depends on the organizational structure, size of the organization, the leader's job description, and the leader's personal view of his or her involvement in the work.

Leader Behavior and Personal & Community Fulfillment

The role of the spiritual leader is to direct the completion of the job which, in turn, builds the followers' personal and community fulfillment. It would be a mistake for the leader not to consider himself or herself in this arrangement. The leader gains personal fulfillment from the work. In the same way that the leader is concerned for the followers' personal and community fulfillment, he or she should be concerned with his or her own fulfillment (Houston et al., 2008; Vaill, 1998).

Other Variables and Organizational Output

There are variables unrelated to spirituality that have an effect on organizational output. The availability of supplies and the quality of equipment directly influence whether or not the job is completed and how it is completed. A spiritual leader helps employees overcome supply

and equipment issues. Followers may even take pride in their ability to rise above obstacles to job completion. In the end, however, if there are no raw materials, the widgets are not made.

Of course, other variables can help with or detract from job completion and organizational output. Technology has greatly increased the productivity of organizations. Communication that once took weeks now takes seconds. Automation of processes increases the speed of production.

The economy has an increasing influence on organizational output. The rules of supply and demand control the need for and availability of the product. Cutbacks in orders, changing working conditions, and the availability of appropriate tools are affected by the economy. A decrease in the number of followers to do an increasing amount of work is another product of a poor economy. On the other hand, economic booms reverse these conditions, thus having a positive effect on organizational output.

Other Variables and Personal & Community Fulfillment

The variables that affect organizational output have an effect on personal and community fulfillment. If people are unable to complete tasks that they feel are meaningful and important, the level of personal and community fulfillment is affected.

Personal and community fulfillment is related to many factors that are out of the control of the leader, the individual, and the organization. A person may be unable to achieve personal fulfillment because of genetic coding, unattained goals, family problems, and personal concerns. Community fulfillment can be deterred by negative attitudes among followers, lack of respect from superiors, and high rates of staff turnover. Such variables increase the work of the leader because he or she must help individuals overcome whatever barriers prevent personal and community fulfillment (Milliman, 2008).

On the other hand, there are other variables that help individuals and communities to achieve fulfillment. For the most part the same variables that hinder personal and community fulfillment in their absence, promote personal and community fulfillment in their abundance. People who have a history of achieving goals attain personal and community fulfillment if other factors are not working against them. People who are naturally happy or optimistic are prone to achieving personal fulfillment (The Dalai Lama & Cutler, 1998). When individuals receive personal fulfillment, the communities in which they work and live are more likely to be characterized as fulfilling.

Personal & Community Fulfillment and Spiritual Growth

The leader's personal fulfillment is tied to his or her spirituality. Personal fulfillment can be represented as an upward growing spiral. Reflecting on the diagram of the theory of spiritual leadership (see Figure 2), the spirituality of the leader leads to the personal fulfillment of both the followers and the leader. The personal and community fulfillment of all stakeholders leads back to the spiritual growth of the leader. Personal and community fulfillment helps the leader to grow spiritually in the same way that spiritual practices and transcendent experiences contribute to spiritual growth (Houston et al., 2008). Personal and community fulfillment feeds the spiritual interaction within the work environment.

The leader must nourish his or her inner self continually to maintain commitment to leadership duties. Personal growth is a never-ending process. Spiritual practices are necessary. One element that should not be dismissed is the positive effect that personal and community fulfillment has on a leader's spiritual growth.

Implications for School Leaders

Schools can become “toxic” (Peterson & Deal, 2002, p. 89) communities. Because of the complexity of teaching and the varied tasks placed upon teachers, teachers can easily get into the habit of complaining and seeing students as burdens. Attacking administrators is expected. Veteran teachers can dash the hopes of idealist teachers. Incompetent teachers see their work as merely a way to make money because this mode of thinking helps them deal with their ineffectiveness. A visitor entering such a school would be engulfed in the lack of enthusiasm and passion (Deal & Peterson, 2009).

Turning a toxic school community around is a herculean task. The principal must study the school in depth to pinpoint the major problems. The negativity must be confronted directly. Negative teachers must be shown how their actions and behaviors are perceived and the damage these actions do to the school. Some teachers may reject the perceptions of the principal. Some staff members may need to leave the organization. Principals must persevere in their efforts to be detoxification agents in their schools. They should not accuse, only observe and relate their observations. Principals must depend on their personal spirituality to provide the strength to stay with the task.

The integrity of principals may be tested. Their integrity is sustained by continual study of their schools. To succeed, the principals’ integrity assists in continuity of action. They must continue to be open, honest, and consistent in all communications and actions.

Principals lead the teachers in a journey to rediscover the meaning of their schools. They study the history of the school, re-evaluate the mission, and create a shared vision for the future of the school. They celebrate the positives through storytelling (Deal & Peterson, 2009).

Once integrity and meaning are strengthened, principals must work to build the community within their schools. Rebuilding is a slow process. Schools do not become toxic overnight, and healing such schools takes time. Communities are built on trust and establishing trust takes time.

A community is a web of interconnected relationships among stakeholders. A school community includes staff, students, and parents. Communities tell their success stories when members get together as will the members of a school that has been successfully led from a toxic culture (Deal & Peterson, 2009).

It must be emphasized that turning a school around through spiritual leadership will not be immediate. Leaders need to continue to rely on their spirituality for strength, enlightenment, and perseverance (Walsh, 1999).

Summary

In this chapter, early ideas of spirituality were traced from religious roots through non-religious applications. The purpose of this study was identified as an exploration of the concept of spiritual leadership, how it is manifested, and its effects on organizational culture and productivity. The guiding questions were identified as: What are the words and phrases that describe the characteristics that distinguish spiritual leaders? What are the words and phrases that describe the behaviors of spiritual leaders? What are the words and phrases that describe the work environments in which spiritual leaders are effective? What are the words and phrases that describe the work environments in which spiritual leaders are ineffective? Maslow's work on the self-actualized person forms the basis of the concept of a non-religious spiritual person. From Maslow followed writers who discuss spirituality in leadership. A review of the literature led to

a theory of spiritual leadership, which was developed and explained. The chapter concluded with a brief explanation of implications of the study for school leaders.

CHAPTER 2

METHODOLOGY

During the times of the ancient Greeks, people sought answers to questions of various importance from the oracle at Delphi (Morden, 2001). The oracle pronounced wisdom from which the truth-seekers interpreted the answers to their questions. We are not so different from the ancients. We are looking for answers. The ancients sought them from such mysterious sources as springs of water and dark caves (Morden, 2001). Our sources--people--are perhaps no less mysterious than the springs and caves that inspired our ancestors. A method of asking experts for advice on topics of interest in various fields of study has become known as the Delphi technique. In this case, a three-round technique is used to facilitate the interpretation of the statements of a panel of experts on the meaning and implementation of spiritual leadership in educational settings.

The Delphi technique is useful in evaluating concepts on which there is incomplete knowledge (Skulmoski, Hartman, & Krahn, 2007). A Delphi study allows members of a panel to address a question and interact with the opinions of each other without physically meeting. One advantage of a Delphi study is that it promotes independent generation of ideas with feedback from peers. A second advantage is that each individual has the same influence as the others because their ideas do not carry weight because of their status or the force of their personalities. Objectivity of results is increased by the systematic analytical method used to process the data and organize ideas into consensual decisions (Delbecq, Van de Ven, & Gustafson, 1975; Linstone & Turoff, 1975).

Permission to conduct the study was received from the VT Institutional Review Board (IRB). A copy of the approval is in Appendix B.

Populations of Panelists

The panel was a combination of thinkers and practitioners. The populations of panelists were authors/philosophers, business leaders, non-profit leaders, religious leaders, educational leaders, and politicians who have written about or have been identified as having a spiritual component in their work. During the course of the preparation of this study, close attention was given to leaders who have expressed spirituality in their writing or their work. Each group was purposefully selected to add diverse and unique perspectives to the study (Adler & Ziglio, 1996).

Authors and philosophers who have contributed to the thinking on spiritual leadership were a prime source of panelists. Many of these are associated with the International Institute for Spiritual Leadership (<http://www.iispiritualleadership.com/>).

Business leaders were included on this panel. These leaders maintain a company's bottom line while exercising their leadership. Business leaders who are spiritual leaders balance the need to protect revenue with their desire to exercise spiritual leadership. Appropriate business leaders were identified by reading literature about businesses that are run by leaders who exhibit spiritual leadership qualities. Additional leaders were identified from television interviews and recommendations.

Non-profit organizations often have an altruistic aspect to their mission. The leaders of these organizations, whose mission is the betterment of humanity, were targeted for participation. Leaders of organizations that promote community in various ways were included.

Religious leaders have a unique position in this study. While the study is not about religion, it is about spiritual leadership. Spirituality has its origins in religion. Religious leaders were expected to deliver useful perspectives on spiritual leadership. Leaders from Jewish, Buddhist, Christian, and Muslim religious traditions were included.

Educational leaders were selected who had a reputation for having a spiritual component to their leadership. They were identified through the researcher's personal knowledge of their leadership or by suggestions from committee members and other educational leaders. These leaders were employed at the time of the study as educational leaders or had retired from educational leadership positions. They were identified through their reputation for spiritual leadership.

One might argue that politicians do not have a place in a study of spiritual leadership. Our common impressions of politicians are fueled by media accounts of infidelity and unethical behaviors. For that reason, an understanding of spiritual leadership was sought from those politicians who have the reputation for not succumbing to the pressures of political office, peer pressure, lobbyists, or the allure of power. They are expected to report how spirituality can help leaders stay true to their mission in difficult circumstances.

Sample of Panelists

After reviewing the literature, 12 authors and philosophers were selected to be invited to participate in the study. The authors and philosophers were chosen because of their insight into spiritual leadership. These writers are influencing the work of others in the field.

Business leaders were identified through a review of literature, television interviews, and local recommendations. These leaders have exhibited a concern for their employees, service in the community, and a drive to find meaning in the work. This process resulted in 13 business leaders being invited to participate in the study.

The leaders of national non-profit organizations were targeted for inclusion in the study. The International Institute for Spiritual Leadership provided the names of two leaders. Four leaders in the sample were leaders in national organizations. One leader in the sample gave a

presentation on meaning in work at a state educational leaders' conference. There were seven business leaders invited to participate in the study.

The leaders of religious groups were selected to participate in the study. The sample included: a retired Catholic bishop, a retired television evangelist, the abbot of a monastery, the head of a spiritual development organization, an author, the head of a seminary, and three national level religious leaders.

There were 11 educators with a reputation for spiritual leadership selected to be invited to participate in the study. They were suggested to the researcher by people who were knowledgeable of their leadership practices and philosophies. The list includes a state level principals' organization official, a leader of a national principals' organization, a retired secondary school headmaster, a secondary school dean of studies, a practicing elementary school principal, the president of a Methodist college, two retired school superintendents, a practicing school superintendent, a university professor, and the president of a Catholic university.

Politicians composing the sample were recommended to the researcher by his adviser, a university professor, a retired congressperson, and the director of government relations for the Virginia Association of Secondary School Principals. The sample included: five national congresspersons, a former president of the United States of America, a current college president who had been a congressperson, two local politicians, and a former state governor.

Participating Panelists

Letters of invitation were mailed to the 62 people in the sample (see Appendix C). The letter included a form for the potential panelist to use to accept or decline the invitation. Each letter included a self-addressed stamped envelope for the potential panelist to use to mail the response back to the researcher. The envelope was included to maximize the response rate.

Thirty-one people accepted the invitation. See Table 2 for a list of the sample and participating panelists. A description of the participating panelists is found in Appendix D.

Table 2

Sample and Participating Panelists

Potential Panelist	Group	Location	Agreed to participate	Participated in		
				Round 1	Round 2	Round 3
1	Author/Philosopher	Massachusetts	X	X	X	
2	Author/Philosopher	Pennsylvania	X	X	X	X
3	Author/Philosopher	Hawaii				
4	Author/Philosopher	California				
5	Author/Philosopher	North Carolina	X	X	X	X
6	Author/Philosopher	Pennsylvania				
7	Author/Philosopher	Ohio	X	X	X	X
8	Author/Philosopher	Connecticut				
9	Author/Philosopher	London, Ontario	X	X	X	X
10	Author/Philosopher	Texas	X	X	X	X
11	Author/Philosopher	California				
12	Author/Philosopher	Washington, DC	X	X	X	X
13	Business	Massachusetts				
14	Business	California	X	X	X	X
15	Business	Arizona	X	X		X
16	Business	Quebec, Canada				
17	Business	Georgia				
18	Business	Kentucky				
19	Business	Georgia				
20	Business	Texas				
21	Business	Colorado				
22	Business	Ohio				
23	Business	Virginia				
24	Business	New Mexico	X	X	X	X
25	Business	Virginia	X	X	X	X
26	Non-profit	California	X	X	X	X
27	Non-profit	Virginia				
28	Non-profit	Virginia	X	X	X	X
29	Non-profit	Illinois				
30	Non-profit	Virginia				
31	Non-profit	Illinois	X			
32	Non-profit	Texas	X	X	X	X
33	Religious	Virginia	X		X	X
34	Religious	Virginia				
35	Religious	Pennsylvania				
36	Religious	California				

Potential Panelist	Group	Location	Agreed to participate	Participated in		
				Round 1	Round 2	Round 3
37	Religious	Michigan	X			
38	Religious	New York	X	X	X	X
39	Religious	New York	X			
40	Religious	Ohio				
41	Religious	Virginia				
42	Educator	Virginia				
43	Educator	Wisconsin	X	X	X	X
44	Educator	Pennsylvania	X			
45	Educator	Indiana	X	X	X	X
46	Educator	Virginia	X	X	X	X
47	Educator	Virginia	X	X	X	X
48	Educator	New Jersey	X		X	X
49	Educator	Virginia	X	X	X	X
50	Educator	Virginia	X	X	X	X
51	Educator	Ohio	X	X	X	X
52	Educator	Pennsylvania				
53	Politician	Virginia	X	X	X	
54	Politician	Virginia	X	X	X	X
55	Politician	Washington, DC				
56	Politician	Kentucky				
57	Politician	Arkansas				
58	Politician	Georgia				
59	Politician	Virginia				
60	Politician	Virginia				
61	Politician	Virginia	X	X	X	X
62	Politician	Virginia	X		X	X

Data Collection

Once the instruments were constructed and tested, prospective panel members were contacted using regular mail and telephone. Once they agreed to serve, panel members were e-mailed the Virginia Polytechnic Institute and State University Informed Consent for Participants in Research Projects Involving Human Subjects Form (Appendix E). Prospective members were informed that consent was implied by participating in the study. Each panelist was assigned a code number to protect the identity of participants while allowing the researcher to follow up on non-respondents.

Data for Rounds 1 and 2 of this Delphi study were gathered using survey.vt.edu, a survey tool developed at Virginia Tech (<https://survey.vt.edu/survey/>). Round 3 was conducted using e-mail. Microsoft Excel was used to analyze Rounds 2 and 3.

Round 1

The first round consisted of open-ended, free-response questions. The purpose of this round was to gather the initial ideas of the panel. These ideas were evaluated by the panel in the two subsequent rounds.

Development of the Round 1 Instrument

The first-round instrument is based on the work of Abel (2000) who studied servant leaders. She asked panelists in her first round about the characteristics that distinguish servant leaders, the behaviors that distinguish servant leaders, the work environments in which servant leaders are effective, and the work environments in which servant leaders are ineffective. The panelists in this study were asked four open-ended questions:

1. From your experience and observation, what are the key words or phrases that describe the characteristics that distinguish spiritual leaders?
2. From your experience and observation, what are the key words or phrases that describe the behaviors that distinguish spiritual leaders?
3. From your experience and observation, what are the key words or phrases that describe the work environments in which spiritual leaders are effective?
4. From your experience and observation, what are the key words or phrases that describe the work environments in which spiritual leaders are ineffective?

The researcher conducted a trial of the Round 1 instrument. Six people who are familiar with spirituality were selected to evaluate the instrument. Each trial participant was a school

administrator. One trial participant co-authored a paper on spiritual and ethical leadership. A second participant had discussed the spiritual side of educational leadership with the researcher. The third, fourth, and fifth participants were referred to the researcher by the first two participants. The sixth participant was studying the impact a leader has on the spirit of a school staff.

The reviewers were sent an e-mail with a link to survey.vt.edu and a coded identifier. They accessed the survey instrument and entered their identifier. They were asked to respond to the four questions. After the four questions, a statement was added asking for comments. The statement was: "Use this space for adding any comments that you have." This trial produced a list of 47 characteristics, 28 behaviors, 29 effective work environments, and 18 ineffective work environments of spiritual leaders. The data were exported into a Word document for sorting. Duplicate descriptors were combined. The descriptors were clustered into themes using the constant comparative method (Maykut & Morehouse, 1994).

The analysis identified themes describing the characteristics and behaviors of spiritual leaders such as: community orientation of spiritual leaders, the importance of ethics and authenticity for spiritual leaders, integrity, and openness. Themes describing work environments included emphasis on community, mutual respect, collaboration, and emphasis on people. These themes are appropriate descriptors of spiritual leaders based on the review of the literature. After the analysis of the Round 1 instrument, it was concluded that the instrument did not need to be revised.

Administration of the Round 1 Instrument

After the instrument was tested, the researcher sent an e-mail to 25 panelists who agreed to participate in the survey electronically. Four panelists had requested paper copies of the

survey and these were mailed. A 30th panelist was excluded from Round 1 because he stated that he could not participate until later because of obligations.

The e-mail contained a coded identifier and a link to survey.vt.edu (see Appendix F). The panelist was instructed to access the instrument (Appendix G) and read the instructions. The panelist entered the identifier and responded to the four open-ended questions. Panelists were asked to respond within ten days of receiving the e-mail. The researcher used mail, e-mail, and telephone calls to maximize the effectiveness of the follow-up contacts (Dillman, de Leeuw, & Hox, 2008). These procedures are described below:

Nine days after Round 1 opened, 14 panelists had responded. The 15 non-respondents were sent an e-mail requesting that they respond to the survey. This resulted in 2 additional panelists submitting their responses for a total of 16 panelists (see Table 3).

Twenty days after Round 1 opened, telephone calls were placed to the 13 non-respondents. Eight non-respondents were able to be reached by telephone. Direct conversations were held with three non-respondents, and messages were left for the remaining five. It was discovered that one panelist was in China and would not return until later in the month. This panelist was brought into the study upon his return to the United States. E-mails were sent to the panelists who could not be reached by telephone. These procedures resulted in five additional panelists submitting responses to Round 1 for a total of 21 panelists (see Table 3).

Seven days later the eight non-respondents were e-mailed encouraging them to complete Round 1. Two additional panelists responded after this reminder. One day later, a businessman from the original list of potential panelists contacted the researcher asking to be allowed to participate in the study. He said the e-mails had been sent to his spam folder. Access information was sent to him, and he responded on the same day. One month after Round 1 was

opened, 25 panelists had responded and five had not. The number of respondents and non-respondents totals 30 because of the additional panelist who was added late in Round 1 (see Table 3).

Table 3

Questionnaires Sent and Responses Received to Round 1 by Date

Date	Sent or followed up		Responses		Accumulated responses	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
9/20/10	29	100.00	14	48.28	14	48.28
9/29/10	15	51.72	2	6.90	16	55.17
10/10/10	13	44.83	5	17.24	21	72.41
10/17/10	8	27.59	3	10.34	24	82.76
10/18/10 *	1	3.33	1	3.33	25	83.33

Note. * A panelist was added to the study on this date. At this point, the dominator changes to 30.

Management of Data from the Round 1 Instrument

The results of Round 1 were exported from survey.vt.edu to a Word document. The researcher compiled the responses to each question. Each response was written on an index card. Redundant responses were combined. One response was eliminated because it was not possible to comprehend its meaning.

Analysis of Data from Round 1

The data in Round 1 were analyzed using the constant comparative method (Maykut & Morehouse, 1994). The researcher read the responses several times to indentify themes or ideas. The themes were written on large pieces of bulletin board paper. The researcher took the data from Round 1 and cut apart the responses. The responses were taped on color-coded index cards. Each response was placed on the bulletin board paper under the theme where it best fit. New themes were created for responses that did not fit under the first set of themes. The sets of data under each theme were sorted into sub-themes. This process helped the researcher comprehend the emerging concepts.

Once the data were sorted, they were examined for duplication. Duplicate responses were combined. The responses were examined for clarity. Responses that did not make sense were rewritten or eliminated. The responses were used to create the Round 2 instrument. The results of the categorization of the items are reported in Chapter 3.

Round 2

This section describes the development, administration, and management of Round 2. It ends with a description of the analysis of the data gathered in this round.

Development of the Round 2 Instrument

The topic of each main question in Round 1 was listed as a heading in the Round 2 instrument. The topics of questions three and four were combined under one heading (see Appendix I). Thus, the Round 2 instrument had three sections: characteristics, behaviors, and environments. The related descriptors from Round 1 were listed under each heading. Panelists were directed to indicate the extent to which each characteristic and behavior distinguished a spiritual leader from a leader in general. For each environment, panelists were directed to indicate the extent to which a spiritual leader could be effective in that environment. A four-point Likert scale was placed after each descriptor: 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. At the end of the section on environments, panelists were directed to respond to three statements on the effectiveness of spiritual leaders. A four-point Likert scale was placed after these three statements: 1 = strongly disagree, 2 = disagree, 3 = agree, 4 = strongly agree (see Appendix I). This instrument was created on survey.vt.edu.

A trial was conducted on the Round 2 instrument. Six people were purposefully selected to participate. The trial participants were a retired university professor, a doctoral candidate, a lawyer, a public school English teacher, a retired middle school principal who holds a doctor of

education degree, and the researcher. The trial participants were invited to take the survey on survey.vt.edu using the same invitation that would be sent to the actual panelists (see Appendix H). After taking and submitting the survey, each participant sent the researcher comments regarding the ease of participating, the amount of time it took to participate, and general comments. One trial participant missed participating because he was unable to submit his responses in the timeframe provided.

All participants took less than 30 minutes to complete the 287 questions that were on the trial survey. One redundant question was eliminated. One trial participant noticed that *counsel* was spelled *council* on the survey. This was corrected. Another participant was unsure whether the survey was about *school leaders* or *leaders in general*. A participant questioned the several religious words, such as *Lord*, that were used in the survey. The Round 1 process was explained to her. Once she understood that the descriptors, religious or otherwise, were identified by the panelists she was satisfied. Three participants liked the mid-section encouraging or “pep talk” statements. The trial resulted in a reorganization of the descriptors, clearer instructions, the addition of the word *spiritual* to each use of the word *leader*, the re-writing of one question, and the addition of three questions at the end that directly dealt with where spiritual leaders are successful. The final Round 2 instrument is in Appendix I.

Administration of the Round 2 Instrument

Twenty-nine panelists were sent an e-mail (see Appendix H) asking them to access the survey.vt.edu site. Two panelists were sent paper copies (see Appendix I) as they requested. Once on the site each panelist entered the coded identifier. The panelists were directed to rate each descriptor of characteristics and behaviors to the extent the descriptor distinguished spiritual leaders from leaders in general. The panelists were directed to rate each descriptor of work

environments to the extent the descriptor promoted the effectiveness of spiritual leaders. The panelists were asked to complete Round 2 within ten days of receiving the invitation.

Fifteen days after Round 2 opened, 15 panelists had responded. The 16 non-respondents were sent an e-mail requesting that they respond to the survey. This resulted in four additional panelists submitting their responses for a total of 19 panelists (see Table 4).

Twenty-five days after Round 2 opened, telephone calls were placed to the 12 non-respondents. Direct conversations were held with four non-respondents. Messages were left on answering systems of four non-respondents. Direct conversations were held with three secretaries of panelists. The telephone number of one panelist was inoperative. The original e-mail invitation was resent using the e-mail address that was listed on the panelist's website. This was the third attempt to contact this panelist using different e-mail addresses each time. This round of reminders resulted in three additional panelists submitting responses to Round 2 for a total of 22 panelists (see Table 4).

One panelist said that it was difficult to respond to Round 2 because it had to be completed in one sitting. This is a limitation of survey.vt.edu. The limitation was explained to the panelist. He understood. The researcher asked the panelist if he wanted a paper copy that could be completed at his convenience and returned to the researcher by mail. He declined the offer. Another panelist called the researcher the day after the telephone call reminders were sent. She had a concern regarding the instrument. The researcher noted the concern and suggested that the panelist submit her concern in writing. Her concern is examined in the limitations section of this study.

Seven days later a letter was mailed to eight of the nine remaining non-respondents. The ninth non-respondent left a message on the researcher's telephone stating that the survey was

going to be submitted by mail. The secretary of one panelist wrote an e-mail to the researcher stating that the panelist would not be able participate in the study. The mailing resulted in three additional responses bringing the total to twenty-five (see Table 4).

Three weeks later, a letter was sent to the five remaining non-respondents. This letter was accompanied by a paper copy of the survey and a self-addressed, stamped envelope. Panelists were given the option of mailing the paper copy instead of responding using survey.vt.edu. One panelist responded on survey.vt.edu. A second panelist mailed the paper copy but his survey arrived after Round 2 was closed (see Table 4).

Table 4

Questionnaires Sent and Responses Received to Round 2 by Date

Date	Sent or followed up		Responses		Accumulated responses	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
11/15/10	31	100.00	15	48.39	15	48.39
11/30/10	16	51.61	4	12.90	19	61.29
12/10/10	12	38.71	3	9.68	22	70.97
12/17/10	8	25.81	3	9.68	25	80.65
1/7/11	5	16.13	2	6.45	27	87.10

Management of Data from the Round 2 Instrument

The results of Round 2 were exported into Microsoft Excel to conduct the analysis. The data in Excel was checked against the original data in survey.vt.edu. There were no errors in the download. Random samples of the computations in Excel were checked by the researcher to make sure that the formulas were set up correctly. There were no computational errors.

Analysis of Data from Round 2

Upon the completion of the data collection for Round 2, the researcher exported the data into Microsoft Excel. The minimum rating, the maximum rating, the number of responses, the mean, and the standard deviation were calculated for each descriptor. The percentage of

panelists indicating that each characteristic or behavior distinguished spiritual leaders from leaders in general *to a great degree* or *to a very great degree* was calculated. The same statistics were calculated for the environmental items, including the percentage responding that a spiritual leader could be effective *to a great degree* or *to a very great degree* in the indicated environment. For the final three statements on the effectiveness of spiritual leaders, the percentage of panelists who selected *agree* or *strongly agree* with the item was calculated (see Appendixes L, M, and N)

In the original proposal, descriptors that did not have an 80 percent acceptance by the panel were to be deleted from consideration. This criterion resulted in 54 descriptors. The researcher and his advisor decided this was too small a number to adequately describe the characteristics, behaviors, and work environments of spiritual leaders; therefore, lower percentages of acceptance were considered (see Table 5).

Because the panelists would be the final arbiters of which descriptors stayed in or were omitted after Round 3, it was decided to use a 60 percent rate of acceptance to create the Round 3 instrument. This left 134 descriptors for the panel to consider as it moved toward consensus in Round 3.

Table 5

Panelists' Acceptance of Descriptors by Total and Percentage

	# of descriptors	Descriptors with 80% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>		Descriptors with 75% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>		Descriptors with 70% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>		Descriptors with 65% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>		Descriptors with 60% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>	
	<i>N</i>	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
Characteristics	71	10	14.1	15	21.1	22	30.9	33	46.5	35	49.3
Behaviors	89	8	9.0	12	13.5	21	23.6	30	33.7	46	51.7

	# of descrip tors	Descriptors with 80% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>		Descriptors with 75% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>		Descriptors with 70% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>		Descriptors with 65% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>		Descriptors with 60% of the panelists rating either <i>to a great degree</i> or <i>to a very great degree</i>	
Environments	126	36	28.6	41	32.5	45	35.7	47	37.3	53	42.1
Total	286	54	19.1	68	23.7	88	30.8	110	38.5	134	46.9

Round 3

In this section the development, administration, and management of the Round 3 instrument is described. The section concludes with a discussion of the analysis of the data.

Development of the Round 3 Instrument

The 134 descriptors meeting the 60 percent acceptance rate from the Round 2 instrument were included in the Round 3 instrument. After each descriptor, the mean, standard deviation, and the percentage of panelists rating the item as distinguishing spiritual leaders from leaders in general or identifying the environment as one in which a spiritual leader could work *to a great degree* or *to a very great degree* were listed. The panelists were reminded of their rating on Round 2. Following each descriptor there was a space allowing the panelists to re-rate each remaining descriptor. The scale was the same scale used in Round 2 (see Appendix K).

Survey.vt.edu was not usable for Round 3 because it does not allow the reporting of the statistics from the previous round. The Round 3 instrument was created on Microsoft Word.

Administration of the Round 3 Instrument

Twenty-seven panelists were sent an e-mail (see Appendix J) with the Round 3 instrument attached (see Appendix K). Three panelists were mailed paper copies as they had requested. Panelists were asked to download the document to their computers. The panelists responded to each descriptor and saved the document on their computer. They returned the

instrument to the researcher by attaching it to an e-mail. Thirteen panelists responded without a reminder (see Table 6). After seven days of sending the Round 3 instrument, the researcher contacted the non-respondents by e-mail encouraging them to complete Round 3. This resulted in an additional seven respondents. Seven days after the first reminder was sent, telephone calls were made to the ten remaining non-respondents. This resulted in three additional responses to Round 3. Six days later, e-mail reminders were sent to the seven non-respondents. Three panelists responded to this reminder. There were 26 respondents to Round 3 (see Table 6).

Table 6

Questionnaires Sent and Responses Received to Round 3 by Date

Date	Sent or followed up		Responses		Accumulated responses	
	<i>N</i>	%	<i>N</i>	%	<i>N</i>	%
1/26/11	30	100.00	13	43.3	13	43.3
2/3/11	17	56.7	7	23.3	20	66.7
2/10/11	10	33.3	3	10.0	23	76.7
2/16/11	7	23.3	3	10.0	26	86.7

Upon the completion of Round 3, the panelists were sent a letter thanking them for their participation.

Management of Data from the Round 3 Instrument

The responses to Round 3 were printed as they were received. Once they were received, the ratings were entered into Microsoft Excel for analysis. After the data were entered, they were checked against the raw data from the panelists. There were no errors. One panelist rated a religious item a *0*. As this was outside the range, the response was changed to a *1*, the lowest possible rating. Two panelists rated three items each with a *5*, which is outside the range. These ratings were changed to a *4*, the highest possible rating. A spreadsheet was created to compute the mean, standard deviation, minimum rating, maximum rating, and acceptance percentage for each item.

Analysis of Data from Round 3

The calculations from Round 3 were analyzed for areas of agreement. An acceptance rate of 70% of the panelists was deemed sufficient by the researcher and his adviser for describing the characteristics, behaviors, and work environments in which spiritual leaders can be effective (see Appendixes O, P, and Q).

An assessment instrument was created from the descriptors of characteristics and behaviors receiving *to a great degree* or *to a very great degree* from 70% of the panelists. A second instrument was created to be used by a leader or a leadership team to determine whether the work environment is one in which a spiritual leader can be effective. Both instruments were created from the descriptors that were accepted by the Delphi panel.

Summary

In this section, the methodology for this study of the characteristics, behaviors, and work environments of spiritual leaders was described. The process and rationale for the selection of the members of the panel was described. The three rounds of the Delphi technique were specified. The first round was a set of four open-ended questions. The Round 2 instrument was developed from the results of Round 1. The panelists received Round 2, read the descriptors of spiritual leadership, rated each descriptor, and returned the Round 2 instruments. Round 3 was composed of the descriptors that received at least 60% acceptance from the panelists. The panelists received Round 3, re-rated the descriptors, and returned Round 3 to the researcher. The results of Round 3 were used to describe spiritual leadership and to create two tools for the leader, one to assess leadership style and one tool to be used to assess the work environment with respect to its suitability for a spiritual leader to be effective.

CHAPTER 3

PRESENTATION AND ANALYSIS OF THE DATA

A three-round Delphi technique was used to study the characteristics, behaviors, and work environments in which spiritual leaders can be effective. Thirty-one panelists were selected from writers, business leaders, non-profit leaders, religious leaders, educators, and politicians. The panelists were selected because of their demonstrated knowledge or application of spiritual leadership. People from various religious traditions and geographical areas were included.

Round 1

The first round had four open-ended questions. Panelists were asked to identify words and phrases that describe the characteristics, behaviors, work environments in which spiritual leaders are effective, and work environments in which spiritual leaders are ineffective. Twenty-five panelists responded to this round.

Characteristics of Spiritual Leaders

The twenty-five panelists who responded to this round identified 179 key words or phrases that describe the characteristics (distinctive qualities or traits) that distinguish spiritual leaders from leaders in general. A constant comparative analysis resulted in 71 distinct characteristics in two categories: general leadership characteristics (23 items) and spiritual leadership characteristics (48 items). The general leadership characteristics were subdivided into interpersonal characteristics and intrapersonal characteristics. There were ten interpersonal characteristics and 13 intrapersonal characteristics. The spiritual leadership characteristics were divided into religious characteristics, interpersonal characteristics, and intrapersonal

characteristics. There were seven religious characteristics, 22 interpersonal characteristics, and 19 intrapersonal characteristics. The results of the analysis are in Table 7.

Table 7

Characteristics of Spiritual Leaders Identified by Panelists in Delphi Round 1

Category	Subcategory	Descriptor ^a	All descriptors identified by panelists ^b
General Leadership Characteristics	Interpersonal Characteristics	Good communicator	Good communicator <i>Authentic communicator^c</i> <i>Expresses self clearly</i>
		Listener	Listener Ability to listen <i>Listens effectively</i> <i>Listens--lets the speaker know they have been heard</i>
		Fair	Fair Fair --listens and responds to what is said <i>Treats others fairly</i>
		Friendly	Friendly Friendly--smiling, happy demeanor
		Willing to compromise	Willing to compromise
		Forgiving	<i>Forgiving</i>
		Trustworthy	Trustworthy (2) Trust <i>Places a high value on being trustworthy</i>
		Ability to teach	Ability to teach <i>Good teacher</i>
		Focused on solutions rather than blame	Focused on solutions rather than blame
		Delegator	Believes decisions are best made closest to the point of implementation <i>Constantly delegates and supports</i> <i>Delegation is developmental</i> <i>Encourages participative behaviors</i>
	Intrapersonal Characteristics	Creative	Creative Believes it is critical to support innovation Out of the box thinking <i>Ability to be an independent thinker</i>

Category	Subcategory	Descriptor ^a	All descriptors identified by panelists ^b
		Curious	Curious Interested in many areas
		Committed to life-long learning	Demonstrate value of continuous learning <i>Is an eager learner of new facts, organizing principles, points of view</i> <i>Committed to lifelong learning-- formal and informal</i> Personal growth
		Analytical	Analytical
		Reflective	
		Willing to make tough decisions	Willing to make tough decisions
		Disciplined	Disciplined
		Holds strong views and opinions	Holds strong views and opinions
		Realistic	Realistic Down to earth
		Self-starter	Self-starter
		Accountable	Accountable
		Competent	Competence
		Optimistic	Optimistic (2) Idealistic
Spiritual Leadership Characteristics	Religious Characteristics	Has an inner conviction of a higher force	Inner conviction of a higher force Guided by faith (however that is interpreted)
		Guided by the spirit	Guidance from the spirit
		Ability to inspire others to seek God	Ability to inspire others to seek God
		Intimate with God	Intimacy with God Devoted to and in love with the Supreme Being Personal relationship with Jesus
		Guided by biblical teachings	biblical
		Not compromising in spiritual beliefs	
		Demonstrated experience in the things of the Lord	

Category	Subcategory	Descriptor ^a	All descriptors identified by panelists ^b
	Interpersonal Characteristics	Never quick to judge the intentions of others	Non-judgmental Never quick to judge the intentions of others <i>Non-judgmental</i>
		Gets job satisfaction from the success of others	Gets job satisfaction from the success of others
		Ability to recover quickly from adversity	Resilient <i>Long suffering, enduring, patient</i>
		Happy	Upbeat Happy <i>Is a positive person who others like to be around and feel inspired by</i> <i>Always maintains a cheerful disposition</i> <i>Exhibits humor and creativity</i> <i>Slow to anger</i>
		Has a strong mission to serve those being led	Servant leader (2) Service-oriented Serves Has a strong mission to serve those being led <i>Servant leadership</i>
		Truly attentive to those around	Presence
		High energy	High energy
		Open minded – open to the opinions of others	Open minded (2) Open minded--open to other opinions and thoughts Open Approachable Open to experience Open to flow and synchronicity Intentionally avoids being judgmental Open to divergent ideas <i>Open minded and searching for direction</i> <i>Tolerant</i> <i>Accepting</i>
		Respectful	Respectful <i>Complete respect for everyone in the organization</i>

Category	Subcategory	Descriptor ^a	All descriptors identified by panelists ^b
		Believes in the ability of others	Believes students/staff want to please others/do the right thing Believes all people have natural strengths and will be at their best when placed in situations to utilize those strengths
		Heightened sense of interconnectedness of all things	Heightened sense of interconnectedness
		Understands connection between spirituality and work	Understand connection between spirituality and work
		See the best of human interaction	Spiritual leaders possess qualities that speak to a higher purpose. Decisions are made on principles that see the best of human interaction. Spiritual leaders inspire those they work with to seek those same goals
		Focused on common good	Focuses on common good or what's best for the organization or the community
		Authentic	Authentic Experienced as such [authentic] by others
		Concern for the individual's welfare	Compassionate Compassion (2) Compassion for others Loving Guided by love Caring Concern for the individual and her/his welfare and that of their family Empathetic <i>Exhibits empathy, compassion</i> <i>Other centered</i> <i>Kind</i> <i>Charity</i>

Category	Subcategory	Descriptor ^a	All descriptors identified by panelists ^b
		Faith is not preached	True “Spiritual Leaders” are NEVER EVER “in your face” about their faith. Spiritual leaders in a secular world never even need to talk about their faith. By consistently working very hard and seeking to serve others and not ourselves, God’s light will shine. It is not about us.
		Brings joy to the work	Enjoys working with young people
		Brings joy to work of others	
		Brings joy to his or her life	Enjoys kids and adults
		Brings joy to life of others	
		Inclusive	<i>Inclusive</i> <i>Inclusive and values diversity</i>
Intrapersonal Characteristics		Responding to a calling	Responding to a calling
		Transcend the mundane in life	”Above” the things that normally bother others, depress them, annoy them. Sense of the transcendent Acting out of the experience of the transcendent life
		Does not take self too seriously	Don’t take self too seriously
		Able to see deeply into issues and relationships – sees what others do not see	Able to see deeply into issues and relationships – sees what others don’t see.
		Understanding	Understanding Intuitive Insight
		Emotionally mature	High emotional intelligence High EQ
		Wise	Wisdom <i>Exhibits wisdom</i>
		Balances family and work	Balanced Equanimous <i>Balances family and work</i>
		Centered in spirituality	Centered in spirituality

Category	Subcategory	Descriptor ^a	All descriptors identified by panelists ^b
		Humble	Humble (3) Humility (2) <i>Good-to-great leaders are self-effacing, quiet, reserved, and even shy – more like Lincoln and Socrates than Patton or Caesar</i> <i>Personal humility</i>
		Enduring greatness through a paradoxical blend of personal humility and professional will. These leaders are described as being timid and ferocious, shy and fearless, and modest with a fierce, unwavering commitment to high standards.	<i>Enduring greatness through a paradoxical blend of personal humility and professional will. These leaders are described as being timid and ferocious, shy and fearless, and modest with a fierce, unwavering commitment to high standards.</i>
		Focused--not blindly--but focused on the desired outcome	Mission driven Always prepared to give reasons, examples, and tell stories why the profession itself and the vision/mission of the division in particular are high, worthy, and essential Focused – not blindly but focused on the desired outcome Centered “Ideopraxis” congruency <i>Exhibits purpose, meaning</i>
		Confident	Confident Comfortable with ambiguity

Category	Subcategory	Descriptor ^a	All descriptors identified by panelists ^b
		Driven by principles	Values driven Virtue ethics Principled Moral character Values humility, loyalty, and gratitude Honest (2) Honesty Obedient <i>Moral actions</i> <i>Tells the truth</i> <i>Unwavering in principle regardless of circumstance</i>
		Self-mastery	Self-knowledge In touch with their own spirituality and own spiritual experiences Self-mastery
		Large but focused vision of the organization's potential	Visionary (2) Far-sighted Large but focused vision Think "big picture" Broad
		Passionate about the mission of the organization	Passionate (2) Passion (2) <i>The good-to-great company and its employees only do the things they are deeply passion [ate] about. This passion is not stimulated or imposed but discovered.</i>
		Kind	<i>Gentle</i> <i>Soft-spoken</i> <i>Kind</i>
		Courageous	<i>Demonstrates courage to stand alone</i> <i>Courageous in following direction discerned</i>

^aThe descriptors express the core meaning of the statements identified by the panelists and were included in the Round 2 instrument. ^bThis column contains all the descriptors identified by the panelists. ^cItems in italics were identified as behaviors by panelists, however, because they described characteristics, they were moved into this section.

Behaviors of Spiritual Leaders

The twenty-five panelists who responded to Round 1 identified 157 key words or phrases that describe the behaviors (actions that facilitate work) that distinguish spiritual leaders from leaders in general (see Table 8). The constant comparative analysis resulted in 89 distinct behaviors in two categories: general leadership behaviors (13 items) and spiritual leadership behaviors (76 items). The general leadership behaviors were subdivided into interpersonal behaviors and intrapersonal behaviors. There were ten interpersonal behaviors and three intrapersonal behaviors. The spiritual leadership behaviors were subdivided into religious behaviors, interpersonal behaviors, and intrapersonal behaviors. There were nine religious behaviors, 50 interpersonal behaviors, and 17 intrapersonal behaviors. The results of the analysis are in Table 8.

Table 8

Behaviors of Spiritual Leaders Identified by Panelists in Delphi Round 1

Category	Sub-category	Descriptor ^a	All descriptors identified by panelists ^b
General Leadership Behaviors	Interpersonal Behaviors	Gives specific feedback	Communicate effectively (2)
		Gives timely feedback	Seeks and receives feedback
		Gives positive feedback	Gives specific, timely positive feedback
		Makes calculated decisions	Usually brings conversation back to the purposes and principles for which we are together in the first place
		Sets high expectations	Deliberate decision making
		Has high expectations for self and others	Professional will
		Focuses the group on high-priority goals	Set high expectations (the “what”) while giving considerable autonomy regarding “the how”
		Responds flexibly to circumstances	Has high expectations for self and others
		Holds others accountable	Focuses the group on high priority goals
		Committed to getting results	
		Respond flexibly to circumstances	
		<i>Holds others accountable^c</i>	

Category	Sub-category	Descriptor ^a	All descriptors identified by panelists ^b
		Uses sanctions to encourage others to improve their performance	Appropriately uses sanctions to encourage others to improve their performance
	Intrapersonal Behaviors	Delivers on promises	These leaders deliver what they promise. There is no hype, no spin, no excuses; just understated, realistic expectations. The expectations may be challenging but they are met.
		Seeks opportunities to take charge	Seeks opportunities to take charge
		Never quits	Never quits
Spiritual Leadership Behaviors	Religious Behaviors	Conveys the faith	Ability to convey and have faith
		Cultivates a relationship with God	Cultivate a relationship with God
		Consecrates self to a higher cause	Consecrates self to a higher cause
		Exhibits trust in a higher power	Exhibits trust in a higher power
		Commits to a personal spiritual practice	Committed to a personal spiritual practice Prayerful and discerning before action Prays Maintain a daily spiritual practice
		Avoids the appearance of evil	Avoid the appearance of evil
		Pursues personal relationship with Jesus	Pursues personal relationship with Jesus
		Motivates others to follow the leader in the things of God	Motivator to follow the leader in the things of God
		Interacts peacefully	Treating each human being as a creation of Divinity and thus “b’tzelem Elohim” in God’s image demanding that the goal of life is “shalom bayit” a home built on peaceful interaction
	Interpersonal Behaviors	Does not act arrogantly	Does not act arrogantly, but humbly and respectfully
		Acts humbly	
		Works openly with others	Transparent
		Makes the basis of decisions transparent	

Category	Sub-category	Descriptor ^a	All descriptors identified by panelists ^b
		Inspires others to transcend their routine lives	<i>Inspirational (2)</i> <i>Inspires</i> <i>Inspiring (2)</i> <i>Motivating</i>
		Serves as a role model	<i>Role model</i> <i>Serves as a model</i> <i>Leads by example, modeling appropriate leadership</i>
		Does not express self in win/lose ways	Does not express self in win/lose. I'm right/you're wrong ways
		Competently leads diverse groups.	Ability to lead a diverse group
		Works beside the members as proof of the team spirit	Works beside the members as proof of the team spirit
		Emphasizes service above self	<i>Spiritual leaders seek to work from an altruistic motive pattern</i> <i>Service above self</i>
		Transcends material reward	<i>Reciprocal altruism</i> <i>Self-sacrifice</i>
		Actively seeks understanding of what others are going through	Actively seeks understanding of what others are going through
		Serves as a good steward	Act as a good steward
		Remove barriers to success	Systematically removes obstacles [or] barriers to success for others
		Puts people first	Focuses on people versus programs Considers the needs of others first
		Brings out the best in people	Ability to bring out the best in people Believes in people Brings out the best in people Empowering Asks key questions to assist others to be reflective decision-makers instead of giving advice/telling them what to do or how to do something <i>Seeks long-term good of the organization and growth of individuals over short-term ease</i> <i>Looks for the right heart in prospective employees knowing that skills can be added but that heart transplants are rare</i>

Category	Sub-category	Descriptor ^a	All descriptors identified by panelists ^b
		Honors agreements	Make and keep covenants
		Acts joyfully	Acts joyfully
		Has a calm approach	Smiles most of the time to present a calm approach to the challenges Ability to stay calm in the middle of chaos
		Assumes responsibility for poor	Assumes responsibility for poor
		Builds community	Helping the community Bringing people together Working with others Takes time to build personal relationships Collaborates well Develops relationships with employees <i>Creates an environment of trust/confidentiality</i> <i>Experiences the transpersonal</i>
		Builds a culture of trust	Builds authentic, trusting relationships Builds a culture of trust Seeks to have relationships in which trust is mutual
		Exhibits concern for members' personal concerns	Does not draw a firm boundary between the official work agenda and members' personal concerns, experiences, and problems
		Lives with a deep love of fellow human beings	Living with a deep love of fellow human beings Shows concern for students and faculty/staff
		Apologizes when mistakes are made	Able to apologize when mistakes are made
		Gives credit to others	Gives credit to others Quick to give credit to others, never personally seeks credit
		Does not take credit from others who earned it	
		Celebrates success of others	Constantly looks to catch others doing well, then celebrates their success

Category	Sub-category	Descriptor ^a	All descriptors identified by panelists ^b
		Treats everyone with respect	<p>Treats everyone with respect and dignity</p> <p>Be consistent in one's love of all people...one misstep, one sarcastic remark can do huge damage</p> <p>Shows kindness toward everyone, including the needy in the community but...finds space for God to protect against burnout</p> <p>Possesses a listening ear and heart</p> <p>Open door policy</p> <p>Pursues inclusiveness</p> <p>Acting with the Jewish value of derekh eretz (respect)</p> <p>Protects others in the work place</p> <p>Treats people as they would like to be treated themselves</p> <p>Ability to respect leadership and follow</p>
		Treats everyone with dignity	<p>Treats everyone with respect and dignity</p> <p>Ability to build up a person's self-esteem by identifying the good and potential of a person</p>
		Develops others	<p><i>Develop others</i></p> <p>Create an environment where others grow and flourish</p> <p>Expect/encourage people with the heart to acquire the skills necessary to be more effective EVERY year</p>
		Listens sincerely	<p>Sincere listening</p> <p>Listens at a very deep level</p> <p><i>Listens effectively</i></p> <p>Listens to others intently, does not "multi-task" when in conversation with others</p> <p>Respectful listening</p> <p>Listens to others and provides a rationale if others' ideas will not be used</p>
		Keeps the mission at the forefront	<p>Uses speaking opportunities to remind everyone of the organizational vision</p>
		Encourages honest conversation	<p>Is seen as someone you can talk to, level with</p>
		Encourages	<p>Encourager</p> <p>Cheerleads</p> <p>Gives provocative and inspired sermons</p>
		Act in accordance with values	<p>Actions grow out of a deep place</p> <p><i>Actions are more considered and effective</i></p> <p><i>Actions grow out of a deep place</i></p>

Category	Sub-category	Descriptor ^a	All descriptors identified by panelists ^b
		Focuses on the mission	Restates the objectives often and “next actions” for reaching those goals, so all can see the desired outcome
		Acts with deliberation	Actions are more considered and more effective
		Adheres to principles rather than changing as the wind blows	Adhere to principles rather than changing as the wind blows Focuses on the purpose or vision of the church/organization, won't get distracted
		Driven by principles	Seeks firm grounding for actions
		Honors the meaning of what “we” are doing together	Is seen as someone who always honors the meaning of what we are doing together
		Seeks out a higher life purpose	<i>Seeks out higher life purpose or teleology</i>
		Open to questioning Makes the bases of decisions transparent	Is open to question and is transparent in decision-making
		Creates opportunities for members to make a difference	Creates opportunities to make a difference
		Quick to advocate for the neediest students (those least able to advocate for themselves)	Quick to advocate for the neediest students (those least able to advocate for themselves)
		Cares about children Encourages people with a heart for children to acquire the skills necessary to be more effective every year	Demand a heart for children and expect/encourage people with that heart to acquire the skills necessary to be more effective EVERY year
		Instills inspired standards Builds a culture of discipline	Level 5 leaders [from Collins, J. (2001). <i>Good to great: Why some companies make the leap...and others don't</i> . New York: HarperCollins Publishers.] rely on instilling inspired standards and not inspiring charisma to motivate. They build a culture of discipline.
	Intrapersonal Behaviors	Sacrifices their own gain for the gain of the organization	Selflessness in decision making Level 5 leaders ... sacrifice their own gain for the gain of the company

Category	Sub-category	Descriptor ^a	All descriptors identified by panelists ^b
		Aligns actions with personal beliefs	<i>Integrated (2)</i> <i>Integrity (4)</i> <i>Live authentically, live a life of integrity</i> <i>Holistic</i> <i>Have high integrity</i> <i>Aligns actions with personal belief systems</i>
		Takes risks after prudent preparation	Not afraid to take risks after prudent preparation
		Places spiritual values first	<i>Prioritizes spiritual values</i>
		Thinks deeply and critically about one's actions	<i>Searching</i> <i>Soul-searching</i> <i>Discerning</i> <i>Reflective</i> <i>Rich inner life</i> <i>Meditative</i> <i>Reflexivity[reflective]</i> <i>Internally motivated</i> <i>Deep</i>
		Exhibits high resilience	Exhibits high resilience
		Meditates	Meditates
		Values character Values conscience	Value character and conscience
		Listens to inspiration Listens to intuition	Listen to inspiration, intuition
		Comfortable with silence in chaos	Comfortable with silence in chaos
		Focuses on the calling that is teaching, not the details that should be entrusted to others	Focus on the calling that is teaching, not the detail that should be trusted [SIC] to others
		Balances competing ideas	Balances competing ideas
		Relies on self as the primary source of reinforcement Follows a clearly and articulated set of personal values	Focuses on internal locus of control

Category	Sub-category	Descriptor ^a	All descriptors identified by panelists ^b
		Bucks the system to follow values	Willing to buck the system if necessary to remain congruent to spiritual values Acceptance of the reality that doing the right thing often makes no one happy...
			Always learning contemporary results from traditional texts ^d

^aThe descriptors express the core meaning of the statements identified by the panelists and were included in the Round 2 instrument. ^bThis column contains all the descriptors identified by the panelists. ^cItems in italics were identified as characteristics by panelists; however, because of their behavioral nature, they were moved into this section. ^dThis descriptor was difficult to understand and was deleted

Work Environments in Which Spiritual Leaders Are Effective

The twenty-five panelists who responded to this round identified 93 key words or phrases that describe the work environments in which spiritual leaders are effective (the leader is able to lead the group toward achievement of goals). The constant comparative analysis resulted in 61 work environments in three categories: specific work environments (6 items), general work environments (15 items), and spiritual work environments (40 items). The panelists identified six specific work environments. The general work environments were subdivided into community-building aspects, person-centered aspects, product-oriented aspects, and principle-driven aspects. There were four community-building aspects, three person-centered aspects, two product-oriented aspects, and six principle-driven aspects. The spiritual work environments were subdivided into religious aspects, community-building aspects, person-centered aspects, mission/purpose-driven aspects, and principle-driven aspects. There were nine religious aspects, nine community-building aspects, four person-centered aspects, seven mission/purpose-driven aspects, and 11 principle-driven aspects. The results of the analysis are in Table 9.

Table 9

*Work Environments Where Spiritual Leaders Are Effective Identified by Panelists in Delphi**Round 1*

Category	Subcategory	Descriptor: ^a Environments in which--	All descriptors identified by panelists ^b	
Specific Work Environments	Specific Work Environments	Spiritual leaders are effective in all work environments	All	
		Church	Church	
		Christian schools	Christian schools	
		Social services	Social services	
		Youth organizations	Youth organizations	
		Spiritual leadership can be applied in any organizational setting.	Spiritual leadership is not situationally contingent	
General Work Environments	Community- building Aspects	There is collaboration	Everyone takes responsibility for making it work Mutual accountability Cooperative Collaborative Environments that are collaborative Team spirit	
		Management is participatory	Participative management Participatory	
		The staff is competent	Confident staff Strong competent staff Talented and independent staff	
		The organization has a history of effectiveness	Established strong organizations	
	Person- centered Aspects	Member initiative is supported	Encourage initiative on part of staff	
		Members are coached in making decisions	Coaching situations where they can help employees make decisions	
		Members are given autonomy with accountability	Needs autonomy Organizational philosophy and structure are intentionally designed to provide autonomy with accountability	
	Product- oriented Aspects	Productivity	Members are focused on productivity	Focused on mutually significant outcomes Productivity prone

Category	Subcategory	Descriptor: ^a Environments in which--	All descriptors identified by panelists ^b
		Members are focused on long-term goals	Goal-driven organizations focused on long term goals
	Principle-driven Aspects	Members are fully engaged	High energy and engagement
		Members exhibit high levels of energy	
		Innovation is valued	Environments where creativity and innovation are valued Creativity
		There is mutual respect among members	An environment marked by mutual respect and mutual acceptance Mutual respect Respectful Respect for different ideas Leverages diversity
		There is a high level of organizational (managerial) support	Support from the board is unwavering Supportive governance or rules Supportive management Support structures to take care of their needs and that of their disciples Where there is support for their work Needs freedom to utilize spiritual leadership style. In other words, needs a boss who values/supports them High level of trust from subordinates and managers Trust in one another is pervasive Trust Trusting cultures
		The structure changes to achieve desired results	Flexibility
Spiritual Work Environments	Religious Aspects	Spirituality is an accepted topic of conversation	An organization that is not afraid to talk about spirituality
		There is a strong board of directors to support the leader	Strong Elder body to hold up the leader's hands
		The Holy Spirit is looked to for guidance	Priority given to allowing the Holy Spirit to lead and speak

Category	Subcategory	Descriptor: ^a Environments in which--	All descriptors identified by panelists ^b
		There is a partnership among constituent groups	Partnership between clergy and laity
		Religion is prominent, regardless of affiliation	Religious environment among people caring about others, effectiveness can vary with personality of the spiritual leader
		The sacred is honored	Honors the sacred
		Willing hearts (members) submit their lives to the Lord	Willing hearts to submit their lives to the Lord
		There is shared faith	Environment with other people that have a strong faith
		Coworkers hunger for the Lord	Surrounded by those who are hungry for a closer relationship with the Lord
	Community- building Aspects	Members are friendly	Friendly
		Members are loving	Loving
		There are positive working relationships among people	Positive working relationship with parents and staff Collegiality
		Members have varied leadership styles	Surrounded by leadership team members with varied leadership styles
		Members are willing to confront each other when necessary	Creating a kehillah kedosha (Sacred Community)
		Members are willing to praise each other when merited	An environment where the participants are willing to confront when the need arises, praise when occasions merit, and generally enjoy community
		Members enjoy being together as a community	
		The members protect the leader from undue demands placed on him or her	Great team under him/her that protects him from constant needs of people
		There is effective communication among members	Good communication among workers
		Person-centered Aspects	All who enter are given absolute respect
		People are the focus of attention	Environments that are people focused
		Self-expression is nurtured	Nurturing of self-expression

Category	Subcategory	Descriptor: ^a Environments in which--	All descriptors identified by panelists ^b
		The success of members is supported	Able to see others flourish/succeed
	Mission/purpose-driven Aspects	The mission is one of service to others	Environments where the mission is to serve others Mission-oriented congregation
		The mission is to achieve stated goals	Altruistic centered church membership and staff Goal-oriented working group
		Members have the same mission	Works with others who share the same mission The environment is routinely peaceful and directed to the accomplishments of the mission which undergirds all Staff that agrees on vision of the church/organization Collective ideals
		The members focus on the interests of all who live, work, and visit the organization	The environment should create an atmosphere conducive to the common good, the best interests of all who live, work, visit the place
		Power is distributed across members	Organic, flat organization structure
		Politics plays a minor role	Non-hierarchical Low politics
		Ego is held in check by members	Low ego Equanimity of power relationships
	Principle-driven Aspects	Organizational and member values are congruent	Highly congruent with espoused values
		Integrity is a primary underlying value of all members	Environment of high moral character and integrity
		Group effort is valued	Values transpersonal insight/influences
		Negativity is not tolerated	An environment that does not tolerate jealousy or disloyalty
		Members feel secure enough to make mistakes	Safe
		Members feel physically safe	Work in a place where it is safe to not always know the answer to every question

Category	Subcategory	Descriptor: ^a	All descriptors identified by panelists ^b
		Environments in which--	
		The business at hand is the improvement of human existence	Humanity of business
		Openness is practiced	Accepting, open culture Openness
		Members are able to reveal their “real” selves	Authentic and open Open and inviting
		A values-driven, high performing organization	A values-driven, high performing organization
		Members’ families are valued	Values family

^aThe descriptors express the core meaning of the statements identified by the panelists and were included in the Round 2 instrument. ^bThis column contains all descriptors identified by the panelists.

Work Environments in Which Spiritual Leaders Are Ineffective

The twenty-five panelists who responded to this round identified 94 key words or phrases that describe work environments in which spiritual leaders are ineffective (the leader is unable to lead the group toward achievement of goals). The constant comparative analysis resulted in 65 work environments. Six categories were created from the constant comparative analysis: mission/purpose, leader-follower relationship, leader qualities, specific work environments, follower qualities, and community concerns. There were seven descriptors in the mission/purpose category, 14 descriptors in the leader-follower relationship category, 13 descriptors in the leader qualities category, 10 descriptors in the specific work environments category, 13 descriptors in the follower qualities category, and eight descriptors in the community concerns category. The results of the analysis are in Table 10.

Table 10

*Work Environments Where Spiritual Leaders Are Ineffective Identified by Panelists in Delphi**Round 1*

Category	Descriptor: ^a Environments in which--	All descriptors identified by panelists ^b
Mission/purpose	Non-service oriented	Organizations that do not embrace the reality that teaching is ministry (in the sense that ministry is service, not suggesting evangelism here)
	The mission is ambiguous	Organization that has ambiguous purposes, goals unfocused
	The emphasis is on profit	Emphasis on profits at all costs Overly focused on the profit motive to the exclusion of higher purposes
	Productivity is poor	Unproductive
	Planning is crisis oriented	Crisis-oriented planning
	There is one dominant world view	Where there is one dominant world view Intolerant of diversity Closed-minded Closed
	Followers are “just doing the job”	Little or no impact/satisfaction beyond “doing the job”
Leader-follower Relationship	There is rigid top-down leadership	Bureaucratic Rigid hierarchy Autocratic or power-centric Rigid bureaucratic structure High organizational domination Rigid Autocratic Dictatorship Works for overly directive boss Control Directiveness
	Divisiveness is prevalent	Divisive
	Politically-influenced governing bodies	Politically-influenced governing bodies Highly political (2)

Category	Descriptor: ^a Environments in which--	All descriptors identified by panelists ^b
	Motivation is based on reward and punishment	Works in an environment where motivation is based on reward and punishment Work in a competitive merit pay work setting
	There is an authoritarian spirit	May be harder to be effective in authoritarian, corporate, high demand, “bottom-line” environments
	There is a high level of competition	Works in a highly competitive environment Difficult in competitive environments Overly competitive to the exclusion of cooperative collaboration
	There is little opportunity to coach or council someone through the decision-making process	Positions where little opportunity to coach or council someone through the decision-making process
	There is no dialog between the spiritual leader and followers	A work environment that lacks the means for dialogue or a sense of partnership with the spiritual leader will help make the situation untenable
	There is no partnership between the spiritual leader and followers	Poor communication
	The spiritual leader demeans staff contributions	Demeaning staff contributions Failure to recognize accomplishments of staff
	There is a low level of mutual trust	Low trust Low levels of trust Lack of trust (2) No trust
	The spiritual leader does not include followers in learning process	Where the spiritual leadership does not engage the laity in the learning process
	The staff does not believe in the power of God	Staff/leader has limited mindset, doesn't think God can do big things
	There is a low concern for the individual	Low concern for the individual

Category	Descriptor: ^a Environments in which--	All descriptors identified by panelists ^b
Leader Qualities	The spiritual leader blames	Blaming
	The spiritual leader is cynical	Cynical
	The atmosphere is determined by the personality of the spiritual leader	Varies with the personality of the leader
	The spiritual leader is judgmental	Judgmental
	The spiritual leader is dishonest	Dishonest
	The spiritual leader is inflexible	Inflexible Tradition
	The spiritual leader is unrepentant for misdeeds	Unrepentant
	The spiritual leader is punitive	Punitive
	The spiritual leader is materialistic	Materialistic
	The spiritual leader is selfish	Selfish Selfish interests
	The spiritual leader is unforgiving	Unforgiving
	The spiritual leader uses guilt to motivate	Appealing to guilt rather than potential
	The spiritual leader does not involve members	Church/organization where the staff does all the work, rather than getting the church community involved
Specific Work Environments	There is no place a spiritual leader cannot be effective	No place they can't be effective The Nazi death camps are the ultimate negative environments, yet Viktor Frankl showed how spiritual leadership flourished in those environments
	Factory jobs	Factory jobs
	Public schools	Public schools
	Places of worship	Some churches, synagogues, and mosques
	Government	Government

Category	Descriptor: ^a Environments in which--	All descriptors identified by panelists ^b
	There is no physical comfort	Physically uncomfortable
	Goals are not achieved	Effective at different levels
	Followers feel unsafe	Unsafe
	The organization is understaffed	Too many programs and not enough people Works in an understaffed environment
	There is a spirit of hopelessness	Works in an environment overrun by hopelessness because of overwhelming odds
Follower Qualities	The staff gossips	Staff gossip Gossip
	There is a lack of trust in the organization	Fear (lack of confidence in the organization to do what is right, the right way, and for the right reasons)
	The followers feel threatened	Staff that feels under outside threat
	There is anger towards fellow members	Anger toward fellow congregants
	There is a lack of respect for spiritual leaders as deciders of legal matters	Lack of respect for the clergy as deciders of legal matters
	Followers backbite	Backbiting followers
	The staff is incompetent	Incompetent or ineffective assigned staff
	The staff is ineffectively assigned	
	There is a lack of trust in the spiritual leader	Lack of trust in the leader. People can work for leaders they disagree with. It's very difficult to work for someone you don't trust to be truthful in all situations and true to honoring to commitments made
	Followers do not believe in the spiritual world	Where persons do not believe in the spiritual world or that there is a God Hardened hearts toward the Lord
	Followers have hardened hearts toward the Lord	Unsubmitted spirits

Category	Descriptor: ^a Environments in which--	All descriptors identified by panelists ^b
	Followers have bad attitudes	Where persons are of bad attitudes and know it all
	Followers are <i>know-it-alls</i>	
Community Concerns	There are anti-religious people	Anti-religious people
	There is hostility	Hostile
	There is an adversarial atmosphere	Difficult in adversarial environment
	There is an unethical climate	Difficult in unethical or amoral environments
	There is an amoral climate	
	There is no community	Environments where there is no opportunity to connect to others Lack of camaraderie
	There is toxicity due to human weakness	Work environments that become toxic due to human weakness and sin Work environments that become infected with gossip, backbiting, unfair criticism of anything or everything
There is a spirit of complaining	Complaining often seems part of the human condition, but in this context – work environment – it can become infectious and stifle the spirit of the spiritual leader	

^aThe descriptors express the core meaning of the statements identified by the panelists and were included in the Round 2 instrument. ^bThis column contains all descriptors identified by the panelists.

Round 2

The second round was based on the results of the analysis of Round 1. The descriptors identified by the panelists in Round 1 were analyzed using the constant comparative method of Maykut and Morehouse (Maykut & Morehouse, 1994). The descriptors that emerged from the analysis were used to create the Round 2 instrument. The Round 2 instrument was divided into three large categories: characteristics of spiritual leaders, behaviors of spiritual leaders, and

environments that promote or detract from the effectiveness of spiritual leaders. Twenty-seven panelists responded to Round 2.

Characteristics of Spiritual Leaders

Round 2 was a questionnaire composed of the descriptors identified by the panelists in Round 1. The first section of the questionnaire contained the characteristics of spiritual leaders. Panelists were asked to rate the extent to which each of the 71 characteristics distinguished spiritual leaders from leaders in general using the following scale: (1) not at all, (2) somewhat, (3) to a great degree, and (4) to a very great degree. Each descriptor was analyzed for the number of responses, the minimum rating, the maximum rating, the mean rating, the standard deviation, and the percentage of panelists marking the descriptor a 3 (to a great degree) or a 4 (to a very great degree) on the scale. Descriptors with an acceptance percentage of 60 or higher were deemed by the researcher to distinguish spiritual leaders from leaders in general. The data for the characteristics of spiritual leaders in Round 2 are in Table 11. For all of the data for Round 2 characteristics, see Appendix L.

Table 11

Findings of Delphi 2: Characteristics

Category	Characteristics meeting the 60% acceptance criterion						
Interpersonal Leadership Characteristics	Number of items = 20, out of an original 32 or 62.5%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	4. Gets job satisfaction from the success of others	26	1	4	2.88	0.95	73.08
	5. Open minded – open to the opinions of others	25	1	4	2.80	1.15	64.00
	6. Inclusive	26	1	4	2.69	1.09	69.23
	9. Listener	26	1	4	3.00	1.10	65.38
	12. Ability to recover quickly from adversity	26	1	4	2.81	0.80	73.08
	13. Respectful	26	1	4	3.04	1.00	76.92
	21. Believes in the ability of others	26	1	4	2.96	1.00	65.38
	28. Has a strong mission to serve those being led	26	1	4	3.27	0.83	84.62
	29. Heightened sense of interconnectedness of all things	26	2	4	3.08	0.74	76.92
	37. Understands connection between spirituality and work	26	2	4	3.35	0.63	92.31
	40. Forgiving	26	2	4	3.23	0.65	88.46
	44. Truly attentive to those around	26	1	4	2.96	0.87	76.92
	45. Sees the best in human interaction	26	1	4	2.81	0.94	69.23
	48. Trustworthy	26	1	4	3.19	0.98	76.92
	51. Brings joy to his or her life	26	1	4	2.77	0.86	65.38
	52. Focused on common good	26	1	4	3.00	0.94	80.77
	61. Authentic	26	1	4	3.15	0.97	76.92
	65. Focused on solutions rather than blame	26	1	4	2.77	1.03	65.38
	68. Concern for the individual's welfare	26	1	4	2.81	0.98	65.38
	71. Brings joy to the life of others	26	1	4	2.73	0.96	61.54

Category	Characteristics meeting the 60% acceptance criterion						
Intrapersonal Leadership Characteristics	Number of items = 11, out of an original 31 or 35.5%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	3. Accountable	26	1	4	2.88	1.14	69.23
	8. Reflective	26	2	4	3.08	0.80	73.08
	14. Responding to a calling	26	2	4	3.35	0.75	84.62
	15. Centered in spirituality	26	2	4	3.46	0.58	96.15
	19. Optimistic	26	1	4	2.81	1.06	65.38
	22. Transcends the mundane in life	26	1	4	2.85	0.92	65.38
	23. Humble	26	1	4	3.00	0.85	73.08
	24. Kind	26	1	4	3.19	0.75	88.46
	38. Ability to see deeply into issues and relationships – sees what others do not see	26	1	4	2.85	0.92	73.08
	46. Understanding	26	1	4	2.81	1.02	69.23
	54. Driven by principles	26	1	4	2.96	1.08	73.08
Religious Characteristics	Number of items = 4, out of an original 7 or 57.1%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	27. Has an inner conviction of a higher force	26	2	4	3.42	0.70	88.46
	35. Ability to inspire others to seek God	26	1	4	3.12	0.91	73.08
	43. Intimate with God	26	1	4	3.27	0.87	88.46
	50. Guided by the spirit	26	1	4	3.19	0.85	80.77

^aFour panelists did not respond to Round 2. The responses of a fifth panelist arrived after the round was closed. One panelist did not respond to item 5.

^bThe prompt for the panelists was: “To what extent does the item distinguish a spiritual leader from a leader in general?” The scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree.

Behaviors of Spiritual Leaders

The second section of the questionnaire contained the behaviors of spiritual leaders. Panelists were asked to rate the extent to which each of the 89 behaviors distinguished spiritual leaders from leaders in general using the following scale: (1) not at all, (2) somewhat, (3) to a great degree, and (4) to a very great degree. Each descriptor was analyzed for the number of responses, the minimum rating, the maximum rating, the mean rating, the standard deviation, and the percentage of panelists marking the descriptor a 3 (to a great degree) or a 4 (to a very great degree) on the scale. Descriptors with an acceptance percentage of 60 or higher were deemed by the researcher to distinguish spiritual leaders from leaders in general. The data for the behaviors of spiritual leaders in Round 2 are in Table 12. For all of the data for Round 2 behaviors, see Appendix M.

Table 12

Findings of Delphi 2: Behaviors

Category	Behaviors meeting the 60% acceptance criterion						
Interpersonal Leadership Behaviors	Number of items = 30, out of an original 60 or 50.0%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	74. Does not act arrogantly	26	1	4	2.96	0.87	76.92
	75. Puts people first	26	1	4	2.92	0.93	69.23
	76. Lives with a deep love of fellow human beings	26	1	4	3.23	0.82	84.62
	77. Listens sincerely	26	1	4	2.88	1.03	65.38
	78. Open to questioning	26	1	4	2.85	0.97	61.54
	83. Acts humbly	26	1	4	2.96	0.92	73.08
	84. Apologizes when mistakes are made	26	1	4	2.96	1.04	61.54
	90. Does not express self in win/lose ways	25	1	4	2.64	0.81	60.00
	91. Gives credit to others	26	1	4	2.88	1.03	65.38
	93. Adheres to principles rather than changing as the wind blows	26	1	4	3.04	1.04	73.08
	98. Brings out the best in people	25	1	4	2.76	1.05	64.00
	99. Does not take credit from others who earned it	26	1	4	2.85	1.05	61.54
	100. Keeps the mission at the forefront	26	1	4	2.77	1.11	65.38
	101. Creates opportunities for members to make a difference	26	1	4	2.77	1.07	61.54
	108. Honors agreements	25	1	4	3.00	1.19	64.00
	110. Encourages honest conversation	26	1	4	2.77	1.03	73.08
	111. Quick to advocate for the neediest students (those least able to advocate for themselves)	26	1	4	2.77	0.99	76.92
	116. Emphasizes service above self	26	1	4	3.35	0.80	88.46
	117. Celebrates success of others	26	1	4	2.81	1.02	61.54
	126. Treats everyone with respect	26	1	4	3.15	1.05	76.92
	127. Acts in accordance with values	26	1	4	3.08	1.13	73.08

Category	Behaviors meeting the 60% acceptance criterion						
	128. Instills inspired standards	26	1	4	2.81	1.06	65.38
	135. Treats everyone with dignity	26	1	4	3.00	0.94	73.08
	142. Serves as a good steward	26	1	4	2.92	1.02	69.23
	144. Develops others	26	1	4	2.69	1.01	61.54
	150. Builds a culture of trust	25	1	4	2.84	1.18	64.00
	151. Honors the meaning of what “we” are doing together	25	1	4	2.72	1.14	60.00
	154. Exhibits concern for members’ personal concerns	25	1	4	2.80	0.91	72.00
	155. Seeks out higher life purpose	25	2	4	3.32	0.69	88.00
	160. Inspires others to transcend their routine lives	25	1	4	2.84	0.75	72.00
Intrapersonal Leadership Behaviors	Number of items = 8, out of an original 20 or 40.0%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	79. Aligns actions with personal beliefs	26	1	4	3.27	0.92	84.62
	86. Places spiritual values first	26	2	4	3.27	0.72	84.62
	87. Focuses on the calling that is teaching, not the details that should be entrusted to others	26	1	4	2.81	0.90	65.38
	97. Thinks deeply and critically about one’s actions	26	1	4	2.81	0.94	61.54
	112. Exhibits high resilience	26	1	4	2.69	1.01	61.54
	129. Values character	26	1	4	3.04	1.04	73.08
	139. Values conscience	26	1	4	3.00	0.94	73.08
	152. Sacrifices own gain for the gain of the organization	25	1	4	2.76	0.97	64.00

Category	Behaviors meeting the 60% acceptance criterion						
Religious Behaviors	Number of items = 6, out of an original 9 or 66.7%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	73. Conveys the faith	26	1	4	2.92	0.84	69.23
	89. Cultivates a relationship with God	26	1	4	3.35	0.85	84.62
	96. Consecrates self to a higher cause	26	1	4	3.15	0.88	76.92
	106. Exhibits trust in a higher power	25	1	4	3.36	0.81	88.00
	115. Commits to a personal spiritual practice	26	1	4	3.38	0.85	92.31
	132. Pursues a personal relationship with Jesus	26	1	4	2.77	1.21	61.54

^aFour panelists did not respond to Round 2. The responses of a fifth panelist arrived after the round was closed. Several items were unrated by one or more panelists. ^bThe prompt for the panelists was: "To what extent does the item distinguish a spiritual leader from a leader in general?" The scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree.

Environments that Promote or Detract from the Effectiveness of Spiritual Leaders

The third section of the Round 2 questionnaire contained descriptors of environments that promote or detract from the effectiveness of spiritual leaders. Panelists were asked to rate each descriptor on the extent to which a spiritual leader could be effective in that environment. The scale was: (1) not at all, (2) somewhat, (3) to a great degree, and (4) to a very great degree. Each descriptor was analyzed for the number of responses, the minimum rating, the maximum rating, the mean rating, the standard deviation, and the percentage of panelists who rated the item a 3 (to a great degree) or a 4 (to a very great degree). Panelists were asked to respond to three items (Items 284, 285, and 286) at the end of the section with the following scale: (1) strongly disagree, (2) disagree, (3) agree, and (4) strongly agree. These three items were not descriptors of environments, but dealt with the effectiveness of spiritual leaders in any environment. The scale changed to allow panelists to rate their level of agreement with the statements. The data for Round 2 for the environments in which spiritual leaders can be effective are in Table 13. The data for all of the items in Round 2 environments are in Appendix N.

Table 13

Findings of Delphi 2: Environments in Which Spiritual Leaders Can Be Effective

Category	Environments meeting the 60% acceptance criterion						
Specific Work Environments	Number of items = 7, out of an original 16 or 43.8.3%						
	Descriptor	N ^a	Min	Max	Mean ^b	SD	% ^c
	274. Social services	25	2	4	3.36	0.76	84.00
	275. Church	25	2	4	3.32	0.69	88.00
	276. Christian Schools	25	2	4	3.36	0.76	84.00
	278. Youth Organizations	24	1	4	3.29	0.86	83.30
	281. Places of worship	25	2	4	3.32	0.75	84.00
	285. There is no place a spiritual leader cannot be effective. ^d	25	1	4	2.96	0.93	64.00
	286. Spiritual leadership can be applied in any organization. ^d	25	1	4	3.28	0.89	88.00
Community-Building Aspects	Number of items =11, out of an original 13 or 84.6%						
	Descriptor	N ^a	Min	Max	Mean ^b	SD	% ^c
	172. There is collaboration	25	2	4	3.24	0.72	84.00
	175. Management is participatory	25	2	4	3.04	0.68	80.00
	177. The staff is competent	25	2	4	3.32	0.63	92.00
	178. The organization has a history of effectiveness	25	1	4	2.92	0.86	68.00
	218. Members are friendly	25	2	4	3.08	0.64	84.00
	219. Members are loving	25	2	4	3.16	0.80	76.00
	220. There are positive working relationships among people	25	2	4	3.44	0.65	92.00
	224. Members enjoy being together as community	25	2	4	3.36	0.70	88.00

Category	Environments meeting the 60% acceptance criterion						
	227. There is effective communication among members	25	2	4	3.24	0.52	96.00
	241. Members are willing to praise each other when merited	25	2	4	3.00	0.72	75.00
	255. Members are willing to confront each other when necessary	25	2	4	2.84	0.75	64.00
Person-centered Aspects	Number of items = 6, out of an original 7 or 85.7%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	161. All who enter are given absolute respect	25	1	4	3.56	0.58	96.00
	179. Member initiative is supported	25	2	4	3.32	0.69	88.00
	184. Members are given autonomy with accountability	25	2	4	3.16	0.62	88.00
	229. People are the focus of attention	25	1	4	2.80	0.82	64.00
	230. Self-expression is nurtured	25	2	4	3.20	0.65	88.00
	231. The success of members is supported	25	2	4	3.32	0.69	88.00
Product-oriented Aspects	Number of items = 2, out of an original 2 or 100%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	185. Members are focused on productivity	25	1	4	2.68	0.69	64.00
	187. Members are focused on long-term goals	25	2	4	3.04	0.61	84.00
Principle-driven Aspects	Number of items = 15, out of an original 17 or 88.2%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	162. The business at hand is the improvement of human existence	23	2	4	3.35	0.65	91.30
	164. Members feel secure enough to make mistakes	25	2	4	3.08	0.81	72.00

Category	Environments meeting the 60% acceptance criterion						
	192. Innovation is valued	25	2	4	3.12	0.67	84.00
	194. There is mutual respect among members	25	2	4	3.40	0.58	96.00
	195. There is a high level of organizational (managerial) support	25	2	4	3.12	0.73	80.00
	242. Members are able to reveal their “real” selves	25	2	4	3.00	0.71	76.00
	243. Members are fully engaged	25	1	4	3.32	0.75	92.00
	245. Organizational and member values are congruent	25	2	4	3.16	0.62	88.00
	246. Integrity is a primary underlying value of all members	25	2	4	3.44	0.65	92.00
	249. Group effort is valued	25	2	4	3.16	0.62	88.00
	253. Members feel physically safe	25	1	4	3.04	0.79	80.00
	254. Openness is practiced	25	2	4	3.20	0.58	92.00
	268. Members’ families are valued	25	2	4	3.08	0.64	84.00
	271. Members exhibit high levels of energy	25	2	4	3.00	0.76	72.00
	273. A values-driven, high performing organization	25	2	4	3.44	0.65	92.00
Religious Aspects	Number of items = 5, out of an original 9 or 55.6%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	198. Spirituality is an accepted topic of conversation	25	2	4	3.08	0.76	76.00
	200. There is a strong board of directors to support the spiritual leader	25	1	4	3.20	0.71	92.00
	203. The Holy Spirit is looked to for guidance	25	1	4	2.84	0.80	68.00
	204. There is a partnership among constituent groups	25	2	4	3.16	0.55	92.00
	208. The sacred is honored	25	1	4	3.20	0.82	84.00

Category	Environments meeting the 60% acceptance criterion						
Mission/purpose-driven Aspects	Number of items = 7, out of an original 14 or 50.0%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
	171. Politics plays a minor role	25	1	4	2.72	0.79	60.00
	236. The members focus on the interests of all who live, work, and visit the organization	25	2	4	3.04	0.73	76.00
	237. The mission is one of service to others	25	2	4	3.36	0.64	92.00
	240. Members have the same mission	24	2	4	3.08	0.58	87.50
	244. Power is distributed across members	25	1	4	2.80	0.82	72.00
	270. The mission is to achieve stated goals	25	1	4	2.88	0.78	72.00
	277. Non-service oriented ^e	25	2	4	2.80	0.76	60.00
Leader-follower Relationship	Number of items = 0, out of an original 13 or 0.0%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Leader Qualities	Number of items = 0, out of an original 13 or 0.0%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Follower Qualities	Number of items = 0, out of an original 13 or 0.0%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Community Concerns	Number of items = 0, out of an original 8 or 0.0%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c

^aFour panelists did not respond to Round 2. The responses of a fifth panelist arrived after the round was closed. Several items were unrated by one or more panelists. ^bThe prompt for the panelists was: "To what extent can a spiritual leader be effective in each of the following work environments?" The scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree. ^dThe prompt for the panelists was: "Please state your opinion about each of the following statements using this set of responses: 1 = strongly disagree, 2 = disagree, 3 = agree, and 4 = strongly agree." ^eItem 277 was identified in Round 1 as an environment in which spiritual leaders are ineffective. This item describes an organization that is not focused on service to others. The item is interpreted as referring to a profit-making environment.

Acceptance of Descriptors by the Panel

A descriptor had to be accepted by 60% of the panel to be included on the Round 3 questionnaire. Acceptance is defined as being rated a three or a four by the panelists. At the end of Round 2, it appears that the panel placed an importance on interpersonal leadership characteristics and behaviors as defining indicators of spiritual leaders when they are compared to leaders in general. The percentage of interpersonal leadership descriptors that was accepted by the panel is greater than those for the intrapersonal leadership descriptors and religious descriptors. The community-building aspects and the principle-driven aspects of effective work environments received a high rate of acceptance from the panel (see Table 14).

The attrition of work environments in which spiritual leaders are ineffective may be an artifact of the way the instrument was constructed for Round 2. Environments were not specifically identified as effective or ineffective in the instrument, and a single scale was used for responses. Specifically, panelists were asked to indicate the extent to which a spiritual leader could be effective in each described environment. The scale was: 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. Thus, those environments receiving low scores (those in which a spiritual leader would be less effective or not effective) were removed when the acceptance criterion was applied. Only three of the items made the acceptance cut score of 60%.

Table 14

Acceptance of Descriptors by Research Question and Category in Round 2

Research question (number of items after round 1)	Category	Number of items at the end of Round 1	Number meeting the 60 percent criterion at the end of Round 2	% meeting the 60% criterion at the end of Round 2	% meeting the 60% criterion at the end of Round 2 by research question
Characteristics	Interpersonal Leadership	32	20	62.5	28.2

Research question (number of items after round 1)	Category	Number of items at the end of Round 1	Number meeting the 60 percent criterion at the end of Round 2	% meeting the 60% criterion at the end of Round 2	% meeting the 60% criterion at the end of Round 2 by research question
(71)	Intrapersonal Leadership	32	11	34.4	15.5
	Religious	7	4	57.1	5.6
Behaviors (89)	Interpersonal Leadership	60	30	50.0	33.7
	Intrapersonal Leadership	20	8	40.0	9.0
	Religious	9	6	66.7	6.7
Work Environments in which spiritual leaders are effective (61)	Specific	6	5	83.3	8.2
	Community-building Aspects	13	11	84.6	18.0
	Person-centered Aspects	7	6	85.7	9.8
	Product-oriented Aspects	2	2	100.0	3.3
	Principle-driven Aspects	17	15	88.2	24.6
	Religious Aspects	9	5	55.6	8.2
	Mission/purpose-driven Aspects	7	6	85.7	9.8
Work Environments in which spiritual leaders are ineffective ^a (65)	Mission/purpose	7	1	14.3	1.5
	Leader-follower Relationship	13	0	0.0	0.0
	Leader Qualities	13	0	0.0	0.0
	Specific Work Environments	10	2	20.0	3.1
	Follower Qualities	13	0	0.0	0.0
	Community Concerns	8	0	0.0	0.0

^aWork environments in which spiritual leaders are ineffective were included in the table to show the attrition of these items at the end of Round 2.

Round 3

Round 3 was the final consensus-building round. The Round 3 instrument contained the descriptors that were accepted by 60 percent of the panelists. An item was considered accepted if a panelist indicated that the descriptor distinguished a spiritual leader from a leader in general to a great degree (a value of 3) or to a very great degree (a value of 4). The Round 3 questionnaire was partitioned into three parts: characteristics of spiritual leaders, behaviors of spiritual leaders, and environments that promote or detract from the effectiveness of spiritual leaders. The questionnaire included the mean, the standard deviation, and percentage of acceptance by the panel for each item meeting the 60% criterion on Round 2. The questionnaire was individualized for each panelist and had the panelist's rating from Round 2. Each panelist

was requested to look at the Round 2 data and rerate each descriptor. Given the data from the other panelists on Round 2, a panelist could alter his or her rating of an item or leave it the same as on Round 2. Twenty-six panelists responded to the Round 3 questionnaire.

Characteristics of Spiritual Leaders

The 26 panelists who responded to Round 3 considered the characteristics that met the 60% acceptance criterion on Round 2. The results from Round 3, characteristics, are in Appendix O. At the end of Round 3, interpersonal leadership characteristics, intrapersonal leadership characteristics, and religious leadership characteristics were accepted by the panel as characteristics that distinguished spiritual leaders from leaders in general.

A constant comparative analysis of the interpersonal, intrapersonal, and religious characteristics was completed. There were 18 interpersonal characteristics, 9 intrapersonal characteristics, and 4 religious characteristics. Each category of characteristics was analyzed with the constant comparative method (Maykut & Morehouse, 1994).

The 18 interpersonal characteristics had means ranging from 3.36 (trustworthy) to 2.73 (inclusive). By classifying the items according to their content, five themes were identified: *other orientation, interconnectedness, productivity, resilience, and humanity.*

Other orientation, which had 13 of the 18 interpersonal items (see Table 15), is the tendency of spiritual leaders, as contrasted to leaders in general, to focus their attention on others rather than themselves. The top five items in this theme represent the nature of this orientation and indicate that spiritual leaders are more likely to be trustworthy, focused on others, forgiving, authentic (real), and respectful than leaders in general.

Interconnectedness, which had two of the 18 interpersonal items (see Table 15), is the tendency of spiritual leaders, as contrasted to leaders in general, to focus on connections among all things and the connection between one's spirituality and his or her work.

Productivity, which had one of the 18 interpersonal items (see Table 15), is the tendency of spiritual leaders, as contrasted to leaders in general, to focus their attention on getting results (productivity) rather than blaming others for falling short.

Resilience, which had one of the 18 interpersonal items (see Table 15), is the tendency for spiritual leaders, as opposed to leaders in general, to be able to recover quickly after experiencing adverse situations.

Humanity, which had one of the 18 interpersonal items (see Table 15), is the tendency for spiritual leaders, as contrasted to leaders in general, to bring joy into his or her life. This joy reflects the humanity that is inherent within spiritual leaders.

The nine intrapersonal characteristics had means ranging from 3.50 (centered in spirituality) to 2.88 (ability to see deeply into issues and relationships—see what others do not see). By classifying the items according to their content, four themes were identified in the nine items: *introspective*, *transcendent*, *principled*, and *non-egocentric*.

Introspective, which had 3 of the 9 items (see Table 15), is the tendency for spiritual leaders, as contrasted with leaders in general, to be reflective, see deeply into issues and relationships, and understand others and conditions.

Transcendent, which had 3 of the 9 items (see Table 15), is the tendency for spiritual leaders, as contrasted with leaders in general, to go beyond the mundane in everyday life, to be centered in spirituality, and to view his or work as a calling rather than as a job or position.

Principled, which had 1 of the 9 items (see Table 15), is the tendency for spiritual leaders to work from a set of principles to which they adhere. Their work is guided by these principles rather than being ungoverned and ad hoc.

Non-egocentric, which had 2 of the 9 items (see Table 15), is the tendency for spiritual leaders, as contrasted to leaders in general, to be humble and kind.

The four religious characteristics had means ranging from 3.46 (has an inner conviction of a higher force) to 3.27 (ability to inspire others to seek God). By classifying the items according to their content, two themes were identified: *connectedness with a higher being* and *the ability to use that connectedness to inspire themselves and others* (see Table 15). It should be noted that the means for these items were among the highest of all of the items in the category of characteristics.

Table 15

Findings of Delphi 3: Characteristics

Category & theme	Characteristics meeting the 70% acceptance criterion						
Characteristics	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Interpersonal Leadership	Number of items = 18, out of an original 32 or 56.25%						
Humanity	51. Brings joy to his or her life	25	1	4	2.88	0.88	72.00
Inter-connectedness	29. Heightened sense of interconnectedness of all things	26	2	4	3.12	0.65	84.62
Inter-connectedness	37. Understands connection between spirituality and work	26	3	4	3.54	0.51	100.00
Other orientation	4. Gets job satisfaction from the success of others	26	1	4	2.96	0.82	73.08
Other orientation	5. Open minded – open to the opinions of others	26	1	4	2.88	0.95	73.08
Other orientation	6. Inclusive	26	1	4	2.73	1.00	73.08
Other orientation	13. Respectful	26	1	4	3.15	0.92	80.77
Other orientation	21. Believes in the ability of others	26	1	4	2.92	0.89	73.08
Other orientation	28. Has a strong mission to serve those being led	26	1	4	3.35	0.75	92.31
Other orientation	40. Forgiving	25	2	4	3.28	0.68	88.00
Other orientation	44. Truly attentive to those around	24	1	4	2.96	0.89	76.00
Other orientation	45. Sees the best in human interaction	25	1	4	2.84	0.75	80.00
Other	48. Trustworthy	25	1	4	3.36	0.86	84.00

Category & theme	Characteristics meeting the 70% acceptance criterion						
orientation							
Other	52. Focused on common good	24	1	4	2.92	0.83	79.17
orientation							
Other	61. Authentic	26	1	4	3.19	0.94	80.77
orientation							
Other	68. Concern for the individual's welfare	26	1	4	2.96	0.92	73.08
orientation							
Productivity	65. Focused on solutions rather than blame	26	1	4	2.85	0.83	73.08
Resilience	12. Ability to recover quickly from adversity	26	1	4	2.81	0.75	76.92
Intrapersonal Leadership Characteristics	Number of items = 9, out of an original 31 or 29.03%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Introspective	8. Reflective	26	1	4	3.00	0.80	76.92
Introspective	38. Ability to see deeply into issues and relationships – sees what others do not see	24	1	4	2.88	0.85	75.00
Introspective	46. Understanding	24	1	4	2.80	0.82	80.00
Non-egocentric	23. Humble	26	2	4	3.08	0.69	80.77
Non-egocentric	24. Kind	26	1	4	3.23	0.71	92.31
Principled	54. Driven by principles	25	1	4	3.12	0.93	80.00
Transcendent	14. Responding to a calling	26	2	4	3.46	0.58	96.15
Transcendent	15. Centered in spirituality	26	2	4	3.50	0.65	92.31
Transcendent	22. Transcends the mundane in life	26	2	4	2.96	0.72	73.08
Religious Characteristics	Number of items = 4, out of an original 7 or 57,14%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Ability to use the connectedness to inspire	35. Ability to inspire others to seek God	26	1	4	3.27	0.83	84.62
Ability to use the	50. Guided by the spirit	25	1	4	3.28	0.84	84.00

Category & theme	Characteristics meeting the 70% acceptance criterion							
connectedness to inspire								
Connectedness with a higher being	27. Has an inner conviction of a higher force	26	2	4	3.46	0.58	96.15	
Connectedness with a higher being	43. Intimate with God	25	1	4	3.28	0.84	84.00	

^aFour panelists did not respond to Round 2. One panelist resigned before the beginning of Round 3. Several items were unrated by one or more panelists. ^bThe prompt for the panelists was: "To what extent does the item distinguish a spiritual leader from a leader in general?" The scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree.

Behaviors of Spiritual Leaders

The panel examined the results of Round 2 and then rerated the descriptors of the behaviors of spiritual leaders. The results of Round 3 are in Appendix P. At the end of Round 3, interpersonal leadership behaviors, intrapersonal leadership behaviors, and religious leadership behaviors were identified by the panel as behaviors that distinguish spiritual leaders from leaders in general.

A constant comparative analysis of the interpersonal, intrapersonal, and religious behaviors was completed. There were 27 interpersonal behaviors, 6 intrapersonal behaviors, and 5 religious behaviors. Each category of behaviors was analyzed with the constant comparative method (Maykut & Morehouse, 1994).

The 27 interpersonal behaviors had means ranging from 3.50 (emphasizes service above self) to 2.73 (keeps the mission at the forefront). By classifying the items according to their content, six themes were identified: *other orientation*, *principled*, *follower development*, *community-building*, *transcendent*, and *mission driven*.

Other orientation, which had 11 of the 27 interpersonal items (see Table 16), is the tendency of spiritual leaders, as contrasted to leaders in general, to focus their attention on others rather than themselves. The top five items in this theme represent the nature of this orientation and indicate that spiritual leaders are more likely to emphasize service above self, live with a deep love of fellow human beings, seek out higher life purpose, treat everyone with respect, and treat everyone with dignity.

Principled, which had six of the 27 interpersonal items (see Table 16), is the tendency for spiritual leaders to work from a set of principles to which they adhere. Their work is guided by these principles rather than being ungoverned and ad hoc.

Follower development which had five of the 27 interpersonal items (see Table 16), is the tendency of spiritual leaders, as contrasted to leaders in general, to build the skills and talents of the followers so that they can improve their self-image and feelings of worth.

Community-building, which had two of the 27 interpersonal items (see Table 16), is the tendency for spiritual leaders, as opposed to leaders in general, to create the feeling of interconnectedness among the members of the organization and to build a culture of trust.

Transcendent, which had two of the 27 interpersonal items (see Table 16), is the tendency for spiritual leaders, as contrasted to leaders in general, to go beyond the mundane in everyday life, to be centered in spirituality, and to seek out a higher purpose.

Mission driven, which had one of the 27 interpersonal items (see Table 16), is the tendency for spiritual leaders, as contrasted to leaders in general, to see importance in the work and to gain strength from the meaning they find in the work.

The six intrapersonal behaviors had means ranging from 3.46 (places spiritual values first) to 2.81 (sacrifices own gain for the gain of the organization). By classifying the items according to their content, three themes were identified in the six items: *principled*, *transcendent*, and *non-egocentric*.

Principled, which had four of the 6 items (see Table 16), is the tendency for spiritual leaders to work from a set of principles to which they adhere. Their work is guided by these principles and personal values.

Transcendent, which had one of the 6 items (see Table 16), is the tendency for spiritual leaders, as contrasted with leaders in general, to place spiritual values first.

Non-egocentric, which had one of the 6 items (see Table 16), is the tendency for spiritual leaders, as contrasted to leaders in general, to place the interests of the organization above their own interests.

The five religious behaviors had means ranging from 3.52 (exhibits trust in a higher power) to 2.96 (conveys the faith). By classifying the items according to their content, three themes were identified: *consecrated to a higher power*, *ability to inspire*, and *committed to self-development* (see Table 16). It should be noted that the means for these items were among the highest of all of the items in the category of behaviors.

Table 16

Findings of Delphi 3: Behaviors

Category & theme	Behaviors meeting the 70% acceptance criterion						
Interpersonal Leadership Behaviors	Number of items = 27, out of an original 60 or 45.00%						
	Descriptor	N ^a	Min	Max	Mean ^b	SD	% ^c
Community-building	150. Builds a culture of trust	26	1	4	2.96	1.00	73.08
Community-building	151. Honors the meaning of what “we” are doing together	26	1	4	2.85	0.97	96.23
Follower development	98. Brings out the best in people	26	1	4	2.81	0.90	73.08
Follower development	101. Creates opportunities for members to make a difference	25	1	4	2.88	0.97	72.00
Follower development	110. Encourages honest conversation	25	1	4	2.84	0.94	80.00
Follower development	128. Instills inspired standards	26	1	4	2.85	0.78	76.92
Follower development	144. Develops others	26	1	4	2.88	0.86	73.08
Mission driven	100. Keeps the mission at the forefront	26	1	4	2.73	0.92	73.08
Other orientation	74. Does not act arrogantly	25	1	4	3.08	0.86	84.00
Other orientation	75. Puts people first	25	1	4	3.20	0.87	80.00
Other orientation	76. Lives with a deep love of fellow human beings	25	2	4	3.44	0.65	92.00
Other orientation	77. Listens sincerely	25	1	4	2.92	0.91	72.00
Other	91. Gives credit to others	26	1	4	2.92	0.89	73.08

Category & theme	Behaviors meeting the 70% acceptance criterion						
orientation							
Other	99. Does not take credit from others who earned it	26	1	4	3.00	0.89	76.92
orientation							
Other	111. Quick to advocate for the neediest students	25	1	4	2.76	0.88	80.00
orientation	(those least able to advocate for themselves)						
Other	117. Celebrates success of others	25	1	4	2.88	0.78	72.00
orientation							
Other	126. Treats everyone with respect	26	1	4	3.27	0.92	84.62
orientation							
Other	135. Treats everyone with dignity	26	1	4	3.23	0.76	88.46
orientation							
Other	154. Exhibits concern for members' personal	26	1	4	2.88	0.65	80.77
orientation	concerns						
Principled	83. Acts humbly	24	1	4	3.08	0.83	79.17
Principled	84. Apologizes when mistakes are made	24	1	4	3.17	0.92	75.00
Principled	93. Adheres to principles rather than changing as	26	1	4	3.08	0.93	76.92
	the wind blows						
Principled	116. Emphasizes service above self	26	2	4	3.50	0.65	92.31
Principled	127. Acts in accordance with values	26	1	4	3.19	1.02	80.77
Principled	142. Serves as a good steward	26	1	4	3.15	0.78	84.62
Transcendent	102. Transcends material reward	25	1	4	2.92	0.76	76.00
Transcendent	155. Seeks out higher life purpose	26	2	4	3.35	0.69	88.46
Intrapersonal	Number of items = 6, out of an original 20 or						
Leadership	30.0%						
Behaviors	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Non-egocentric	152. Sacrifices own gain for the gain of the organization	26	1	4	2.81	0.80	73.08
Principled	79. Aligns actions with personal beliefs	24	1	4	3.38	0.92	87.50
Principled	121. Follows a clearly and articulated set of personal values	26	1	4	3.08	0.89	80.77
Principled	129. Values character	26	1	4	3.04	1.00	76.92

Category & theme	Behaviors meeting the 70% acceptance criterion						
Principled	139. Values conscience	26	2	4	3.23	0.71	84.62
Transcendent	86. Places spiritual values first	24	2	4	3.46	0.59	95.83
Religious Behaviors	Number of items = 5, out of an original 9 or 55.56%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Ability to inspire	73. Conveys the faith	25	1	4	2.96	0.73	80.00
Committed to self development	115. Commits to a personal spiritual practice	26	1	4	3.35	0.75	92.31
Consecrated to a higher power	89. Cultivates a relationship with God	26	1	4	3.35	0.80	88.46
Consecrated to a higher power	96. Consecrates self to a higher cause	26	1	4	3.31	0.84	84.62
Consecrated to a higher power	106. Exhibits trust in a higher power	25	1	4	3.52	0.77	92.00

^aFour panelists did not respond to Round 2. One panelist resigned before the beginning of Round 3. Several items were unrated by one or more panelists. ^bThe prompt for the panelists was: "To what extent does the item distinguish a spiritual leader from a leader in general?" The scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree.

Environments that Promote or Detract from the Effectiveness of Spiritual Leaders

The panel examined the results of Round 2, and then related the descriptors of the work environments that promote or detract from the effectiveness of spiritual leaders. The results of Round 3 are in Appendix Q.

A constant comparative analysis of the specific work environments, community-building aspects, person-centered aspects, product-oriented aspects, principle-driven aspects, religious aspects, and mission/purpose-driven aspects of leader environments was completed. There were seven specific work environments, 10 community-building aspects, six person-centered aspects, two product-oriented aspects, 14 principle-driven aspects, four religious aspects, and six mission/purpose-driven aspects (see Table 17). Each category of work environment was analyzed with the constant comparative method (Maykut & Morehouse, 1994).

The seven specific work environments had means ranging from 3.42 (places of worship) to 3.00 (There is no place a spiritual leader cannot be effective) (see Table 17). By classifying the items according to their content, three themes were identified: *social oriented*, *religious*, and *all environments*. *Social oriented*, with two of the seven specific work environments, describes environments that have as their mission helping others, such as youth or the elderly. *Religious*, with three of the seven specific work environments, describes environments that are established for the purpose of worship. *All environments*, with two of the seven specific work environments, signifies that the panel agreed that spiritual leaders can be effective in all environments.

The 10 community-building aspects of work environments had means ranging from 3.42 (there is collaboration) to 2.88 (the organization has a history of effectiveness) (see Table 17). By classifying the items according to their content, four environmental themes were identified: *community oriented*, *collaborative*, *productive*, and *enabling communication*. *Community*

oriented, with four of the 10 community-building aspects, describes environments in which members are friendly, loving, and willing to praise each other when merited. *Collaborative*, with three of the 10 community-building aspects, describes environments in which management is participatory, and there are positive working relationships among members. *Productive*, with two of the 10 community-building aspects, describes environments that have a history of effectiveness. *Enabling communication*, with one of the 10 community-building aspects, describes environments in which there is effective communication among members.

The six person-centered aspects of work environments had means ranging from 3.58 (all who enter are given absolute respect) to 2.96 (people are the focus of attention) (see Table 17). By classifying the items according to their content, two themes were identified: *supportive of members* and *focused on members*. *Supportive of members*, with three of the six person-centered aspects, describes environments in which the success of members is supported, initiative is encouraged, and people are given respect. *Focused on members*, with three of the six person-centered aspects, describes environments in which people are the focus of attention.

The two product-oriented aspects of work environments had means ranging from 3.08 (members are focused on long-term goals) to 2.80 (members are focused on productivity) (see Table 17). By classifying the items according to their content, one theme was identified: *productive*. *Productive* environments are those in which members work toward the attainment of long-term goals.

The 14 principle-driven aspects had means ranging from 3.58 (integrity is a primary underlying value of all members) to 2.96 (members are able to reveal their “real” selves) (see Table 17). By classifying the items according to their content, four environmental themes were identified: *security*, *engagement*, *integrity*, and *inspiration* (see Table 17). *Security*, with five of

the 14 principle-driven aspects, describes environments in which there is mutual respect among members, and members feel physically safe and secure enough to make mistakes. Members feel they can reveal their “real” selves and be open with others. *Engagement*, with five of the 14 principle-driven aspects, describes environments in which innovation and group effort are valued. Members are fully engaged, managers are supportive, group effort is valued, and families are recognized as valuable components of the organization. *Integrity*, with two of the 14 principle-driven aspects, describes environments in which organizational and member values are congruent, and integrity is a primary value of all members. *Inspiration*, with two of the 14 principle-driven aspects, describes environments that are values-driven and high performing. Environments infused with inspiration aim to improve human existence.

The four religious aspects had means ranging from 3.27 (spirituality is an accepted topic of conversation & the sacred is honored) to 3.15 (there is a partnership among constituent groups) (see Table 17). By classifying the items according to their content, two themes were identified: *embracing spirituality* and *support for the spiritual leader*. *Embracing spirituality*, with two of the four religious aspects, describes environments in which members openly talk about their spirituality and sacred things are honored (respected). *Support for the spiritual leader*, which had two of the four religious aspects, describes environments in which the spiritual leader is supported by a leadership board and a partnership exists among all members.

The six mission/purpose-driven aspects had means ranging from 3.42 (the mission is one of service to others) to 2.81 (power is distributed across members) (see Table 17). By classifying the items according to their content, three themes were identified: *equitable*, *service oriented*, and *common mission*. *Equitable*, with two of the six mission/purpose-driven aspects, describes environments in which power and interests are distributed equitably among members. *Service*

oriented, with two of the six mission/purpose-driven aspects, describes the environments in which the mission is to serve others. Yet, panelists listed non-service environments (interpreted as profit-making environments) as places in which spiritual leaders could be effective. *Common mission*, with two of the six mission/purpose-driven aspects, describes environments in which members work to achieved stated (known), shared goals.

Table 17

Findings of Delphi 3: Environments in Which Spiritual Leaders Can Be Effective

Category & theme	Environments meeting the 70% acceptance criterion						
Specific Work Environments	Number of items = 7, out of an original 16 or 43.75%						
	Descriptor	N ^a	Min	Max	Mean ^b	SD	% ^c
All environments	285. There is no place a spiritual leader cannot be effective. ^d	26	2	4	3.00	0.75	73.08
All environments	286. Spiritual leadership can be applied in any organization. ^d	26	1	4	3.35	0.69	96.15
Religious	275. Church	26	1	4	3.38	0.75	92.31
Religious	276. Christian Schools	26	1	4	3.38	0.80	88.46
Religious	281. Places of worship	26	2	4	3.42	0.70	88.46
Social oriented	274. Social services	26	2	4	3.35	0.75	84.62
Social oriented	278. Youth Organizations	26	2	4	3.27	0.78	80.77
Community-Building Aspects	Number of items = 10, out of an original 13 or 76.92%						
	Descriptor	N ^a	Min	Max	Mean ^b	SD	% ^c
Collaborative	172. There is collaboration	26	2	4	3.42	0.64	92.31
Collaborative	175. Management is participatory	26	2	4	3.08	0.48	92.31
Collaborative	220. There are positive working relationships among people	26	2	4	3.38	0.57	96.15
Community oriented	218. Members are friendly	26	2	4	3.08	0.63	84.62
Community oriented	219. Members are loving	26	2	4	3.15	0.67	84.62
Community oriented	224. Members enjoy being together as community	26	2	4	3.35	0.63	92.31
Community	241. Members are willing to praise each other	26	2	4	3.00	0.69	76.92

Category & theme	Environments meeting the 70% acceptance criterion						
oriented	when merited						
Enables communication	227. There is effective communication among members	26	2	4	3.38	0.57	96.15
Productive	177. The staff is competent	26	2	4	3.35	0.56	96.15
Productive	178. The organization has a history of effectiveness	26	1	4	2.88	0.65	80.77
Person-centered Aspects	Number of items = 6, out of an original 7 or 85.71%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Focused on members	184. Members are given autonomy with accountability	26	3	4	3.35	0.49	100.00
Focused on members	229. People are the focus of attention	26	2	4	2.96	0.60	80.77
Focused on members	230. Self-expression is nurtured	26	2	4	3.19	0.49	96.15
Supportive of members	161. All who enter are given absolute respect	26	2	4	3.58	0.58	96.15
Supportive of members	179. Member initiative is supported	26	3	4	3.42	0.50	100.00
Supportive of members	231. The success of members is supported	26	3	4	3.35	0.49	100.00
Product-oriented Aspects	Number of items = 2, out of an original 2 or 100%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Productive	185. Members are focused on productivity	25	2	4	2.80	0.50	76.00
Productive	187. Members are focused on long-term goals	25	2	4	3.08	0.49	92.00

Category & theme	Environments meeting the 70% acceptance criterion						
Principle-driven Aspects	Number of items = 14, out of an original 17 or 82.35%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Engagement	192. Innovation is valued	25	2	4	3.20	0.58	92.00
Engagement	195. There is a high level of organizational (managerial) support	25	2	4	3.16	0.62	88.00
Engagement	243. Members are fully engaged	26	1	4	3.23	0.71	92.31
Engagement	249. Group effort is valued	26	2	4	3.23	0.59	92.31
Engagement	268. Members' families are valued	25	2	4	3.08	0.64	84.00
Inspiration	162. The business at hand is the improvement of human existence	24	2	4	3.46	0.66	91.67
Inspiration	273. A values-driven, high performing organization	26	2	4	3.46	0.65	92.31
Integrity	245. Organizational and member values are congruent	26	2	4	3.23	0.51	96.15
Integrity	246. Integrity is a primary underlying value of all members	26	2	4	3.58	0.58	96.15
Security	164. Members feel secure enough to make mistakes	26	2	4	3.23	0.71	84.62
Security	194. There is mutual respect among members	25	3	4	3.52	0.51	100.00
Security	242. Members are able to reveal their "real" selves	26	2	4	2.96	0.60	80.77
Security	253. Members feel physically safe	26	1	4	3.04	0.72	84.62
Security	254. Openness is practiced	26	3	4	3.27	0.45	100.00
Religious Aspects	Number of items = 4, out of an original 9 or 44.45%						
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
Embracing spirituality	198. Spirituality is an accepted topic of conversation	26	2	4	3.27	0.67	88.46
Embracing	208. The sacred is honored	26	1	4	3.27	0.78	88.46

Category & theme	Environments meeting the 70% acceptance criterion							
spirituality								
Support for the spiritual leader	200. There is a strong board of directors to support the spiritual leader	26	2	4	3.19	0.57	92.31	
Support for the spiritual leader	204. There is a partnership among constituent groups	26	2	4	3.15	0.54	92.31	
Mission/purpose-driven Aspects	Number of items = 6, out of an original 14 or 42.86%							
	Descriptor	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c	
Equitable	236. The members focus on the interests of all who live, work, and visit the organization	26	2	4	3.00	0.63	80.77	
Equitable	244. Power is distributed across members	26	2	4	2.81	0.49	76.92	
Common mission	240. Members have the same mission	25	2	4	3.16	0.55	92.00	
Common mission	270. The mission is to achieve stated goals	25	2	4	2.92	0.64	76.00	
Service oriented	237. The mission is one of service to others	26	3	4	3.42	0.50	100.00	
Service oriented	277. Non-service oriented ^e	26	2	4	2.96	0.66	76.92	

^aFour panelists did not respond to Round 2. One panelist resigned before the beginning of Round 3. Several items were unrated by one or more panelists. ^bThe prompt for the panelists was: "To what extent can a spiritual leader be effective in each of the following work environments?" The scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree. ^dThe prompt for the panelists was: "Please state your opinion about each of the following statements using this set of responses: 1 = strongly disagree, 2 = disagree, 3 = agree, and 4 = strongly agree." ^eItem 277 was identified in Round 1 as an environment in which spiritual leaders are ineffective. This item describes an organization that is not focused on service to others. The item is interpreted as referring to a profit-making environment.

Summary: A Description of Spiritual Leaders and Their Environments

A description of spiritual leaders can be created from the data in Round 3 (see Table 18). The characteristics and behaviors identified and accepted by the panel contribute to a detailed concept of spiritual leadership. The identified environments in which spiritual leaders can be effective support the style of leadership that they employ. Spiritual leaders may either find these environments and seek employment in them, or they may seek employment as a leader and create an environment in which they can be effective. A summary of the categories and themes underlying the characteristics, behaviors, and environments of spiritual leaders is in Table 18. A generalized description of spiritual leaders and their environments follows.

Spiritual leaders are *oriented toward others*. There are 13 of 18 interpersonal characteristics and 11 of 27 interpersonal behaviors that are other-oriented. Spiritual leaders have a mental set (characteristics) toward and use their skills and energy (behaviors) to attend and minister to those around them. Spiritual leaders put others first, listen sincerely, treat others with respect, and show concern for organizational members. Spiritual leaders provide the means for members to improve their skills and knowledge. The environments in which spiritual leaders can be effective are environments in which others are central. These environments are community oriented and person-centered. They are environments in which members are engaged and oriented toward service to others.

Spiritual leaders are *principled*. This theme is woven throughout the characteristics, behaviors, and environments of spiritual leaders. Spiritual leaders are driven by principles, adhere to principles rather than changing as the wind blows, emphasize service above self, act in accordance with values, serves as good stewards, and follow a clearly and articulated set of

personal values. Principle-driven environments of spiritual leaders are those in which organizational and member values are congruent, and integrity is valued by all members.

Spiritual leaders are *mission focused*. Spiritual leaders keep the mission at the forefront. The mission-focused environments in which spiritual leaders can be effective are equitable; service oriented, but not necessarily so (They can be effective in a wide range of environments, both service oriented and non-service oriented.); and clearly defined in the minds of both leaders and members.

Spiritual leaders emphasize *connectedness*. They have a heightened sense of the interconnectedness of all things, understand the connection between spirituality and work, and have an inner conviction of a higher force. Spiritual leaders build communities. These communities are collaborative, and members enjoy being together. The community has a positive effect on members, members become engaged in the work of the community, and the community is supportive of its members.

While spiritual leaders are not necessarily *religious*, they do possess characteristics and act in ways that can be described as religious. Spiritual leaders have an inner conviction of a higher force, consecrate themselves to a higher cause, are transcendent, exhibit trust in a higher power, and commit themselves to a personal spiritual practice. They work best in environments that embrace spirituality and honor those things that are sacred.

Table 18

Panel Acceptance of Descriptors by Research Question, Category, and Theme in Round 3

Research question (number of items after Round 1 is in parentheses)	Category & theme	Number of items at the end of Round 1	Number meeting the 70 percent criterion at the end of Round 3	% meeting the 70% criterion at the end of Round 3	% meeting the 70% criterion at the end of Round 3 by research question
Characteristics (71)	Interpersonal Leadership	32	18	56.2	25.4
	Other Orientation	NA ^a	13	NA ^b	18.3
	Interconnectedness	NA	2	NA	2.8
	Productivity	NA	1	NA	1.4
	Resilience	NA	1	NA	1.4
	Humanity	NA	1	NA	1.4
	Intrapersonal Leadership	32	9	28.1	12.7
	Introspective	NA	3	NA	4.2
	Transcendent	NA	3	NA	4.2
	Principled	NA	1	NA	1.4
	Non-egocentric	NA	2	NA	2.8
	Religious	7	4	57.1	5.6
	Connectedness with a higher being	NA	2	NA	2.8
	Ability to use the connectedness to inspire	NA	2	NA	2.8
Behavior (89)	Interpersonal Leadership	60	27	45.0	30.3
	Other Orientation	NA	11	NA	12.4
	Principled	NA	6	NA	6.7
	Follower Development	NA	5	NA	5.6
	Community-building	NA	2	NA	2.2
	Transcendent	NA	2	NA	2.2
	Mission Driven	NA	1	NA	1.1
	Intrapersonal Leadership	20	6	30.0	6.7
	Principled	NA	4	NA	4.5
	Transcendent	NA	1	NA	1.1
	Non-egocentric	NA	1	NA	1.1
	Religious	9	5	55.6	5.6
	Consecrated to a Higher Power	NA	3	NA	3.4
	Ability to Inspire	NA	1	NA	1.1
Committed to Self Development	NA	1	NA	1.1	

Research question (number of items after Round 1 is in parentheses)	Category & theme	Number of items at the end of Round 1	Number meeting the 70 percent criterion at the end of Round 3	% meeting the 70% criterion at the end of Round 3	% meeting the 70% criterion at the end of Round 3 by research question
Work Environments (125)	Specific Work Environments	16	7	43.8	5.6
	Social oriented	NA	2	NA	1.6
	Religious	NA	3	NA	2.4
	All environments	NA	2	NA	1.6
	Community-building Aspects	13	10	76.9	8.0
	Community oriented	NA	4	NA	3.2
	Collaborative	NA	3	NA	2.4
	Productive	NA	2	NA	1.6
	Enables communication	NA	1	NA	0.8
	Person-centered Aspects	7	6	85.7	4.8
	Supportive of members	NA	3	NA	2.4
	Focused on members	NA	3	NA	2.4
	Product-oriented Aspects	2	2	100.0	1.6
	Productive	NA	2	NA	1.6
	Principle-driven Aspects	17	14	82.4	11.2
	Security	NA	5	NA	4.0
	Engagement	NA	5	NA	4.0
	Integrity	NA	2	NA	1.6
	Inspiration	NA	2	NA	1.6
	Religious Aspects	9	4	44.4	3.2
	Embracing spirituality	NA	2	NA	1.6
	Support for the spiritual leader	NA	2	NA	1.6
	Mission/purpose-driven Aspects	14	6	42.9	4.8
	Equitable	NA	2	NA	1.6
	Service oriented	NA	2	NA	1.6
	Common mission	NA	2	NA	1.6

^aNA=Not Applicable. The themes were created after Round 3; thus, there were no items in the themes after Round 1. ^bNA=Not Applicable. The themes were created after Round 3; thus, 100% of the themes met the 70% criterion at the end of Round 3.

CHAPTER 4

CONCLUSIONS, LIMITATIONS, RECOMMENDATIONS FOR PRACTICE, AND RECOMMENDATIONS FOR FUTURE RESEARCH

The purpose of this study was to explore the concept of spiritual leadership. A review of literature was conducted and a theory of spiritual leadership was developed. The Delphi technique was selected because of its suitability for studying concepts that are not well defined. A panel of writers, educators, business leaders, non-profit leaders, religious leaders, and politicians was recruited for participation in the study. Thirty-one panelists agreed to participate in the three-round Delphi study. In the first round, the panelists identified descriptors of characteristics of spiritual leaders, behaviors of spiritual leaders, the environments in which spiritual leaders are effective, and the environments in which spiritual leaders are ineffective. These descriptors were analyzed and used to create the Round 2 questionnaire. In Round 2, the panelists rated the descriptors of characteristics and behaviors of spiritual leaders and the work environments of spiritual leaders. Round 3, a consensus building round, gave the panelists an opportunity to rerate the descriptors after seeing the ratings of the panelists in Round 2.

Conclusions

The Delphi panel was able to identify the characteristics, behaviors, and work environments that promote or detract from the effectiveness of spiritual leaders. The members of the panel were a diverse group with different backgrounds, different understandings of leadership, and different philosophies of spirituality. Some approached an understanding of leadership through thinking and study, while others' concepts came from their practice. Yet, this group was able to come to a consensus on 31 characteristics and 38 behaviors of spiritual leaders. The panelists identified 49 descriptors of work environments in which spiritual leaders

can be effective. The panelists agreed that spiritual leadership can be applied in any work environment.

This study was about a theory of spiritual leadership assumed to be secular in nature. Several writers suggest that it is difficult to separate religion from spirituality (Bell & Taylor, 2001; Dent et al., 2005). The Delphi panel, too, had difficulty separating religious aspects from a general concept spirituality. The panel identified four religious leadership characteristics, five religious leadership behaviors, and four religious work environments that promote the effectiveness of a spiritual leader.

The majority of characteristics and behaviors accepted by the panel were interpersonal. Leadership is always directed toward others, and the findings of the study support that spiritual leadership is like other types of leadership in this way. Spiritual leaders are not monastic people who have little contact with followers. The characteristics and behaviors, as identified by the panel, describe leaders who care about followers, work to build community, celebrate the success of followers, and develop staff. Spiritual leaders adhere to principles as they lead their organizations to serve others.

The work environments in which spiritual leaders are effective have a culture imbued with elements of community, meaning, and integrity. The panel described an environment characterized by community-building elements of friendliness, joy, collaboration, support, and participation. The panel agreed that spiritual leaders are effective in work environments in which the mission is one of service to others. The mission gives meaning to the work. The panel also stressed the importance of the organization being driven by principle. Ninety-six percent of the panelists accepted Item 246: *Integrity is a primary underlying value of all members.*

Spiritual leadership can be applied in any organization was accepted by 96.15 percent of the panelists. While accepted by a lower percentage (73.08%), the panel agreed that *there is no place that a spiritual leader cannot be effective*. This is an important conclusion. It does not mean that spiritual leadership is easy in all environments; however, it can be interpreted to mean that spiritual leaders can be effective most anywhere.

No panelist directly offered insight into where spiritual leaders receive strength to feed their leadership and perseverance. This is an important element of leadership. It may be that the panelists assumed that the researcher would understand how spiritual leaders gain strength. It is absent from the characteristics and behaviors identified by the panelists.

Limitations

The internet-based survey tool, survey.vt.edu, is not entirely suited for the Delphi technique. The tool performed well for Round 1. Panelists were able to respond to the questions and submit their responses with only minor difficulty. The responses were exported to Excel without difficulty. Round 2 was rather long. The survey software required panelists to complete the questionnaire in one sitting. There was no way for panelists to save a portion of their responses until they could return to complete the questionnaire. One panelist (W-3) commented on the problem that he had in finishing the questionnaire in one sitting. Another panelist (B-1) failed to submit her responses after she finished the questionnaire, and her responses were lost. She agreed to complete this round again on a paper copy.

It was not possible to use survey.vt.edu for Round 3. This round required that the panelists review the descriptors that met the acceptance criterion of 60%. The mean, standard deviation, and the percentage of the panelists accepting the item in Round 2 were reported for each descriptor. Each panelist's ratings from Round 2 were also reported. It is not possible to

include these data using survey.vt.edu. Thus, for Round 3, the questionnaire was constructed using a Word document that was attached to an e-mail sent to the panelists.

In this study, spirituality has been discussed as a non-religious concept. Much can be learned, however, from religious leaders who specialize in developing and teaching spirituality as a means of seeking perfection. There is a long history of religious-based spirituality. Religious leaders teach others how to deepen their spirituality. They teach methods and warn of pitfalls as one develops a spiritual life. Nine religious leaders were invited to participate in this study. An effort was made to recruit from major faith traditions. Four agreed to participate and two, a retired Catholic bishop and a Jewish rabbi, of the four responded to the questionnaires. In future studies there should be a greater effort to include religious leaders and teachers in a study of spirituality and spiritual leadership.

Rounds 2 and 3 required the panelists to examine characteristics and behaviors and to rate them to the extent they distinguish a spiritual leader from a leader in general. One panelist (W-7) pointed out a weakness in using this type of question. She examined the descriptor *courageous*. If she thought that a spiritual leader was courageous while a leader in general was not courageous, she would rate the descriptor a 3 (to a great degree) or a 4 (to a very great degree). If she thought that all leaders were courageous and that the descriptor did not distinguish a spiritual leader from a leader in general, then she would rate it a 1 (not at all) or a 2 (somewhat). If she thought that a leader in general was courageous and a spiritual leader was not courageous, there was no way to indicate that the lack of courage distinguished a spiritual leader from a leader in general. An adjustment of the scale or a change in the wording of the question should remedy this limitation in future studies.

The Delphi technique is an effective method of simulating a panel consideration of experts in the area being studied. This study included input from writers, educators, business leaders, non-profit leaders, religious leaders, and politicians. These leaders and thinkers would not normally be assembled in one place to discuss spirituality. Round 2 and Round 3 gave the panel an opportunity to arrive at a consensus. Using the means of technology and communications available, a study such as this would be enhanced with several real time virtual meetings of the panel or smaller groups of panelists to discuss elements of spiritual leadership and to delve more deeply into the concept. A researcher could use technology such as Skype, blogs, and instant messaging to gather more data and to give the panelists more opportunities to reflect upon others' contributions.

Recommendations for Practice

A tool has been created to help leaders compare their leadership characteristics and behaviors with the characteristics and behaviors of spiritual leaders as proposed by the Delphi panel. This is a simple tool. A leader examines each characteristic or behavior and reflects on how that descriptor exhibits itself in his or her leadership style. The descriptor is then rated. A low rating signifies a low level of the descriptor in the characteristics and behaviors of the leader, and a high rating indicates a high level of the descriptor. Then, the leader looks for patterns of high ratings and low ratings. Low-rated descriptors can become the stimuli for goals and plans for changing his or her leadership. The tool can become an integral part of the leader's process of self-improvement. The tool follows:

Spiritual Leadership Assessment and Change Plan Template

This tool can be used by you to assess your leadership with regard to the characteristics and behaviors of spiritual leaders. These characteristics and behaviors were developed by a panel of authors, business leaders, non-profit leaders, educators, religious leaders, and politicians.

Read each statement and respond using the following rating scale:

- 1 = Not like me
- 2 = Somewhat like me
- 3 = Much like me
- 4 = Very much like me

Circle your response

As a Leader, I...

Interpersonal Leadership Characteristics

1. get job satisfaction from the success of others.	1	2	3	4
2. am open minded – open to the opinions of others.	1	2	3	4
3. am inclusive.	1	2	3	4
4. recover quickly from adversity.	1	2	3	4
5. am respectful.	1	2	3	4
6. believe in the ability of others.	1	2	3	4
7. have a strong mission to serve those being led.	1	2	3	4
8. have a heightened sense of the interconnectedness of all things.	1	2	3	4
9. understand the connection between spirituality and work.	1	2	3	4
10. am forgiving.	1	2	3	4
11. am truly attentive to those around.	1	2	3	4
12. see the best in human interaction.	1	2	3	4
13. am trustworthy.	1	2	3	4
14. bring joy to my life.	1	2	3	4
15. am focused on the common good.	1	2	3	4
16. am authentic.	1	2	3	4
17. am focused on solutions rather than blame.	1	2	3	4
18. have concern for the individual's welfare.	1	2	3	4

Intrapersonal Leadership Characteristics

19. am reflective.	1	2	3	4
20. respond to a calling.	1	2	3	4
21. am centered in spirituality.	1	2	3	4
22. transcend the mundane in life.	1	2	3	4
23. am humble.	1	2	3	4
24. am kind.	1	2	3	4
25. am able to see deeply into issues and relationships – to see what others do not see.	1	2	3	4
26. am understanding.	1	2	3	4
27. am driven by principles.	1	2	3	4

Religious Leadership Characteristics

28.	have an inner conviction of a higher force.	1	2	3	4
29.	am able to inspire others to seek God.	1	2	3	4
30.	am intimate with God.	1	2	3	4
31.	am guided by the spirit.	1	2	3	4

Interpersonal Leadership Behaviors

32.	do not act arrogantly.	1	2	3	4
33.	put people first.	1	2	3	4
34.	live with a deep love of fellow human beings.	1	2	3	4
35.	listen sincerely.	1	2	3	4
36.	act humbly.	1	2	3	4

37.	apologize when mistakes are made.	1	2	3	4
38.	give credit to others.	1	2	3	4
39.	adhere to principles rather than changing as the wind blows.	1	2	3	4
40.	bring out the best in people.	1	2	3	4
41.	do not take credit from others who earned it.	1	2	3	4

42.	keep the mission at the forefront.	1	2	3	4
43.	transcend material reward.	1	2	3	4
44.	create opportunities for members to make a difference.	1	2	3	4
45.	encourage honest conversation.	1	2	3	4
46.	am quick to advocate for the neediest students (those least able to advocate for themselves).	1	2	3	4

47.	emphasize service above self.	1	2	3	4
48.	celebrate the success of others.	1	2	3	4
49.	treat everyone with respect.	1	2	3	4
50.	act in accordance with values.	1	2	3	4
51.	instill inspired standards.	1	2	3	4

52.	treat everyone with dignity.	1	2	3	4
53.	serve as a good steward.	1	2	3	4
54.	develop others.	1	2	3	4
55.	build a culture of trust.	1	2	3	4
56.	honor the meaning of what "we" are doing together.	1	2	3	4

57.	exhibit concern for members' personal concerns.	1	2	3	4
58.	seek out a higher life purpose.	1	2	3	4

Intrapersonal Leadership Behaviors

59.	align my actions with personal beliefs.	1	2	3	4
60.	place spiritual values first.	1	2	3	4
61.	follow a clearly and articulated set of personal values.	1	2	3	4
62.	value character.	1	2	3	4
63.	value conscience.	1	2	3	4

64.	sacrifice my own gain for the gain of the organization.	1	2	3	4
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Religious Leadership Behaviors

65. convey the faith.	1	2	3	4
66. cultivate a relationship with God.	1	2	3	4
67. consecrate myself to a higher cause.	1	2	3	4
68. exhibit trust in a higher power.	1	2	3	4
69. am committed to a personal spiritual practice.	1	2	3	4

Like any other pursuit, being the leader you want to be is a life process. When you are finished with your self-assessment, look at the trends. Examine your ratings to assess the spiritual side of your leadership. You may cluster the items into the categories and themes found in the research. The categories, themes, and related items, by number, are in the following chart:

Category and theme	Items
Characteristics	
Interpersonal leadership	
Humanity (1 item)	14
Inter-connectedness (2 items)	8, 9
Other orientation (13 items)	1, 2, 3, 5, 6, 7, 10, 11, 12, 13, 15, 16, 18
Productivity (1 item)	17
Resilience (1 item)	4
Intrapersonal leadership	
Introspective (3 items)	19, 25, 26
Non-egocentric (2 items)	23, 24
Principled (1 item)	27
Transcendent (3 items)	20, 15, 22
Religious	
Ability to use the interconnectedness to inspire (2 items)	29, 31
Connectedness to a higher being (2 items)	28, 30
Behaviors	
Interpersonal leadership	
Community-building (2 items)	55, 56
Follower development (5 items)	40, 44, 45, 51, 54
Mission driven (1 item)	42
Other orientation (11 items)	32, 33, 34, 35, 38, 41, 46, 48, 49, 52, 57
Principled (6 items)	36, 37, 39, 47, 50, 53
Transcendent (2 items)	43, 58
Intrapersonal leadership	
Non-egocentric (1 item)	64
Principled (4 items)	59, 61, 62, 63
Transcendent (1 item)	60
Religious	
Ability to inspire (1 item)	65
Committed to self development (1 item)	69
Consecrated to a higher power (3 items)	66, 67, 68

Note. For content of the items, see the above instrument.

There are no norms, as yet, for this instrument. You must determine what is acceptable performance within your work environment. In some cases, you may want to emphasize particular characteristics or behaviors. In other cases, you may want to reduce, maintain, or increase the emphasis on particular characteristics or behaviors. The following template may be helpful in completing a plan for change.

Change Plan Template

	Characteristics and Behaviors	Interventions	Re-assessment date	Evidence of success
REDUCE	Example: Item 20. Members feel secure enough to make mistakes	1. 2. 3. 4.		
		1. 2. 3. 4.		
		1. 2. 3. 4.		
MAINTAIN		1. 2. 3. 4.		
		1. 2. 3. 4.		

	Characteristics and Behaviors	Interventions	Re-assessment date	Evidence of success
		1. 2. 3. 4.		
INCREASE		1. 2. 3. 4.		
		1. 2. 3. 4.		
		1. 2. 3. 4.		

A second tool was created for leaders to examine their work environments. The tool can be used to determine if the work environment is one in which a spiritual leader can be effective. It is recommended that a team of leaders, superiors, and followers complete the instrument independently. The ratings are then analyzed. The leaders, using the data, can set goals for improvement with interventions and completion target dates. The tool follows:

Work Environment Assessment and Change Plan Template

This tool can be used by an individual or team to assess whether the work environment promotes the effectiveness of a spiritual leader. The descriptors of environments were developed by a panel of authors, business leaders, non-profit leaders, educators, religious leaders, and politicians. The panelists reported that these environments promote the effectiveness of a spiritual leader.

Read each statement and respond using the follow rating scale:

The work environment descriptor is ...

- 1 = Not at all like our (my) work environment
- 2 = Somewhat like our (my) work environment
- 3 = Much like our (my) work environment
- 4 = Very much like our (my) work environment

Circle your response

Our (my) work environment is one in which...

Community-building Aspects

1. there is collaboration.	1	2	3	4
2. management is participatory.	1	2	3	4
3. the staff is competent.	1	2	3	4
4. the organization has a history of effectiveness.	1	2	3	4
5. members are friendly.	1	2	3	4
6. members are loving.	1	2	3	4
7. there are positive working relationships among people.	1	2	3	4
8. members enjoy being together as community.	1	2	3	4
9. there is effective communication among members.	1	2	3	4
10. members are willing to praise each other when merited.	1	2	3	4

Person-centered Aspects

11. all who enter are given absolute respect.	1	2	3	4
12. member initiative is supported.	1	2	3	4
13. members are given autonomy with accountability.	1	2	3	4
14. people are the focus of attention.	1	2	3	4
15. self-expression is nurtured.	1	2	3	4
16. the success of members is supported.	1	2	3	4

Product-oriented Aspects

17. members are focused on productivity.	1	2	3	4
18. members are focused on long-term goals.	1	2	3	4

Principle-driven Aspects

19.	the business at hand is the improvement of human existence.	1	2	3	4
20.	members feel secure enough to make mistakes.	1	2	3	4
21.	innovation is valued.	1	2	3	4
22.	there is mutual respect among members.	1	2	3	4
23.	there is a high level of organizational (managerial) support.	1	2	3	4
24.	members are able to reveal their “real” selves.	1	2	3	4
25.	members are fully engaged.	1	2	3	4
26.	organizational and member values are congruent.	1	2	3	4
27.	integrity is a primary underlying value of all members.	1	2	3	4
28.	group effort is valued.	1	2	3	4
29.	members feel physically safe.	1	2	3	4
30.	openness is practiced.	1	2	3	4
31.	members’ families are valued.	1	2	3	4

Religious Aspects

32.	spirituality is an accepted topic of conversation.	1	2	3	4
33.	there is a strong board of directors to support the spiritual leader.	1	2	3	4
34.	there is partnership among constituent groups.	1	2	3	4
34.	the sacred is honored.	1	2	3	4

Mission/Purpose-driven Aspects

35.	the members focus on the interests of all who live, work, and visit the organization.	1	2	3	4
36.	the mission is one is service to others.	1	2	3	4
37.	members have the same mission.	1	2	3	4
38.	power is distributed across members.	1	2	3	4
39.	the mission is to achieve stated goals.	1	2	3	4

When the individual or members of the organization are finished with the assessment, the leader or a leadership team should examine the ratings to assess whether the work environment promotes the effectiveness of a spiritual leader. You may cluster the items into the categories and themes found in the research. The categories, themes, and related items, by number, are in the following chart:

Category and theme	Items
Community-building aspects	
Collaborative (3 items)	1, 2, 7
Community oriented (4 items)	5, 6, 8, 10
Enables communication (1 item)	9
Productive (2 items)	3, 4
Person-centered aspects	
Focused on Members (3 items)	13, 14, 15
Supportive of Members (3 items)	11, 12, 16
Productive-oriented	

Productive (2 items)	17, 18
Principle-driven aspects	
Engagement (5 items)	21, 23, 25, 28, 31
Inspiration (1 item)	19
Integrity (2 items)	26, 27
Security (5 items)	20, 22, 24, 29, 30
Religious aspects	
Embracing spirituality (2 items)	32, 34
Support for the spiritual leader (2 items)	33, 34
Mission/purpose-driven aspects	
Equitable (2 items)	35, 38
Common mission (2 items)	37, 39
Service oriented (1 item)	36

Note. For content of the items, see the above instrument.

There are no norms, as yet, for this instrument. The user(s) must determine what is acceptable performance within his, her, or their work environment. In some cases, the user(s) may want to emphasize particular elements. In other cases, the user(s) may want to reduce, maintain, or increase the emphasis on particular elements. The following template may be helpful in completing a plan for change.

Change Plan Template

	Environmental elements	Interventions	Re-assessment date	Evidence of success
REDUCE	Example: Item 20. Members feel secure enough to make mistakes	1. 2. 3. 4.		
		1. 2. 3. 4.		
		1. 2. 3. 4.		

	Environmental elements	Interventions	Re-assessment date	Evidence of success
MAINTAIN		1. 2. 3. 4.		
		1. 2. 3. 4.		
		1. 2. 3. 4.		
INCREASE		1. 2. 3. 4.		
		1. 2. 3. 4.		
		1. 2. 3. 4.		

Recommendations for Future Research

In Chapter 1, the general concept of spirituality was discussed. Components for a definition were suggested. The components were gathered from literature written about spirituality (Ashmos & Duchon, 2000; Carroll, 2001; Dent et al., 2005; Estanek, 2006; Jamison, 2006; Porter, 1995; Sawatzky et al., 2005; Tisdell, 2003); discussions with a monk, Father Thomas Berry; and personal thinking. The components of a definition included a search for meaning, unselfish motivation, separation of religious and secular spirituality, community, integrity, and active process. The concept of spirituality was associated with the hierarchy of needs from Maslow (1970). Despite the enhanced concept of spiritual leadership found in this study, further study is needed in defining spirituality to make it more understandable and intelligible.

As a clearer concept of spiritual leadership is crafted, the ultimate test of whether the concept is meaningful or not is whether there are benefits resulting from implementing such a concept. Several writers (Ashmos & Duchon, 2000; Benefiel, 2005; Ferguson, 2000; Vaill, 1998) assert that an organization is more productive under a spiritual leader. Others (Ferguson, 2000; Milliman et al., 2003; Sergiovanni, 1992; Vaill, 1998; Woods, 2007) discuss the benefit to the worker who has a spiritual leader. Fry and Slocum (2008) show that a spiritual leader affects the “triple bottom line” (p. 86) of an organization. According to Fry and Slocum, the triple bottom line is “people, planet, profit” (p. 86). Planet represents the social responsibilities that the organization has to the environment. Further study of these prospective benefits should be undertaken to unravel the effect of spiritual leadership on organizations of various types.

The next logical question is, if spirituality can be understood and spiritual leadership makes a difference, can a person attain greater levels of spirituality? In other words, can

spirituality be learned? This question has been taken up by writers Benefiel (2005), Creighton (1999), Dent et al. (2005), and Luckcock (2007) as they explored spirituality. Exploring whether or not spirituality can be taught and learned would be helpful in promoting the concept of spiritual leadership among current and potential leaders. It is not likely that one would pursue spiritual leadership as a leadership style or a lifestyle, if it could not be shown to be attainable.

Usually, the idea of teaching something leads to a discussion of instructional activities. The methods of attaining greater spiritual levels are varied and individual (Bell & Taylor, 2001; Benefiel, 2005; Estanek, 2006; Metzger, 2008; Reave, 2005; *The Spiritual Exercises of St. Ignatius*, 1964). In Chapter 1 of this study, three types of spiritual practices were presented: active practices, passive practices, and enriching practices. Examples of each type were offered. The lists were abbreviated and incomplete. Discussions and illustrations of spiritual methods would help aspirants begin or continue their paths to greater spiritual depth. Studies of the effectiveness of methods to enhance spiritual leadership could be useful.

The contribution of this study is the language that has been identified that can be used to describe the characteristics, behaviors, and work environments of spiritual leaders. Language leads to concepts. Language gives researchers ways to measure concepts. Researchers can use the language from this study to find relationships between these and other concepts. Future research in this area can lead to the creation and refinement of theory.

One avenue of future research is the refinement of the instruments created in this study. Both instruments must be evaluated for structure, construct validity, and reliability before being used in serious research endeavors. Factor analyses are recommended to identify the structure of the instruments, and the instruments should be used to test expected relationships in theories

incorporating spiritual leadership. Each scale created from the factor analyses should be tested for internal consistency.

One final area of future study involves the changing social and physical environments in which humans live. Humans have separated themselves from the world in which they live and for the most part from the work involved in surviving in that world (Louv, 2006). Humans are separated by climate-controlled buildings, speedy means of transportation, and technology that encourages limited physical contact with others. If spirituality is defined as being human in its most basic form, as several writers suggest (Ashmos & Duchon, 2000; Carroll, 2001; Maslow, 1970; Rose, 2001; Spohn, 1997), does it follow that this separation from surroundings affects or obstructs the development of spirituality? Does the redefining of what it is to be human bring with it a new definition or experience of spirituality? It would be interesting to study the effects of modern technology on spirituality.

Reflections

The study of spiritual leadership produced a picture, a glimpse, of what it is to be a spiritual leader. Spiritual leaders are leaders who get strength from deep within. They work at self-improvement, not only as leaders but also as persons.

This is an empirical study. The data were collected from a panel of leaders and thinkers. The data were analyzed through a statistical process that produced a set of characteristics, behaviors, and work environments that promote the effectiveness of spiritual leaders. Thus, this study goes well beyond the speculative work of many previous writers.

The largest number of characteristics and behaviors accepted by the panel were interpersonal. By the nature of leadership, all leaders have interpersonal leadership characteristics and use interpersonal leadership behaviors. Spiritual leaders take interpersonal

characteristics and behaviors to a higher level than leaders in general. The panel described spiritual leaders as people who are respectful, believe in the ability of others, are attentive to others, are concerned for the well being of others, put people first, listen sincerely, communicate honestly, and treat everyone with dignity. These descriptors are a sample of the interpersonal characteristics and behaviors accepted by the panel. The panel defined spiritual leaders as leaders who put people first. They are not turned inward. Their thoughts and actions are directed toward others in the organization. In the religious realm, it is possible to be a hermit and be spiritual. Spiritual leaders in the secular realm cannot be hermits, they must be people oriented.

Principle-driven aspects of work environments had the second largest number of descriptors accepted by the panel. The descriptors in this category are interpersonal in nature, too. The panel accepted descriptors concerning integrity, respect, authenticity, and positive values.

Community-building aspects of work environments had the third largest number of descriptors accepted by the panel. Community is the interconnectedness of people. Here we see more descriptors that have an interpersonal quality. The community-building elements of organizations work to bring organizational members closer. Members look for elements they share, that they care about in common. Communication was one of the descriptors accepted by over 95% of the panelists. Members talk about themselves, their work, what's important to them, what's bothering them. They learn who they are as individuals and as a community. They become more tightly bonded as they go about the business of the organization.

It is clear from these data that spiritual leaders emphasize interpersonal relationships and the environments in which these relationships can thrive. Environments with enhanced

interpersonal relations are the environments in which spiritual leaders are likely to operate effectively. By knowing this information, spiritual leaders can engineer the environments in their organizations to facilitate their effectiveness.

Productivity is important to an organization, but productivity did not rank high with the panel. Only two descriptors of productivity were identified in Round 1. Both of these remained through Round 3 and were accepted by the panel as descriptors of work environments in which spiritual leaders can be effective. Productivity is important to all organizations, but it is not an element that sets a spiritually led organization apart from work environments in general. The element that sets a spiritually led organization apart appears to be the interpersonal culture within the organization.

Are spiritual leaders productive leaders? Do they produce more or less as leaders in general? The focus of the panel was not on productivity – but on less tangible things. Spiritual leaders affect the culture of the organization, thus they affect productivity indirectly.

Despite the attempt to separate religious spirituality and secular spirituality in the study, the panel identified religious descriptors in Round 1, many of which were accepted by the panel in Round 3. The descriptors that were specific to particular religious traditions (e.g., The Holy Spirit is looked to for guidance.) were rejected by the panel, but general religious descriptors (e.g., The sacred is honored.) were accepted. It is clear that the separation of secular and religious spirituality is a difficult task, even for those who spend large amounts of time contemplating the nature of spirituality.

In its deepest meaning, spirituality is about being human. Humans are social beings. People want to meet with others and communicate and work together to achieve goals. They look for meaning in what they do. They want to do what is right, and they are bothered when

they tell a lie or go against their consciences. Spirituality comes from the reflection on what it means to be human, with all of its imperfections, regardless of whether one is religious or not.

Where does religion fit into this discussion? A religious person believes that God created humans, and it follows that the religious person believes that God wants us to be what we were meant to be – fully human. Dogma, traditions, and fear of opposition can distract a religious person from the idea that we are meant to be fully human. Working at being fully human is spirituality. While a non-religious person may describe it differently, it amounts to the same thing. Being fully human is a common element in secular spirituality and religious spirituality.

The panel was composed of people who are leaders in different types of leadership and writers and thinkers who are known for their work in spiritual leadership. The composition of the panel set the stage for the exploration of the concept of spiritual leadership. Yet, the question remains, did the study really capture the concept of spiritual leadership? Yes, the study did result in a meaningful set of characteristics, behaviors, and work environments that comprise the parameters for a concept of spiritual leadership. This is the concept of spiritual leadership that came from the thoughts of the panelists. Another panel could identify other characteristics, behaviors, and work environments that would differ in some respects to those identified by this panel. Further research would bring more definition to the concept.

I have doubts that the intrapersonal side of spiritual leadership has been fully explored by the panel. I believe that spiritual leaders have to develop their spirituality, which is an intrapersonal endeavor. It is possible that the intrapersonal side is easier to describe than the interpersonal side, and thus requires fewer descriptors. That may be the reason the panel offered a large number of interpersonal descriptors. I do believe, and this supported by the findings, that spiritual leaders are focused on people, their needs, and their well being.

In the end, the bottom line is whether spiritual leaders are more productive leaders than leaders in general. This study did not address this relationship, but it does provide the information necessary for creating a measure for testing it. The creation of the concept and a tentative measure is a beginning toward advancing knowledge of the effectiveness of spiritual leaders. Future research can go on from this point.

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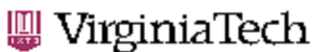
APPENDIX A

IRB CERTIFICATION OF COMPLETION



APPENDIX B

IRB APPROVAL LETTER



Office of Research Compliance
 Institutional Review Board
 2000 Kraft Drive, Suite 2000 (0497)
 Blacksburg, Virginia 24060
 540/231-4606 Fax 540/231-0959
 e-mail irb@vt.edu
 Website: www.irb.vt.edu

MEMORANDUM

DATE: September 16, 2010

TO: David J. Parks, Kevin Bezy

FROM: Virginia Tech Institutional Review Board (FWA00000572, expires June 13, 2011)

PROTOCOL TITLE: Spiritual Leadership Delphi Study

IRB NUMBER: 10-741

Effective September 16, 2010, the Virginia Tech IRB Administrator, Carmen T. Green, approved the new protocol for the above-mentioned research protocol.

This approval provides permission to begin the human subject activities outlined in the IRB-approved protocol and supporting documents.

Plans to deviate from the approved protocol and/or supporting documents must be submitted to the IRB as an amendment request and approved by the IRB prior to the implementation of any changes, regardless of how minor, except where necessary to eliminate apparent immediate hazards to the subjects. Report promptly to the IRB any injuries or other unanticipated or adverse events involving risks or harms to human research subjects or others.

All investigators (listed above) are required to comply with the researcher requirements outlined at <http://www.irb.vt.edu/pages/responsibilities.htm> (please review before the commencement of your research).

PROTOCOL INFORMATION:

Approved as: Exempt, under 45 CFR 46.101(b) category(ies) 2

Protocol Approval Date: 9/16/2010

Protocol Expiration Date: NA

Continuing Review Due Date*: NA

*Date a Continuing Review application is due to the IRB office if human subject activities covered under this protocol, including data analysis, are to continue beyond the Protocol Expiration Date.

FEDERALLY FUNDED RESEARCH REQUIREMENTS:

Per federal regulations, 45 CFR 46.103(f), the IRB is required to compare all federally funded grant proposals / work statements to the IRB protocol(s) which cover the human research activities included in the proposal / work statement before funds are released. Note that this requirement does not apply to Exempt and Interim IRB protocols, or grants for which VT is not the primary awardee.

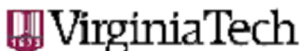
The table on the following page indicates whether grant proposals are related to this IRB protocol, and which of the listed proposals, if any, have been compared to this IRB protocol, if required.

Invent the Future

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY
An equal opportunity, affirmative action institution

APPENDIX C

INITIAL LETTER TO POTENTIAL PANELISTS



School of Education

Educational Leadership and
Policy Studies
219 E. Eggleston Hall (0302)
Blacksburg, Virginia 24061
540/231-5642 Fax: 540/231-7845

July 21, 2010

(Address Block)

Dear (name):

I am a doctoral student at Virginia Polytechnic Institute and State University, and Dr. David Parks is my research advisor and major professor. We are studying spiritual leadership and anticipate beginning data collection in the fall of 2010. We are seeking the participation of authors, philosophers, leaders, and educators as panelists in a three-round consensus-building process and are making some preliminary contacts to assess interest of potential participants.

We are corresponding with you because you have written about the topic of spiritual leadership. Your work has played an important role in our understanding of this phenomenon. Your input would be valuable to the study.

The study will be conducted in three phases. In the first phase, panelists will be asked to record their thinking on characteristics, behaviors, effective environments, and ineffective environments of spiritual leaders. In phases two and three, panelists will be asked to help refine the data. The phases will be approximately three to four weeks apart and should take no more than 30 minutes each time. If you do not have access to e-mail, we can conduct this process through the mail.

We have included a form for you to express your interest and a self-addressed stamped envelope. Please return the form as soon as possible. If you would like additional information, please contact us through the mail, through e-mail (bezy@vt.edu), or telephone (540-483-7706). Thank you for taking the time to consider our request.

Sincerely,

Kevin G. Bezy
Doctoral Candidate at Virginia Tech

bezy@vt.edu

David J. Parks
Professor (retired),
School of Education
parks@vt.edu

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APPENDIX D

DESCRIPTION OF PANELISTS

W-1 is a theologian and chair of spirituality at a university. She serves as chair of a management and spirituality group that serves executives, managers, and leaders. She is the author of numerous articles on spirituality and spiritual leadership.

W-2 is a professor of management. He was chair of a university's management/marketing department. He taught courses in organizational behavior, personnel management, group dynamics, human relations, and related areas. Drawing from Jewish and Christian spiritual exercises, meditation, and spiritual traditions from around the world, he writes and conducts workshops in the areas of work and spirituality. He has published articles on spirituality and business.

W-3 has written extensively on organizational change, spirited leading, spirituality in the workplace, and social and organizational conditions. He is regarded as one of the country's top ten organizational development specialists. He emphasizes that learning is an integral part of effective leadership. He is considered a pioneer in discovering the spiritual dimension of leadership.

W-4 received degrees in computer science and designed communication systems. He later served as vice president of a national executive compensation consulting firm and a management consultant with several corporations and governmental agencies. He earned a doctorate in management and organization and teaches at the university level. He writes on organizational change, team-building, total quality management, leadership, and spiritual leadership.

W-5 is an assistant professor of management communication. She taught at colleges and universities in the United States for over a decade. In addition, she worked as a training analyst and consultant for organizations and government agencies. Her articles have been published in business and leadership journals. She writes about women discovering a sense of purpose in their careers.

W-6 holds a leadership position at a business school. He concentrates his teaching, and research in the areas of organizational behavior and spiritual leadership. He has earned degrees in organizational behavior. His research has been published in leading leadership and management journals. His industry experience includes manufacturing and distribution.

W-7 is a religion correspondent for a media outlet, reporting on faith and politics, law, science, and culture. She has published her thoughts on the science of spirituality. Before covering religion, her assignments included national-level political and civic issues. She was a correspondent covering the September 11 attacks. She has worked at major media outlets.

B-1 After receiving a doctorate in organizational behavior, she worked full time in industry, including five years as a manager for a national company. She has consulted with organizations and has taught management at the university level. She has served on the boards of directors of

several professional, community, and academic organizations. She has made spirituality in the workplace the focus of her research and presentations, and has gained a reputation in the national and international media for stressing the importance and value of spirituality into the workplace.

B-2 is a curriculum writer on subjects ranging from time management through diversity to community service, a multimedia producer, and an on-screen host. He has presented to parents, teachers, students, and administrators in the United States and Canada. He has been a speaker at many national, regional, state, and local conferences. He has written numerous articles and workbooks on subjects ranging from personal growth to working with volunteers. His conference seminars are on such topics as project planning, co-curricular activity sponsorship, meeting skills, time management, personal problem solving, attitude, morale, language, and ethics in leadership.

B-3 is the owner of a fast food company in rural Virginia. He left a metropolitan area where he owned and operated several franchises of the same company. He left that area because the size of the operation prevented him from having the effective working relationships that he felt were essential to organizational leadership. He actively supports area civic and school organizations. He considers it his mission to help his employees improve their education, skills, and employment potential.

N-1 is the director for a center for leadership development. The center uses wisdom traditions and scientific approaches to develop leaders. He has been an advisor to CEOs, executive team members, and board members in major companies. He emphasizes innovation in leadership. He helps entrepreneurs find innovative ways to engage others. He is a part-time faculty member at a graduate school.

N-2 is a council level executive with the Boy Scouts of America. He has served as a Boy Scout unit leader, district executive, camp director, and a reservation director. He is a staff adviser to the Order of the Arrow, which is the Boy Scouts' National Honor Society. It is composed of young adults up to age twenty-one. He serves as the Order's regional adviser. As a camp director, he conducts staff development activities for camp counselors on the importance of their work as a mission, their personal integrity, and building community. At the end of each campfire, which is the culminating activity of the week, he leads the staff in a period of reflection.

N-3 is a partner of a large accounting and consulting firm. He has served clients involved in technology, manufacturing, real estate, construction, services, and governmental and not-for-profit industries. He assists companies assess their needs to determine and address future needs. He is the author of a book on mental well-being and service. He has served as an advisor to several corporate boards and chairs several non-profit boards.

R-1 served as a bishop of a Catholic Diocese on the east coast. He received a degree in Canon law and became Secretary of the Diocesan Tribunal. He served in several pastoral and administrative roles before being appointed bishop. He serves on the boards of several charitable and interfaith organizations. He has been on the board of the National Catholic Office for Persons with Disabilities, Pax Christi USA, and on the Administrative Board of the National

Conference of Catholic Bishops. He is a national leader of the religious community's involvement in the work of justice and peace.

R-2 was born in the Mid-East, where he joined an Islamic seminary. He pursued Islamic studies in jurisprudence and Islamic scriptural commentary. During his studies, he ran an Islamic journal. He attended academic lectures of prominent Islamic scholars and has authored and published books on meditation and the Prophet Mohammad. The Imam speaks three languages, including English, Arabic, and Farsi. He migrated to the United States and directed an Islamic center in California.

R-3 joined the United Synagogue of Conservative Judaism after serving as a rabbi in several states. He has served as a scholar-in-residence at numerous synagogues, trained many temple presidents, and presented board training seminars at various synagogues. He has made presentations at several temples on spirituality. He directs a leadership development department at his organization.

R-4 is a teacher at Buddhist centers in New York. He taught throughout Great Brittan and helped develop many Buddhist centers in England. He has been teaching in the United States for more than a decade and has established centers throughout the New York area, Washington DC, Virginia, and Puerto Rico. He is a meditation teacher known for his clarity, humor, and inspiration. His teachings are practical and easy to apply to everyday life.

E-1 is principal of a secondary school and is a past officer of the National Association of Secondary School Principals. He grew up in poverty. His poor home environment left him with an understanding that high quality public education is the system that ensures every child has opportunity. He has worked to ensure quality education for all students during his years of educational service. He chairs a committee that is dedicated to the recruitment of minority group members.

E-2 was a headmaster at a private religious school in an east coast state. He became a superintendent of schools for his religious organization. After retirement, he served as a pastor of a church. As headmaster, he led the school in religious ceremonies, community-building activities, and days of reflection. He organized a curriculum that was strong in academics and gave the students opportunities to grow in citizenship.

E-3 is a member of the Sisters of Charity. She was a dean of studies at an independent high school. As dean, she developed an innovative approach to scheduling that placed added responsibility on the student for time management, educational goals, and relationship building. She planned spiritual activities for the students and supervised religious education programs at the school. She is currently a director of a Catholic charitable organization.

E-4 has been an elementary principal for over twenty years. He was a teacher of alternative education students before entering administration. He became a central office official. After one year in this position, he requested a transfer back to an elementary school to have closer contact with the students and families. The parents at his school state that he sincerely cares about the students as persons. He works to provide a high quality education to his students.

E-5 is a college president at a Christian school. She works to instill in students a regard for morality and ethics through a faith-based education. She works to help students consider the concept of vocation. She sponsors community-building activities and service-learning opportunities. She is active in such community efforts as youth groups and charitable fund-raising organizations.

E-6 earned a doctorate in education and served schools in various positions, including the superintendent of schools in several states. He has served in an adjunct capacity at several universities, and he has published a large number of articles in professional journals. He co-authored a series of books on the spiritual principles of leadership. He has been associated with several organizations dedicated to leadership development.

E-7 earned a doctorate in educational leadership and has been an earth science teacher, an assistant principal for curriculum and instruction, and a superintendent of schools. He is a member of several professional administrative and supervisory organizations. He has received several awards for his leadership and research. He is motivated by values to put children first in all that he does, to emphasize continually the importance of teaching and learning, and to create strong and enduring relationships with his fellow professional educators.

E-8 earned a doctorate in educational leadership and was an elementary teacher, assistant principal of an elementary school, supervisor of elementary education, assistant superintendent for instruction, and superintendent. She has been described as aware of her role as a female school leader; a highly principled person; spiritually grounded; one who believes that the school leader's duties include building fellowship among the staff, inspiring staff, and convincing teachers that what they do has meaning; and a lover of the arts. She is committed to causes like the symphony and United Way. She serves on many boards.

P-1 has served in several city-wide elected offices, including mayor. He is an attorney in private practice, an entrepreneur, and an instructor. He earned a bachelor of science in marketing and participated in the England Study Abroad Program. He later earned a master's degree in education and a juris doctorate. He founded a program to promote understanding of peoples with diverse backgrounds. He worked to expose high school students to college and to promote self-awareness and an appreciation of social and cultural differences.

P-2 attended universities in the eastern United States, graduating with a degree in law. He served in the National Guard. He has been a state senator and a United States congressman. He is noted for rejecting the trappings of political life and being detached from material things. He changed political parties when he saw that his beliefs were more aligned with another party. He voted on issues regardless of his party's stands.

P-3 serves as a county administrator who carrying out the policies set by a board of supervisors. He received a bachelor of science in business and a master's of administration. He administers the budget and carries out capital projects. Developing the economy of the area is a major focus of the position. He works to expand business and industry. He has served in administrative offices in several counties. He is active in his church and leads the church assembly regularly.

His spirituality motivates his service to the citizens and feeds the sense of community that he develops in the county administrative office.

P-4 a lawyer and former state governor, graduated from a church-related high school. He completed a bachelor's degree in economics and then entered law school. He took time off to run a vocational school for boys after which he completed law school. He practiced law specializing in helping people who could not find housing because of race or disability. He taught legal ethics at a university. He served on a city council and as a mayor at a state capital during which he worked to reduce gun-related violence. He urges fellow politicians to talk about their faith in campaigns.

APPENDIX E

CONSENT FORM SENT TO PANELISTS

VIRGINIA POLYTECHNIC INSTITUTE AND STATE UNIVERSITY**Informed Consent for Participants
in Research Projects Involving Human Subjects**

Title of Project: **A Search for an Operational Definition of Spiritual Leadership**

Investigator(s): Kevin G. Bezy, David J. Parks

I. Purpose of this Research/Project

The purpose of this study is to create an operational definition of spiritual leadership. Using the Delphi Technique, the study will examine the ideas of leaders in different leadership areas. Participating panelists are writers, educators, politicians, business leaders, non-profit executives, and religious leaders.

The questions guiding the research are:

1. What are the characteristics of spiritual leaders?
2. What are the behaviors of spiritual leaders?
3. In what work environments are spiritual leaders effective?
4. In what work environments are spiritual leaders ineffective?

II. Procedures

The study will be conducted in three rounds. Panelists will have the option of participating via mail.

Round 1 - You will be sent an e-mail with an indentifying number and a web address for survey.vt.edu. Copy and paste the web address into your browser. Enter your indentifying number in the space provided. Freely respond to the questions that follow.

1. From your experience and observation, what are the key words or phrases that describe the characteristics that distinguish spiritual leaders?
2. From your experience and observation, what are the key words or phrases that describe the behaviors that distinguish spiritual leaders?
3. From your experience and observation, what are the key words or phrases that describe the work environments in which spiritual leaders are effective?
4. From your experience and observation, what are the key words or phrases that describe the work environments in which spiritual leaders are ineffective?

There is a space for your comments after the four free-response questions. Submit the survey

when you are finished.

Round 2 – You will be sent an e-mail with the web address for survey.vt.edu. This survey will list the responses to the previous round organized by question. You will be asked to rate each descriptor using the following scale:

- Not at all
- Somewhat
- To a great degree
- To a very great degree

Once you are finished you will submit the survey.

Round 3 – You will receive an e-mail with the Round 3 instrument attached. The attachment will contain the descriptors from Round 2 with the percentage of acceptance from the panel. You will download the attachment to your computer. You will be asked to rate again the descriptors that received 80% or higher acceptance from the panel using the same scale from Round 2. Once completed, you will return your responses to me by attaching the document to an e-mail. This is the end of the survey.

III. Risks

There are minimal risks associated with this study. You may state that you do not wish to answer a question that is asked of you at any time.

IV. Benefits

No promise or guarantee of benefits has been made to encourage you to participate in this study.

V. Extent of Anonymity and Confidentiality

Every effort will be made to hide your identity in any written work resulting from this study. The researcher will minimize the possibility of identifying other people you may mention. Pseudonyms will be used in any printed materials.

The researchers are the only individuals who will have access to your responses. Results of the Delphi Study may be viewed by other members of the graduate committee.

It is possible that the Institutional Review Board (IRB) may view this study's collected data for auditing purposes. The IRB is responsible for the oversight of the protection of human subjects involved in research.

All data will be destroyed after the dissertation defense, publication of any articles resulting from the study, or presentations made related to the study.

If child abuse is known or strongly suspected, I am required to notify the appropriate authorities and must then break my promise of confidentiality.

If you are believed to be a threat to yourself or others, I am required to notify the appropriate authorities and must then break my promise of confidentiality.

VI. Compensation

There will be no compensation for participating in this study.

VII. Freedom to Withdraw

You are free to stop participating in this study at any time. You may feel free to not answer any questions.

VIII. Subject's Responsibilities

By taking the survey, you have implied consent to the following:

- I agree to answer questions honestly.
- I agree to allow the researcher to use non-identifying direct quotes.

IX. Subject's Permission

I have read the Consent Form and conditions of this project. I have had all my questions answered. I hereby acknowledge the above and give my voluntary consent:

By taking the survey, you have implied consent to participate in this study.

Kevin Bezy
Investigator 540-483-5446/bezy@vt.edu

David Parks
Faculty Advisor 540-231-9709/parks@vt.edu

Elizabeth G. Creamer
Acting Department Head 540-231-6960/creamere@vt.edu

Should I have any pertinent questions about this research or its conduct, research subjects' rights, and whom to contact in the event of a research-related injury to the subject, I may contact:

David M. Moore 540-231-4991/moored@vt.edu

Chair, Virginia Tech Institutional Review
Virginia Tech
Office of Research Compliance (Attn: IRB)
2000 Kraft Drive, Suite 2000 (0497)
Blacksburg, VA 24060

APPENDIX F
INVITATION TO ROUND 1

September 20, 2010

Dear XXX:

Thank you for showing an interest in my study of spiritual leadership. Attached to this e-mail is the Virginia Tech Informed Consent for Participants in Research Projects Involving Human Subjects. Please read the consent document. Participating in the study will show that you agree with the contents of the Informed Consent.

Please access the study by copying:

<https://survey.vt.edu/survey/entry.jsp?id=1279638689022>

in your internet browser if it is not a live link. If it is live, you can click on it to access Round 1.

Read the introductory material. Write

W-1

in the block labeled Assigned Code. I will not use your identity in the dissertation. This code will allow me to monitor the respondents. Then answer the four free-response questions.

The next round will be e-mailed to you in approximately four weeks.

Please do not hesitate to contact me for any reason. Thank you again for helping me.

Sincerely,

Kevin Bezy
bezy@vt.edu

APPENDIX G

DELPHI ROUND 1 INSTRUMENT

Bezy's Spiritual Leadership Study: Delphi Round 1

This study is designed to produce an operational definition of **spiritual leadership**. We are trying to identify **distinguishing characteristics, behaviors, and environments** of spiritual leaders. You are asked to respond to four questions. **From your experience**, what are the **key words** or **phrases** that describe:

- (1) the **characteristics** that distinguish spiritual leaders,
- (2) the **behaviors** that distinguish spiritual leaders,
- (3) the **work environments** in which spiritual leaders are **effective**, and
- (4) the **work environments** in which spiritual leaders are **ineffective**.

* * *

We have created a brief example based on the characteristics, behaviors, effective work environments, and ineffective work environments of a school principal. This illustration is a demonstration of how you might respond to the questions on spiritual leaders.

Key words and phrases that describe:

Characteristics (qualities or traits) of a school principal:

- Analytical
- Enjoys working with young people
- Listens effectively
- Open minded

Behaviors (actions that facilitate work) of a school principal:

- Shows concern for students
- Communicates effectively
- Works on more than one task at a time
- Visits classrooms

Work **environments** in which a school principal is **effective (the principal is able to lead the group toward achievement of goals)**:

- Supportive parents
- Staff that functions independently
- Good working relationship with staff
- Clean and safe work areas

Work **environments** in which a school principal is **ineffective (the principal is unable to lead the group toward achievement of goals)**:

- Poor morale among staff
- Lack of trust among colleagues
- Shortage of paper, books, and supplies
- Overworked staff

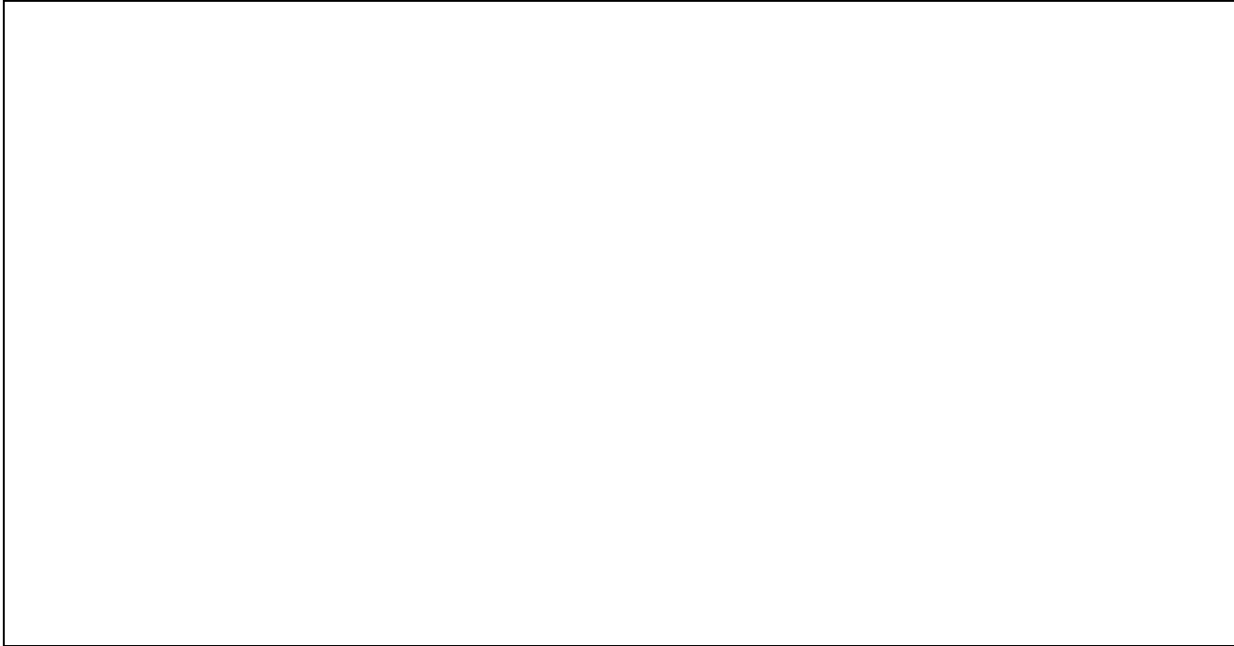
* * *

This is the beginning of the survey.

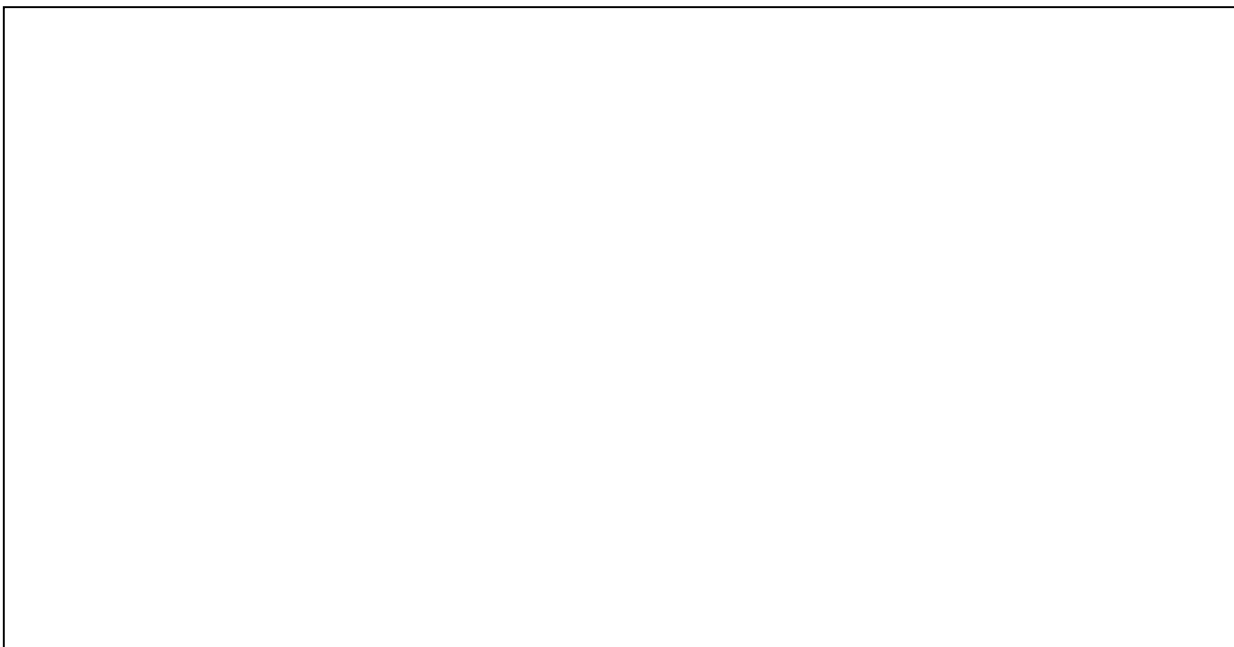
Please enter your assigned code.

Question I - From your experience and observation, what are the key words or phrases that describe the characteristics (distinctive qualities or traits) that distinguish spiritual leaders? After each key word or phrase, hit enter.

Question II - From your experience and observation, what are the key words or phrases that describe the behaviors (actions taken by the leader to facilitate achievement of goals) that distinguish spiritual leaders? After each key word or phrase, hit enter.



Question III - From your experience and observation, what are the key words or phrases that describe the work environments in which spiritual leaders are effective? After each key word or phrase, hit enter.



Question IV - From your experience and observation, what are the key words or phrases that describe the work environments in which spiritual leaders are ineffective? After each key word or phrase, hit enter.

Use this space for adding any comments that you have.

Thank you for your responses to Round 1 of this Delphi Study of spiritual leadership. Round 2 will be based on the results of Round 1. Round 2 will also be conducted using survey.vt.edu. You will receive an email in a few weeks requesting that you access the survey.vt.edu site to complete Round 2.

APPENDIX H

INVITATION TO ROUND 2

November 15, 2010

Dear XXX:

Thank you for participating in my study of spiritual leadership. Round 2 is composed of descriptors of the characteristics, behaviors, effective work environments, and ineffective work environments of spiritual leaders. The descriptors were derived from the results of Round 1.

The survey will take approximately 30 minutes. **Once you begin the survey, you must complete it fully in one sitting.**

Please access the study by copying:

<https://survey.vt.edu/survey/entry.jsp?id=1279639608759>

in your internet browser if it is not a live link. If it is live, you can click on it to access Round 2.

Read the introductory material. Type

XXX

in the block labeled Assigned Code. I will not use your identity in the dissertation. This code will allow me to monitor the respondents.

Please try to respond within two weeks.

The next round will be e-mailed to you in approximately four weeks.

Please do not hesitate to contact me for any reason. Thank you again for helping me.

Sincerely,

Kevin

APPENDIX I

DELPHI ROUND 2 INSTRUMENT

Assigned Code:

Delphi 2/Question 1 Characteristics

The table contains the responses of the Delphi 1 for question 1. Use the following scale to rate each item **as it distinguishes a spiritual leader from a leader in general**:

1 = not at all

2 = somewhat

3 = to a great degree

4 = to a very great degree

Write the number of your response in the rating scale column, and return the document in the envelope provided. Thank you for participating.

<p style="text-align: center;">To what extent does the item distinguish a spiritual leader from a leader in general?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	<p style="text-align: center;">Your rating</p>
1. Good communicator	
2. Delegator	
3. Accountable	
4. Gets job satisfaction from the success of others	
5. Open minded – open to the opinions of others	
6. Inclusive	
7. Balances family and work	
8. Reflective	
9. Listener	
10. Creative	
11. Competent	
12. Ability to recover quickly from adversity	
13. Respectful	
14. Responding to a calling	
15. Centered in spirituality	
16. Passionate about the mission of organization	
17. Fair	
18. Committed to life-long learning	
19. Optimistic	

<p style="text-align: center;">To what extent does the item distinguish a spiritual leader from a leader in general?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
20. Happy	
21. Believes in the ability of others	
22. Transcends the mundane in life	
23. Humble	
24. Kind	
25. Friendly	
26. Analytical	
27. Has an inner conviction of a higher force	
28. Has a strong mission to serve those being led	
29. Heightened sense of interconnectedness of all things	
30. Does not take self too seriously	
31. Enduring greatness through a paradoxical blend of personal humility and professional will. These leaders are described as being timid and ferocious, shy and fearless and modest with a fierce, unwavering commitment to high standards.	
32. Courageous	
33. Willing to compromise	
34. Willing to make tough decisions	
35. Ability to inspire others to seek God	
36. Brings joy to the work	
37. Understands connection between spirituality and work	
38. Ability to see deeply into issues and relationships – sees what others do not see	
39. Focused, but not blindly focused, on the desired outcome	
40. Forgiving	
41. Curious	
42. Disciplined	
43. Intimate with God	
44. Truly attentive to those around	
45. Sees the best in human interaction	
46. Understanding	
47. Confident	
48. Trustworthy	
49. Holds strong views and opinions	

<p style="text-align: center;">To what extent does the item distinguish a spiritual leader from a leader in general?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
50. Guided by the spirit	
51. Brings joy to his or her life	
52. Focused on common good	
53. Self-starter	
54. Driven by principles	
55. Ability to teach	
56. Realistic	
57. Guided by biblical teachings	
58. Brings joy to the work of others	
59. Not compromising in spiritual beliefs	
60. High energy	
61. Authentic	
62. Emotionally mature	
63. Self-mastery	
64. Large but focused vision of the organization's potential	
65. Focused on solutions rather than blame	
66. Demonstrated experience in the things of the Lord	
67. Never quick to judge the intentions of others	
68. Concern for the individual's welfare	
69. Faith is not preached	
70. Wise	
71. Brings joy to the life of others	

Delphi 2/Question 2 Behaviors

The table contains the responses of the Delphi 1 for question 2. Use the following scale to rate each item **as it distinguishes a spiritual leader from a leader in general**:

1 = not at all

2 = somewhat

3 = to a great degree

4 = to a very great degree

Write the number of your response in the rating scale column.

<p style="text-align: center;">To what extent does the item distinguish a spiritual leader from a leader in general?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
72. Gives specific feedback	
73. Conveys the faith	
74. Does not act arrogantly	
75. Puts people first	
76. Lives with a deep love of fellow human beings	
77. Listens sincerely	
78. Open to questioning	
79. Aligns actions with personal beliefs	
80. Comfortable with silence in chaos	
81. Makes calculated decisions	
82. Gives timely feedback	
83. Acts humbly	
84. Apologizes when mistakes are made	
85. Makes the basis of decisions transparent	
86. Places spiritual values first	
87. Focuses on the calling that is teaching, not the details that should be entrusted to others	
88. Sets high expectations	
89. Cultivates a relationship with God	
90. Does not express self in win/lose ways	
91. Gives credit to others	
92. Gives positive feedback	
93. Adheres to principles rather than changing as the wind blows	
94. Balances competing ideas	
95. Focuses the group on high priority goals	
96. Consecrates self to a higher cause	
97. Thinks deeply and critically about one's actions	
98. Brings out the best in people	
99. Does not take credit from others who earned it	
100. Keeps the mission at the forefront	
101. Creates opportunities for members to make a difference	
102. Transcends material reward	
103. Relies on self as the primary source of reinforcement	
104. Acts joyfully	

<p style="text-align: center;">To what extent does the item distinguish a spiritual leader from a leader in general?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
105. Holds others accountable	
105. Exhibits trust in a higher power	
107. Competently leads diverse groups	
108. Honors agreements	
109. Has high expectations for self and others	
110. Encourages honest conversation	
111. Quick to advocate for the neediest students (those least able to advocate for themselves)	
112. Exhibits high resilience	
113. Bucks the system to follow values	
114. Responds flexibly to circumstances	
115. Commits to a personal spiritual practice	
116. Emphasizes service above self	
117. Celebrates success of others	
118. Encourages	
119. Cares about children	
120. Meditates	
121. Follows a clearly and articulated set of personal values	
122. Uses sanctions to encourage others to improve their performance	
123. Avoids the appearance of evil	
124. Works beside the members as proof of the team spirit	
125. Has a calm approach	
126. Treats everyone with respect	
127. Acts in accordance with values	
128. Instills inspired standards	
129. Values character	
130. Serves as a role model	
131. Delivers on promises	
132. Pursues a personal relationship with Jesus	
133. Actively seeks understanding of what others are going through	
134. Assumes responsibility for the poor	
135. Treats everyone with dignity	
136. Focuses on the mission	

<p style="text-align: center;">To what extent does the item distinguish a spiritual leader from a leader in general?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
137. Acts with deliberation	
138. Builds a culture of discipline	
139. Values conscience	
140. Seeks opportunities to take charge	
141. Motivates others to follow the leader in the things of God	
142. Serves as a good steward	
143. Builds community	
144. Develops others	
145. Driven by principles	
146. Listens to inspiration	
147. Never quits	
148. Interacts peacefully	
149. Removes barriers to success	
150. Builds a culture of trust	
151. Honors the meaning of what “we” are doing together	
152. Sacrifices own gain for the gain of the organization	
153. Listens to intuition	
154. Exhibits concern for members’ personal concerns	
155. Seeks out higher life purpose	
156. Takes risks after prudent preparation	
157. Encourages people with a heart for children to acquire the skills necessary to be more effective every year	
158. Holds others accountable	
159. Works openly with others	
160. Inspires others to transcend their routine lives	

Delphi 2/Question 3 & 4 Work Environments

The table contains the responses of the Delphi 1 for question 3 & 4. Use the following scale to rate each item **to determine to the extent a spiritual leader can be effective in each work environment**:

1 = not at all

2 = somewhat

3 = to a great degree

4 = to a very great degree

Write the number of your response in the rating scale column.

<p style="text-align: center;">To what extent can a spiritual leader be effective in each of the following work environments?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
161. All who enter are given absolute respect	
162. The business at hand is the improvement of human existence	
163. There is hostility	
164. Members feel secure enough to make mistakes	
165. The mission is ambiguous	
166. Ego is held in check by members	
167. The emphasis is on profit	
168. Productivity is poor	
169. The staff is incompetent	
170. Planning is crisis-oriented	
171. Politics plays a minor role	
172. There is collaboration	
173. There is one dominant world view	
174. Followers are “just doing the job”	
175. Management is participatory	
176. There is rigid top-down leadership	
177. The staff is competent	
178. The organization has a history of effectiveness	
179. Member initiative is supported	
180. Divisiveness is prevalent	
181. Motivation is based on reward and punishment	
182. Members are coached in making decisions	
183. There is an authoritarian spirit	
184. Members are given autonomy with accountability	
185. Members are focused on productivity	
186. There is a high level of competition	
187. Members are focused on long-term goals	
188. There is no community	
189. There is little opportunity to coach or counsel someone through the decision making process	
190. There is no dialog between the spiritual leader and followers	
191. There is no partnership between the spiritual leader and followers	

<p style="text-align: center;">To what extent can a spiritual leader be effective in each of the following work environments?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
192. Innovation is valued	
193. The spiritual leader demeans staff contributions	
194. There is mutual respect among members	
195. There is a high level of organizational (managerial) support	
196. There is a low level of mutual trust	
197. The structure changes to achieve desired results	
198. Spirituality is an accepted topic of conversation	
199. The spiritual leader does not include followers in learning process	
200. There is a strong board of directors to support the spiritual leader	
201. The staff does not believe in the power of God	
202. There is a low concern for the individual	
203. The Holy Spirit is looked to for guidance	
204. There is a partnership among constituent groups	
205. The spiritual leader blames	
206. The spiritual leader is cynical	
207. Religion is prominent, regardless of affiliation	
208. The sacred is honored	
209. The atmosphere is determined by the personality of the spiritual leader	
210. The spiritual leader is judgmental	
211. The spiritual leader is dishonest	
212. Willing hearts (members) to submit their lives to the Lord	
213. The spiritual leader is inflexible	
214. There is shared faith	
215. Coworkers hunger for the Lord	
216. The spiritual leader is unrepentant for misdeeds	
217. The spiritual leader is punitive	
218. Members are friendly	
219. Members are loving	
220. There are positive working relationships among people	
221. The spiritual leader is materialistic	
222. Members have varied leadership styles	
223. The spiritual leader is selfish	
224. Members enjoy being together as community	

<p style="text-align: center;">To what extent can a spiritual leader be effective in each of the following work environments?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
225. Members protect the spiritual leader from undue demands placed on him or her	
226. The spiritual leader is unforgiving	
227. There is effective communication among members	
228. Followers have bad attitudes	
229. People are the focus of attention	
230. Self-expression is nurtured	
231. The success of members is supported	
232. The spiritual leader uses guilt to motivate	
233. The spiritual leader does not involve members	
234. There is an amoral climate	
235. There is toxicity due to human weakness	
236. The members focus on the interests of all who live, work, and visit the organization	
237. The mission is one of service to others	
238. There is a spirit of complaining	
239. Followers have hardened hearts toward the Lord	
240. Members have the same mission	
241. Members are willing to praise each other when merited	
242. Members are able to reveal their “real” selves	
243. Members are fully engaged	
244. Power is distributed across members	
245. Organizational and member values are congruent	
246. Integrity is a primary underlying value of all members	
247. There is no physical comfort	
248. Goals are not achieved	
249. Group effort is valued	
250. Negativity is not tolerated	
251. Followers feel unsafe	
252. The organization is understaffed	
253. Members feel physically safe	
254. Openness is practiced	
255. Members are willing to confront each other when necessary	

<p style="text-align: center;">To what extent can a spiritual leader be effective in each of the following work environments?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
256. Followers do not believe in the spiritual world	
257. There is a spirit of hopelessness	
258. The staff gossips	
259. There is a lack of trust in the organization	
260. The followers feel threatened	
261. There is anger toward fellow members	
262. There is a lack of respect for spiritual leaders as deciders of legal matters	
263. Followers backbite	
264. There is an unethical climate	
265. The staff is ineffectively assigned	
266. There is a lack of trust in the spiritual leader	
267. Followers are <i>know-it-alls</i>	
268. Members' families are valued	
269. There are anti-religious people	
270. The mission is to achieve stated goals	
271. Members exhibit high levels of energy	
272. There is an adversarial atmosphere	
<p>To what extent can a spiritual leader be effective in each of the following places?</p>	
273. A values-driven, high performing organization	
274. Social services	
275. Church	
276. Christian Schools	
277. Non-service oriented	
278. Youth Organizations	
279. Factory jobs	
280. Public schools	
281. Places of worship	
282. Politically-influenced governing bodies	
283. Government	

<p style="text-align: center;">To what extent can a spiritual leader be effective in each of the following work environments?</p> <p style="text-align: center;">1 = not at all; 2 = somewhat; 3 = to a great degree; 4 = to a very great degree</p>	Your rating
<p>Please state your opinion about each of the following statements using this set of responses:</p> <p>1 = strongly disagree 2 = disagree 3 = agree 4 = strongly agree</p>	
284. Spiritual leaders are effective in all work environments.	
285. There is no place a spiritual leader cannot be effective.	
286. Spiritual leadership can be applied in any organization.	

Thank you, again, for participating. Remember to return the document in the envelope provided.

APPENDIX J

INVITATION TO ROUND 3

Dear XXX,

Thank you for staying with the study through the first two rounds. The data I am gathering is interesting and useful in defining the meaning of spiritual leadership. This is the third and final round. In this round, you will begin to see how your fellow panelists are thinking about spiritual leaders.

The Round 3 instrument is attached to this e-mail. Please download the instrument to your computer and follow the instructions. When you are finished, save the file and attach it to an e-mail to me at bezy@vt.edu. As before, if you need any help or have questions, please contact me.

It would be helpful to me if you would complete this final round within two weeks.

Your participation in this study is very much appreciated.

Sincerely,

Kevin

APPENDIX K

ROUND 3 INSTRUMENT

Your Assigned Code is W-1.

Delphi Round 3: Characteristics, Behaviors, and Work Environments of Spiritual Leaders

Thank you for participating in this study of spiritual leadership. In my effort to move toward a consensus of panelists' views on the characteristics, behaviors, and work environments of spiritual leaders, I deleted all items in Round 2 that did not achieve a rating of three (descriptive to a great degree) or four (descriptive to a very great degree) by 60 percent of the panelists. The remaining items are in the three tables that follow.

In this round, the objective is to move closer to a consensus among panelists. Your task is to carefully review your Round 2 response for each item, which is included in the table, compare it to the mean response of the panel, consider the standard deviation (which is a measure of agreement among panelists in Round 2; the lower the standard deviation, the greater the agreement), and decide whether you want to keep your score on Round 2 or to revise it, given the data on the item. Then record your response in the "My New Rating" column.

When you have finished rating each item, save the completed document to your desktop using the following file name **W-1 Round 3**, and return the document to bezy@vt.edu as an e-mail attachment. Thank you for participating.

Table 1 Characteristics of Spiritual Leaders

This table contains the Delphi Round 2 responses for Question 1: **What are the characteristics that distinguish spiritual leaders from leaders in general?** Please reconsider your response to each item, then use the following scale to re-rate each item (using the same score as you assigned in Round 2 if there is no change in your rating) **as it distinguishes a spiritual leader from a leader in general:**

- 1 = not at all**
- 2 = somewhat**
- 3 = to a great degree**
- 4 = to a very great degree**

Please type the number of your response in the column labeled "My New Rating"

To what extent does the item distinguish a spiritual leader from a leader in general?	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
3. Accountable	1	2.9	1.1	69.2	
4. Gets job satisfaction from the success of others	3	2.9	1.0	73.1	
5. Open minded – open to the opinions of others	3	2.8	1.2	64.0	
6. Inclusive	3	2.7	1.1	69.2	
8. Reflective	4	3.1	0.8	73.1	
9. Listener	3	3.0	1.1	65.4	
12. Ability to recover quickly from adversity	2	2.8	0.8	73.1	
13. Respectful	2	3.0	1.0	76.9	
14. Responding to a calling	4	3.4	0.8	84.6	
15. Centered in spirituality	4	3.5	0.6	96.2	
19. Optimistic	3	2.8	1.1	65.4	
21. Believes in the ability of others	2	3.0	1.0	65.4	
22. Transcends the mundane in life	4	2.9	0.9	65.4	
23. Humble	3	3.0	0.9	73.1	
24. Kind	3	3.2	0.8	88.5	
27. Has an inner conviction of a higher force	4	3.4	0.7	88.5	
28. Has a strong mission to serve those being led	4	3.3	0.8	84.6	
29. Heightened sense of interconnectedness of all things	4	3.1	0.7	76.9	
35. Ability to inspire others to seek God	4	3.1	0.9	73.1	
37. Understands connection between spirituality and work	4	3.4	0.6	92.3	
38. Ability to see deeply into issues and relationships – sees what others do not see	4	2.9	0.9	73.1	
40. Forgiving	3	3.2	0.7	88.5	
43. Intimate with God	4	3.3	0.9	88.5	
44. Truly attentive to those around	3	3.0	0.9	76.9	
45. Sees the best in human interaction	4	2.8	0.9	69.2	

To what extent does the item distinguish a spiritual leader from a leader in general?	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
46. Understanding	3	2.8	1.0	69.2	
48. Trustworthy	3	3.2	1.0	76.9	
50. Guided by the spirit	4	3.2	0.9	80.8	
51. Brings joy to his or her life	4	2.8	0.9	65.4	
52. Focused on common good	4	3.0	0.9	80.8	
54. Driven by principles	3	3.0	1.1	73.1	
61. Authentic	4	3.2	1.0	76.9	
65. Focused on solutions rather than blame	2	2.8	1.0	65.4	
68. Concern for the individual's welfare	2	2.8	1.0	65.4	
71. Brings joy to the life of others	3	2.7	1.0	61.5	

Table 2 Behaviors of Spiritual Leaders

This table contains the Delphi Round 2 responses for Question 2: **What are the behaviors that distinguish spiritual leaders from leaders in general?** Please reconsider your response to each item, then use the following scale to re-rate each item (using the same score as you assigned in Round 2 if there is no change in your rating) **as it distinguishes a spiritual leader from a leader in general:**

1 = not at all

2 = somewhat

3 = to a great degree

4 = to a very great degree

Type the number of your response in the column labeled "My New Rating."

To what extent does the item distinguish a spiritual leader from a leader in general?	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
73. Conveys the faith	4	3.0	0.8	69.2	
74. Does not act arrogantly	3	3.0	0.9	76.9	
75. Puts people first	3	3.0	0.9	69.2	

To what extent does the item distinguish a spiritual leader from a leader in general?	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
76. Lives with a deep love of fellow human beings	4	3.2	0.8	84.6	
77. Listens sincerely	3	2.9	1.0	65.4	
78. Open to questioning	2	2.8	1.0	61.5	
79. Aligns actions with personal beliefs	3	3.3	0.9	84.6	
83. Acts humbly	2	3.0	0.9	73.1	
84. Apologizes when mistakes are made	2	3.0	1.0	61.5	
86. Places spiritual values first	4	3.3	0.7	84.6	
87. Focuses on the calling that is teaching, not the details that should be entrusted to others	4	2.8	0.9	65.4	
89. Cultivates a relationship with God	4	3.4	0.9	84.6	
90. Does not express self in win/lose ways	2	2.6	0.8	60.0	
91. Gives credit to others	2	2.9	1.0	65.4	
93. Adheres to principles rather than changing as the wind blows	2	3.0	1.0	73.1	
96. Consecrates self to a higher cause	4	3.2	0.9	76.9	
97. Thinks deeply and critically about one's actions	2	2.8	0.9	61.5	
98. Brings out the best in people	2	2.8	1.1	64.0	
99. Does not take credit from others who earned it	2	2.9	1.1	61.5	
100. Keeps the mission at the forefront	2	2.8	1.1	65.4	
101. Creates opportunities for members to make a difference	2	2.8	1.1	61.5	
102. Transcends material reward	4	2.8	1.0	60.0	
106. Exhibits trust in a higher power	4	3.4	0.8	88.0	
108. Honors agreements	2	3.0	1.2	64.0	
110. Encourages honest conversation	1	2.8	1.0	73.1	
111. Quick to advocate for the neediest students (those least able to advocate for themselves)	3	2.8	1.0	76.9	

To what extent does the item distinguish a spiritual leader from a leader in general?	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
112. Exhibits high resilience	3	2.7	1.0	61.5	
115. Commits to a personal spiritual practice	4	3.4	0.9	92.3	
116. Emphasizes service above self	4	3.4	0.8	88.5	
117. Celebrates success of others	2	2.8	1.0	61.5	
121. Follows a clearly and articulated set of personal values	3	2.9	1.0	69.2	
126. Treats everyone with respect	2	3.2	1.0	76.9	
127. Acts in accordance with values	3	3.1	1.1	73.1	
128. Instills inspired standards	3	2.8	1.1	65.4	
129. Values character	3	3.0	1.0	73.1	
132. Pursues a personal relationship with Jesus	4	2.8	1.2	61.5	
135. Treats everyone with dignity	3	3.0	0.9	73.1	
139. Values conscience	4	3.0	0.9	73.1	
142. Serves as a good steward	4	2.9	1.0	69.2	
144. Develops others	1	2.7	1.0	61.5	
150. Builds a culture of trust	2	2.8	1.2	64.0	
151. Honors the meaning of what “we” are doing together	2	2.7	1.1	60.0	
152. Sacrifices own gain for the gain of the organization	3	2.8	1.0	64.0	
154. Exhibits concern for members’ personal concerns	2	2.8	0.9	72.0	
155. Seeks out higher life purpose	4	3.3	0.7	88.0	
160. Inspires others to transcend their routine lives	3	2.8	0.8	72.0	

Table 3 Work Environments of Spiritual Leaders

This table contains the Delphi Round 2 responses for Question 3: **To what extent can a spiritual leader be effective in each work environment?** Please reconsider your response to each item, then use the following scale to re-rate each item (using the same score as you assigned in Round 2 if there is no change in your rating) **on the extent you believe a spiritual leader can be effective in each work environment:**

1 = not at all

2 = somewhat

3 = to a great degree

4 = to a very great degree

Type the number of your response in the column labeled “My New Rating.”

To what extent can a spiritual leader be effective in environments in which...	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
161. All who enter are given absolute respect	4	3.6	0.6	96.0	
162. The business at hand is the improvement of human existence	4	3.4	0.7	91.3	
164. Members feel secure enough to make mistakes	3	3.1	0.8	72.0	
171. Politics plays a minor role	4	2.7	0.8	60.0	
172. There is collaboration	3	3.2	0.7	84.0	
175. Management is participatory	3	3.0	0.7	80.0	
177. The staff is competent	3	3.3	0.6	92.0	
178. The organization has a history of effectiveness	3	2.9	0.9	68.0	
179. Member initiative is supported	4	3.3	0.7	88.0	
184. Members are given autonomy with accountability	3	3.2	0.6	88.0	
185. Members are focused on productivity	2	2.7	0.7	64.0	
187. Members are focused on long-term goals	4	3.0	0.6	84.0	
192. Innovation is valued	4	3.1	0.7	84.0	
194. There is mutual respect among members	4	3.4	0.6	96.0	

To what extent can a spiritual leader be effective in environments in which...	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
195. There is a high level of organizational (managerial) support	4	3.1	0.7	80.0	
198. Spirituality is an accepted topic of conversation	4	3.1	0.8	76.0	
200. There is a strong board of directors to support the spiritual leader	4	3.2	0.7	92.0	
203. The Holy Spirit is looked to for guidance	4	2.8	0.8	68.0	
204. There is a partnership among constituent groups	3	3.2	0.6	92.0	
208. The sacred is honored	4	3.2	0.8	84.0	
218. Members are friendly	4	3.1	0.6	84.0	
219. Members are loving	4	3.2	0.8	76.0	
220. There are positive working relationships among people	3	3.4	0.7	92.0	
224. Members enjoy being together as community	4	3.4	0.7	88.0	
227. There is effective communication among members	3	3.2	0.5	96.0	
229. People are the focus of attention	4	2.8	0.8	64.0	
230. Self-expression is nurtured	4	3.2	0.7	88.0	
231. The success of members is supported	4	3.3	0.7	88.0	
236. The members focus on the interests of all who live, work, and visit the organization	4	3.0	0.7	76.0	
237. The mission is one of service to others	4	3.4	0.6	92.0	
240. Members have the same mission	3	3.1	0.6	87.5	
241. Members are willing to praise each other when merited	4	3.0	0.7	75.0	
242. Members are able to reveal their "real" selves	4	3.0	0.7	76.0	
243. Members are fully engaged	3	3.3	0.8	92.0	

To what extent can a spiritual leader be effective in environments in which...	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
244. Power is distributed across members	3	2.8	0.8	72.0	
245. Organizational and member values are congruent	4	3.2	0.6	88.0	
246. Integrity is a primary underlying value of all members	4	3.4	0.7	92.0	
249. Group effort is valued	4	3.2	0.6	88.0	
253. Members feel physically safe	3	3.0	0.8	80.0	
254. Openness is practiced	4	3.2	0.6	92.0	
255. Members are willing to confront each other when necessary	4	2.8	0.8	64.0	
268. Members' families are valued	3	3.1	0.6	84.0	
270. The mission is to achieve stated goals	2	2.9	0.8	72.0	
271. Members exhibit high levels of energy	4	3.0	0.8	72.0	
To what extent can a spiritual leader be effective in each of the following places? 1 = not at all 2 = somewhat 3 = to a great degree 4 = to a very great degree	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
273. A values-driven, high performing organization	4	3.4	0.7	92.0	
274. Social services	4	3.4	0.8	84.0	
275. Church	3	3.3	0.7	88.0	
276. Christian Schools	4	3.4	0.8	84.0	
277. Non-service oriented	2	2.8	0.8	60.0	
278. Youth Organizations	3	3.3	0.9	83.3	
281. Places of worship	4	3.3	0.8	84.0	

To what extent can a spiritual leader be effective in environments in which...	My rating on Round 2	Mean rating for panelists on Round 2	Standard deviation for panelists on Round 2	Percentage of panelists marking the item a three or four on Round 2	My New Rating
Please state your opinion about each of the following statements using this set of responses: 1 = strongly disagree 2 = disagree 3 = agree 4 = strongly agree					
285. There is no place a spiritual leader cannot be effective.	2	3.0	0.9	64.0	
286. Spiritual leadership can be applied in any organization.	2	3.3	0.9	88.0	

Thank you, again, for participating. Remember to save the document to your desktop with the filename: **W-1 Round 3**. Then return the saved document to **bezy@vt.edu** as an email attachment.

APPENDIX L

RESULTS OF ROUND 2: CHARACTERISTICS

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
1. Good communicator	26	1	4	2.35	1.16	42.31
2. Delegator	26	1	4	2.04	0.96	30.77
3. Accountable	26	1	4	2.88	1.14	69.23
4. Gets job satisfaction from the success of others	26	1	4	2.88	0.95	73.08
5. Open minded – open to the opinions of others	25	1	4	2.80	1.15	64.00
6. Inclusive	26	1	4	2.69	1.09	69.23
7. Balances family and work	26	1	4	2.58	1.06	53.85
8. Reflective	26	2	4	3.08	0.80	73.08
9. Listener	26	1	4	3.00	1.10	65.38
10. Creative	26	1	4	2.12	0.91	38.46
11. Competent	26	1	4	2.15	1.19	46.15
12. Ability to recover quickly from adversity	26	1	4	2.81	0.80	73.08
13. Respectful	26	1	4	3.04	1.00	76.92
14. Responding to a calling	26	2	4	3.35	0.75	84.62
15. Centered in spirituality	26	2	4	3.46	0.58	96.15
16. Passionate about the mission of organization	26	1	4	2.65	1.16	57.69
17. Fair	26	1	4	2.73	1.00	57.69
18. Committed to life-long learning	26	1	4	2.35	1.09	42.31
19. Optimistic	26	1	4	2.81	1.06	65.38
20. Happy	26	1	4	2.50	0.86	50.00
21. Believes in the ability of others	26	1	4	2.96	1.00	65.38
22. Transcends the mundane in life	26	1	4	2.85	0.92	65.38
23. Humble	26	1	4	3.00	0.85	73.08
24. Kind	26	1	4	3.19	0.75	88.46
25. Friendly	26	1	4	2.69	0.97	57.69
26. Analytical	26	1	3	1.69	0.74	15.38
27. Has an inner conviction of a higher force	26	2	4	3.42	0.70	88.46
28. Has a strong mission to serve those being led	26	1	4	3.27	0.83	84.62

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
29. Heightened sense of interconnectedness of all things	26	2	4	3.08	0.74	76.92
30. Does not take self too seriously	26	1	4	2.35	1.13	38.46
31. Enduring greatness through a paradoxical blend of personal humility and professional will. These leaders are described as being timid and ferocious, shy and fearless and modest with a fierce, unwavering commitment to high standards.	24	1	4	2.58	0.97	50.00
32. Courageous	26	1	4	2.62	1.06	57.69
33. Willing to compromise	26	1	4	2.15	1.01	34.62
34. Willing to make tough decisions	26	1	4	2.62	1.27	57.69
35. Ability to inspire others to seek God	26	1	4	3.12	0.91	73.08
36. Brings joy to the work	26	1	4	2.62	0.90	50.00
37. Understands connection between spirituality and work	26	2	4	3.35	0.63	92.31
38. Ability to see deeply into issues and relationships – sees what others do not see	26	1	4	2.85	0.92	73.08
39. Focused, but not blindly focused, on the desired outcome	26	1	4	2.46	0.90	50.00
40. Forgiving	26	2	4	3.23	0.65	88.46
41. Curious	26	1	3	2.04	.072	26.92
42. Disciplined	26	1	4	2.23	1.11	42.31
43. Intimate with God	26	1	4	3.27	0.87	88.46
44. Truly attentive to those around	26	1	4	2.96	0.87	76.92
45. Sees the best in human interaction	26	1	4	2.81	0.94	69.23
46. Understanding	26	1	4	2.81	1.02	69.23
47. Confident	26	1	4	2.12	1.11	34.62
48. Trustworthy	26	1	4	3.19	0.98	76.92
49. Holds strong views and opinions	26	1	4	1.88	0.95	23.08
50. Guided by the spirit	26	1	4	3.19	0.85	80.77
51. Brings joy to his or her life	26	1	4	2.77	0.86	65.38
52. Focused on common good	26	1	4	3.00	0.94	80.77
53. Self-starter	26	1	4	2.15	1.29	34.62
54. Driven by principles	26	1	4	2.96	1.08	73.08

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
55. Ability to teach	26	1	4	2.54	0.99	57.69
56. Realistic	26	1	4	2.00	1.06	23.08
57. Guided by biblical teachings	26	1	4	2.65	0.94	57.69
58. Brings joy to the work of others	26	1	4	2.58	1.06	53.85
59. Not compromising in spiritual beliefs	26	1	4	2.77	1.11	57.69
60. High energy	26	1	4	2.04	1.08	42.31
61. Authentic	26	1	4	3.15	0.97	76.92
62. Emotionally mature	26	1	4	2.65	1.26	53.85
63. Self-mastery	26	1	4	2.54	1.03	53.85
64. Large but focused vision of the organization's potential	26	1	4	2.42	1.10	50.00
65. Focused on solutions rather than blame	26	1	4	2.77	1.03	65.38
66. Demonstrated experience in the things of the Lord	26	1	4	2.77	1.03	57.69
67. Never quick to judge the intentions of others	26	1	4	2.65	0.94	57.69
68. Concern for the individual's welfare	26	1	4	2.81	0.98	65.38
69. Faith is not preached	25	1	4	2.36	1.22	48.00
70. Wise	26	1	4	2.54	0.99	57.69
71. Brings joy to the life of others	26	1	4	2.73	0.96	61.54

^aFour panelists did not respond to Round 2. The responses of a fifth panelist arrived after the round was closed. Several items were unrated by one or more panelists. ^bThe prompt for the panelists was: "To what extent does the item distinguish a spiritual leader from a leader in general?" The scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree.

APPENDIX M

RESULTS OF ROUND 2: BEHAVIORS

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
72. Gives specific feedback	26	1	4	2.19	1.13	42.31
73. Conveys the faith	26	1	4	2.92	0.84	69.23
74. Does not act arrogantly	26	1	4	2.96	0.87	76.92
75. Puts people first	26	1	4	2.92	0.93	69.23
76. Lives with a deep love of fellow human beings	26	1	4	3.23	0.82	84.62
77. Listens sincerely	26	1	4	2.88	1.03	65.38
78. Open to questioning	26	1	4	2.85	0.97	61.54
79. Aligns actions with personal beliefs	26	1	4	3.27	0.92	84.62
80. Comfortable with silence in chaos	26	1	4	2.62	0.98	50.00
81. Makes calculated decisions	26	1	3	1.81	0.80	23.08
82. Gives timely feedback	24	1	4	2.13	0.90	29.17
83. Acts humbly	26	1	4	2.96	0.92	73.08
84. Apologizes when mistakes are made	26	1	4	2.96	1.04	61.54
85. Makes the basis of decisions transparent	26	1	4	2.50	1.07	46.15
86. Places spiritual values first	26	2	4	3.27	0.72	84.62
87. Focuses on the calling that is teaching, not the details that should be entrusted to others	26	1	4	2.81	0.90	65.38
88. Sets high expectations	26	1	4	2.38	1.13	57.69
89. Cultivates a relationship with God	26	1	4	3.35	0.85	84.62
90. Does not express self in win/lose ways	25	1	4	2.64	0.81	60.00
91. Gives credit to others	26	1	4	2.88	1.03	65.38
92. Gives positive feedback	26	1	4	2.62	0.98	57.69
93. Adheres to principles rather than changing as the wind blows	26	1	4	3.04	1.04	73.08
94. Balances competing ideas	26	1	4	2.46	0.99	50.00
95. Focuses the group on high priority goals	26	1	4	2.46	1.21	50.00
96. Consecrates self to a higher cause	26	1	4	3.15	0.88	76.92

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
97. Thinks deeply and critically about one's actions	26	1	4	2.81	0.94	61.54
98. Brings out the best in people	25	1	4	2.76	1.05	64.00
99. Does not take credit from others who earned it	26	1	4	2.85	1.05	61.54
100. Keeps the mission at the forefront	26	1	4	2.77	1.11	65.38
101. Creates opportunities for members to make a difference	26	1	4	2.77	1.07	61.54
102. Transcends material reward	25	1	4	2.84	0.99	60.00
103. Relies on self as the primary source of reinforcement	26	1	4	2.15	0.92	42.31
104. Acts joyfully	26	1	4	2.50	0.81	53.85
105. Holds others accountable	26	1	4	2.08	1.02	30.77
106. Exhibits trust in a higher power	25	1	4	3.36	0.81	88.00
107. Competently leads diverse groups	26	1	4	2.42	1.10	57.69
108. Honors agreements	25	1	4	3.00	1.19	64.00
109. Has high expectations for self and others	26	1	4	2.54	1.14	57.69
110. Encourages honest conversation	26	1	4	2.77	1.03	73.08
111. Quick to advocate for the neediest students (those least able to advocate for themselves)	26	1	4	2.77	0.99	76.92
112. Exhibits high resilience	26	1	4	2.69	1.01	61.54
113. Bucks the system to follow values	26	1	4	2.65	0.98	53.85
114. Responds flexibly to circumstances	26	1	3	2.15	0.78	38.46
115. Commits to a personal spiritual practice	26	1	4	3.38	0.85	92.31
116. Emphasizes service above self	26	1	4	3.35	0.80	88.46
117. Celebrates success of others	26	1	4	2.81	1.02	61.54
118. Encourages	26	1	4	2.77	1.11	57.69
119. Cares about children	26	1	4	2.65	0.98	53.85
120. Meditates	26	1	4	2.73	0.83	57.69
121. Follows a clearly and articulated set of personal values	26	1	4	2.85	0.97	69.23
122. Uses sanctions to encourage others to improve their performance	26	1	3	1.54	0.58	3.85
123. Avoids the appearance of evil	26	1	4	2.54	1.14	42.31

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
124. Works beside the members as proof of the team spirit	26	1	4	2.58	0.95	57.69
125. Has a calm approach	26	1	4	2.54	0.76	53.85
126. Treats everyone with respect	26	1	4	3.15	1.05	76.92
127. Acts in accordance with values	26	1	4	3.08	1.13	73.08
128. Instills inspired standards	26	1	4	2.81	1.06	65.38
129. Values character	26	1	4	3.04	1.04	73.08
130. Serves as a role model	26	1	4	2.69	1.26	57.69
131. Delivers on promises	26	1	4	2.69	1.19	57.69
132. Pursues a personal relationship with Jesus	26	1	4	2.77	1.21	61.54
133. Actively seeks understanding of what others are going through	26	1	4	2.65	0.85	57.69
134. Assumes responsibility for the poor	26	1	4	2.42	0.86	42.31
135. Treats everyone with dignity	26	1	4	3.00	0.94	73.08
136. Focuses on the mission	26	1	4	2.58	1.10	50.00
137. Acts with deliberation	26	1	4	2.23	0.95	34.62
138. Builds a culture of discipline	26	1	4	2.08	0.93	30.77
139. Values conscience	26	1	4	3.00	0.94	73.08
140. Seeks opportunities to take charge	26	1	3	1.73	0.72	15.38
141. Motivates others to follow the leader in the things of God	26	1	4	2.73	0.92	57.69
142. Serves as a good steward	26	1	4	2.92	1.02	69.23
143. Builds community	26	1	4	2.69	1.05	57.69
144. Develops others	26	1	4	2.69	1.01	61.54
145. Driven by principles	26	1	4	2.65	1.02	57.69
146. Listens to inspiration	26	1	4	2.73	0.92	57.69
147. Never quits	26	1	4	2.19	1.02	38.46
148. Interacts peacefully	26	1	4	2.62	0.94	53.85
149. Removes barriers to success	25	1	4	2.28	0.94	44.00
150. Builds a culture of trust	25	1	4	2.84	1.18	64.00
151. Honors the meaning of what “we” are doing together	25	1	4	2.72	1.14	60.00
152. Sacrifices own gain for the gain of the organization	25	1	4	2.76	0.97	64.00
153. Listens to intuition	25	1	4	2.36	0.86	44.00

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
154. Exhibits concern for members' personal concerns	25	1	4	2.80	0.91	72.00
155. Seeks out higher life purpose	25	2	4	3.32	0.69	88.00
156. Takes risks after prudent preparation	25	1	4	2.20	1.04	32.00
157. Encourages people with a heart for children to acquire the skills necessary to be more effective every year	25	1	4	2.36	0.91	48.00
158. Holds others accountable	25	1	4	2.20	1.00	44.00
159. Works openly with others	25	1	4	2.64	1.11	56.00
160. Inspires others to transcend their routine lives	25	1	4	2.84	0.75	72.00

^aFour panelists did not respond to Round 2. The responses of a fifth panelist arrived after the round was closed. Several items were unrated by one or more panelists. ^bThe prompt for the panelists was: "To what extent does the item distinguish a spiritual leader from a leader in general?" The scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree.

APPENDIX N

RESULTS OF ROUND 2: WORK ENVIRONMENTS

To what extent can a spiritual leader be effective in each of the following work environments?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
161. All who enter are given absolute respect	25	1	4	3.56	0.58	96.00
162. The business at hand is the improvement of human existence	23	2	4	3.35	0.65	91.30
163. There is hostility	25	1	4	1.80	0.96	20.00
164. Members feel secure enough to make mistakes	25	2	4	3.08	0.81	72.00
165. The mission is ambiguous	25	1	4	1.68	0.80	12.00
166. Ego is held in check by members	23	2	4	2.78	0.80	56.52
167. The emphasis is on profit	25	1	4	1.68	0.69	4.00
168. Productivity is poor	25	1	4	1.84	0.85	20.00
169. The staff is incompetent	25	1	4	1.60	0.65	8.00
170. Planning is crisis-oriented	25	1	3	1.64	0.64	8.00
171. Politics plays a minor role	25	1	4	2.72	0.79	60.00
172. There is collaboration	25	2	4	3.24	0.72	84.00
173. There is one dominant world view	25	1	4	1.72	0.84	16.00
174. Followers are "just doing the job"	25	1	3	1.68	0.75	16.00
175. Management is participatory	25	2	4	3.04	0.68	80.00
176. There is rigid top-down leadership	25	1	3	1.56	0.58	4.00
177. The staff is competent	25	2	4	3.32	0.63	92.00
178. The organization has a history of effectiveness	25	1	4	2.92	0.86	68.00
179. Member initiative is supported	25	2	4	3.32	0.69	88.00
180. Divisiveness is prevalent	25	1	3	1.56	0.71	12.00
181. Motivation is based on reward and punishment	25	1	3	1.64	0.64	8.00
182. Members are coached in making decisions	25	1	4	2.60	0.82	48.00
183. There is an authoritarian spirit	25	1	3	1.60	0.58	4.00
184. Members are given autonomy with accountability	25	2	4	3.16	0.62	88.00
185. Members are focused on productivity	25	1	4	2.68	0.69	64.00

To what extent can a spiritual leader be effective in each of the following work environments?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
186. There is a high level of competition	25	1	3	1.76	0.72	16.00
187. Members are focused on long-term goals	25	2	4	3.04	0.61	84.00
188. There is no community	25	1	4	1.52	0.82	12.00
189. There is little opportunity to coach or counsel someone through the decision making process	25	1	4	1.56	0.77	8.00
190. There is no dialog between the spiritual leader and followers	25	1	4	1.40	0.76	8.00
191. There is no partnership between the spiritual leader and followers	25	1	4	1.40	0.76	8.00
192. Innovation is valued	25	2	4	3.12	0.67	84.00
193. The spiritual leader demeans staff contributions	24	1	2	1.13	0.34	0.00
194. There is mutual respect among members	25	2	4	3.40	0.58	96.00
195. There is a high level of organizational (managerial) support	25	2	4	3.12	0.73	80.00
196. There is a low level of mutual trust	25	1	3	1.44	0.65	8.00
197. The structure changes to achieve desired results	25	1	4	2.44	0.82	48.00
198. Spirituality is an accepted topic of conversation	25	2	4	3.08	0.76	76.00
199. The spiritual leader does not include followers in learning process	25	1	2	1.32	0.48	0.00
200. There is a strong board of directors to support the spiritual leader	25	1	4	3.20	0.71	92.00
201. The staff does not believe in the power of God	25	1	4	1.52	0.77	8.00
202. There is a low concern for the individual	25	1	4	1.40	0.76	8.00
203. The Holy Spirit is looked to for guidance	25	1	4	2.84	0.80	68.00
204. There is a partnership among constituent groups	25	2	4	3.16	0.55	92.00
205. The spiritual leader blames	24	1	2	1.21	0.41	0.00
206. The spiritual leader is cynical	25	1	4	1.32	0.69	4.00

To what extent can a spiritual leader be effective in each of the following work environments?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
207. Religion is prominent, regardless of affiliation	24	1	4	2.33	1.05	50.00
208. The sacred is honored	25	1	4	3.20	0.82	84.00
209. The atmosphere is determined by the personality of the spiritual leader	25	1	4	2.28	0.79	32.00
210. The spiritual leader is judgmental	25	1	3	1.32	0.56	4.00
211. The spiritual leader is dishonest	25	1	2	1.12	0.33	0.00
212. Willing hearts (members) to submit their lives to the Lord	25	1	4	2.60	0.96	52.00
213. The spiritual leader is inflexible	25	1	4	1.28	0.46	0.00
214. There is shared faith	25	1	4	2.72	0.98	52.00
215. Coworkers hunger for the Lord	25	1	4	2.64	1.11	48.00
216. The spiritual leader is unrepentant for misdeeds	25	1	2	1.16	0.37	0.00
217. The spiritual leader is punitive	25	1	1	1.20	0.41	0.00
218. Members are friendly	25	2	4	3.08	0.64	84.00
219. Members are loving	25	2	4	3.16	0.80	76.00
220. There are positive working relationships among people	25	2	4	3.44	0.65	92.00
221. The spiritual leader is materialistic	25	1	3	1.44	0.58	4.00
222. Members have varied leadership styles	25	2	4	2.60	0.65	52.00
223. The spiritual leader is selfish	25	1	3	1.24	0.52	4.00
224. Members enjoy being together as community	25	2	4	3.36	0.70	88.00
225. Members protect the spiritual leader from undue demands placed on him or her	25	1	4	2.36	0.76	36.00
226. The spiritual leader is unforgiving	25	1	3	1.20	0.50	4.00
227. There is effective communication among members	25	2	4	3.24	0.52	96.00
228. Followers have bad attitudes	25	1	4	1.56	0.82	12.00
229. People are the focus of attention	25	1	4	2.80	0.82	64.00
230. Self-expression is nurtured	25	2	4	3.20	0.65	88.00
231. The success of members is supported	25	2	4	3.32	0.69	88.00
232. The spiritual leader uses guilt to	25	1	3	1.36	0.57	4.00

To what extent can a spiritual leader be effective in each of the following work environments?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
motivate						
233. The spiritual leader does not involve members	25	1	3	1.36	0.57	4.00
234. There is an amoral climate	25	1	3	1.28	0.61	8.00
235. There is toxicity due to human weakness	25	1	3	1.40	0.58	4.00
236. The members focus on the interests of all who live, work, and visit the organization	25	2	4	3.04	0.73	76.00
237. The mission is one of service to others	25	2	4	3.36	0.64	92.00
238. There is a spirit of complaining	25	1	4	1.40	0.71	4.00
239. Followers have hardened hearts toward the Lord	25	1	4	1.36	0.70	4.00
240. Members have the same mission	24	2	4	3.08	0.58	87.50
241. Members are willing to praise each other when merited	25	2	4	3.00	0.72	75.00
242. Members are able to reveal their "real" selves	25	2	4	3.00	0.71	76.00
243. Members are fully engaged	25	1	4	3.32	0.75	92.00
244. Power is distributed across members	25	1	4	2.80	0.82	72.00
245. Organizational and member values are congruent	25	2	4	3.16	0.62	88.00
246. Integrity is a primary underlying value of all members	25	2	4	3.44	0.65	92.00
247. There is no physical comfort	25	1	4	1.68	0.80	12.00
248. Goals are not achieved	25	1	2	1.40	0.50	0.00
249. Group effort is valued	25	2	4	3.16	0.62	88.00
250. Negativity is not tolerated	25	1	4	2.56	0.82	52.00
251. Followers feel unsafe	25	1	4	1.56	0.96	16.00
252. The organization is understaffed	25	1	4	2.00	0.76	20.00
253. Members feel physically safe	25	1	4	3.04	0.79	80.00
254. Openness is practiced	25	2	4	3.20	0.58	92.00
255. Members are willing to confront each other when necessary	25	2	4	2.84	0.75	64.00
256. Followers do not believe in the spiritual world	24	1	4	1.50	0.72	4.17

To what extent can a spiritual leader be effective in each of the following work environments?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
257. There is a spirit of hopelessness	25	1	4	1.48	0.82	12.00
258. The staff gossips	25	1	4	1.64	0.70	4.00
259. There is a lack of trust in the organization	25	1	4	1.48	0.92	12.00
260. The followers feel threatened	25	1	4	1.52	0.82	12.00
261. There is anger toward fellow members	25	1	4	1.56	0.82	12.00
262. There is a lack of respect for spiritual leaders as deciders of legal matters	25	1	3	1.72	0.68	12.00
263. Followers backbite	24	1	3	1.38	0.58	4.17
264. There is an unethical climate	24	1	2	1.29	0.46	0.00
265. The staff is ineffectively assigned	25	1	3	1.48	0.59	4.00
266. There is a lack of trust in the spiritual leader	25	1	3	1.28	0.54	4.00
267. Followers are <i>know-it-alls</i>	25	1	3	1.44	0.58	4.00
268. Members' families are valued	25	2	4	3.08	0.64	84.00
269. There are anti-religious people	25	1	4	1.92	0.64	8.00
270. The mission is to achieve stated goals	25	1	4	2.88	0.78	72.00
271. Members exhibit high levels of energy	25	2	4	3.00	0.76	72.00
272. There is an adversarial atmosphere	24	1	3	1.46	0.59	4.17
To what extent can a spiritual leader be effective in each of the following places?						
273. A values-driven, high performing organization	25	2	4	3.44	0.65	92.0
274. Social services	25	2	4	3.36	0.76	84.00
275. Church	25	2	4	3.32	0.69	88.00
276. Christian Schools	25	2	4	3.36	0.76	84.00
277. Non-service oriented ^d	25	2	4	2.80	0.76	60.00
278. Youth Organizations	24	1	4	3.29	0.86	83.30
279. Factory jobs	25	1	4	2.68	0.85	52.00
280. Public schools	25	1	4	2.72	0.98	52.00
281. Places of worship	25	2	4	3.32	0.75	84.00

To what extent can a spiritual leader be effective in each of the following work environments?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
282. Politically-influenced governing bodies	25	1	4	2.68	1.03	52.00
283. Government	25	1	4	2.68	0.99	36.84
Please state your opinion about each of the following statements using this set of responses:						
1 = strongly disagree						
2 = disagree						
3 = agree						
4 = strongly agree						
284. Spiritual leaders are effective in all work environments.	25	1	4	3.12	0.88	48.00
285. There is no place a spiritual leader cannot be effective.	25	1	4	2.96	0.93	64.00
286. Spiritual leadership can be applied in any organization.	25	1	4	3.28	0.89	88.00

^aFour panelists did not respond to Round 2. The responses of a fifth panelist arrived after the round was closed. Several items were unrated by one or more panelists. ^bThe scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree. ^dItem 277 was identified in Round 1 as an environment in which spiritual leaders are ineffective. This item describes an organization that is not focused on service to others. The item is interpreted as referring to a profit-making environment.

APPENDIX O

RESULTS OF ROUND 3: CHARACTERISTICS

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
3. Accountable	26	1	4	2.85	0.97	69.23
4. Gets job satisfaction from the success of others	26	1	4	2.96	0.82	73.08
5. Open minded – open to the opinions of others	26	1	4	2.88	0.95	73.08
6. Inclusive	26	1	4	2.73	1.00	73.08
8. Reflective	26	1	4	3.00	0.80	76.92
9. Listener	26	1	4	3.04	1.00	69.23
12. Ability to recover quickly from adversity	26	1	4	2.81	0.75	76.92
13. Respectful	26	1	4	3.15	0.92	80.77
14. Responding to a calling	26	2	4	3.46	0.58	96.15
15. Centered in spirituality	26	2	4	3.50	0.65	92.31
19. Optimistic	26	1	4	2.65	0.89	69.23
21. Believes in the ability of others	26	1	4	2.92	0.89	73.08
22. Transcends the mundane in life	26	2	4	2.96	0.72	73.08
23. Humble	26	2	4	3.08	0.69	80.77
24. Kind	26	1	4	3.23	0.71	92.31
27. Has an inner conviction of a higher force	26	2	4	3.46	0.58	96.15
28. Has a strong mission to serve those being led	26	1	4	3.35	0.75	92.31
29. Heightened sense of interconnectedness of all things	26	2	4	3.12	0.65	84.62
35. Ability to inspire others to seek God	26	1	4	3.27	0.83	84.62
37. Understands connection between spirituality and work	26	3	4	3.54	0.51	100.00
38. Ability to see deeply into issues and relationships – sees what others do not see	24	1	4	2.88	0.85	75.00
40. Forgiving	25	2	4	3.28	0.68	88.00
43. Intimate with God	25	1	4	3.28	0.84	84.00
44. Truly attentive to those around	24	1	4	2.96	0.89	76.00
45. Sees the best in human interaction	25	1	4	2.84	0.75	80.00

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
46. Understanding	24	1	4	2.80	0.82	80.00
48. Trustworthy	25	1	4	3.36	0.86	84.00
50. Guided by the spirit	25	1	4	3.28	0.84	84.00
51. Brings joy to his or her life	25	1	4	2.88	0.88	72.00
52. Focused on common good	24	1	4	2.92	0.83	79.17
54. Driven by principles	25	1	4	3.12	0.93	80.00
61. Authentic	26	1	4	3.19	0.94	80.77
65. Focused on solutions rather than blame	26	1	4	2.85	0.83	73.08
68. Concern for the individual's welfare	26	1	4	2.96	0.92	73.08
71. Brings joy to the life of others	26	1	4	2.73	1.00	65.38

^aFour panelists did not respond to Round 2. One panelist resigned before the beginning of Round 3. Several items were unrated by one or more panelists. ^bThe scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree.

APPENDIX P

RESULTS OF ROUND 3: BEHAVIORS

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
73. Conveys the faith	25	1	4	2.96	0.73	80.00
74. Does not act arrogantly	25	1	4	3.08	0.86	84.00
75. Puts people first	25	1	4	3.20	0.87	80.00
76. Lives with a deep love of fellow human beings	25	2	4	3.44	0.65	92.00
77. Listens sincerely	25	1	4	2.92	0.91	72.00
78. Open to questioning	24	1	4	2.75	0.85	66.67
79. Aligns actions with personal beliefs	24	1	4	3.38	0.92	87.50
83. Acts humbly	24	1	4	3.08	0.83	79.17
84. Apologizes when mistakes are made	24	1	4	3.17	0.92	75.00
86. Places spiritual values first	24	2	4	3.46	0.59	95.83
87. Focuses on the calling that is teaching, not the details that should be entrusted to others	26	1	4	2.69	0.84	61.54
89. Cultivates a relationship with God	26	1	4	3.35	0.80	88.46
90. Does not express self in win/lose ways	26	1	4	2.65	0.75	65.38
91. Gives credit to others	26	1	4	2.92	0.89	73.08
93. Adheres to principles rather than changing as the wind blows	26	1	4	3.08	0.93	76.92
96. Consecrates self to a higher cause	26	1	4	3.31	0.84	84.62
97. Thinks deeply and critically about one's actions	26	1	4	2.73	0.83	65.38
98. Brings out the best in people	26	1	4	2.81	0.90	73.08
99. Does not take credit from others who earned it	26	1	4	3.00	0.89	76.92
100. Keeps the mission at the forefront	26	1	4	2.73	0.92	73.08
101. Creates opportunities for members to make a difference	25	1	4	2.88	0.97	72.00
102. Transcends material reward	25	1	4	2.92	0.76	76.00
106. Exhibits trust in a higher power	25	1	4	3.52	0.77	92.00
108. Honors agreements	25	1	4	2.96	1.14	68.00
110. Encourages honest conversation	25	1	4	2.84	0.94	80.00

To what extent does the item distinguish a spiritual leader from a leader in general?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
111. Quick to advocate for the neediest students (those least able to advocate for themselves)	25	1	4	2.76	0.88	80.00
112. Exhibits high resilience	26	1	4	2.77	0.91	69.23
115. Commits to a personal spiritual practice	26	1	4	3.35	0.75	92.31
116. Emphasizes service above self	26	2	4	3.50	0.65	92.31
117. Celebrates success of others	25	1	4	2.88	0.78	72.00
121. Follows a clearly and articulated set of personal values	26	1	4	3.08	0.89	80.77
126. Treats everyone with respect	26	1	4	3.27	0.92	84.62
127. Acts in accordance with values	26	1	4	3.19	1.02	80.77
128. Instills inspired standards	26	1	4	2.85	0.78	76.92
129. Values character	26	1	4	3.04	1.00	76.92
132. Pursues a personal relationship with Jesus	26	1	4	2.81	1.13	65.38
135. Treats everyone with dignity	26	1	4	3.23	0.76	88.46
139. Values conscience	26	2	4	3.23	0.71	84.62
142. Serves as a good steward	26	1	4	3.15	0.78	84.62
144. Develops others	26	1	4	2.88	0.86	73.08
150. Builds a culture of trust	26	1	4	2.96	1.00	73.08
151. Honors the meaning of what “we” are doing together	26	1	4	2.85	0.97	96.23
152. Sacrifices own gain for the gain of the organization	26	1	4	2.81	0.80	73.08
154. Exhibits concern for members’ personal concerns	26	1	4	2.88	0.65	80.77
155. Seeks out higher life purpose	26	2	4	3.35	0.69	88.46
160. Inspires others to transcend their routine lives	26	2	4	2.92	0.74	69.23

^aFour panelists did not respond to Round 2. One panelist resigned before the beginning of Round 3. Several items were unrated by one or more panelists. ^bThe scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree.

APPENDIX Q

RESULTS OF ROUND 3: WORK ENVIRONMENTS

To what extent can a spiritual leader be effective in each of the following work environments?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
161. All who enter are given absolute respect	26	2	4	3.58	0.58	96.15
162. The business at hand is the improvement of human existence	24	2	4	3.46	0.66	91.67
164. Members feel secure enough to make mistakes	26	2	4	3.23	0.71	84.62
171. Politics plays a minor role	26	2	4	2.88	0.71	69.23
172. There is collaboration	26	2	4	3.42	0.64	92.31
175. Management is participatory	26	2	4	3.08	0.48	92.31
177. The staff is competent	26	2	4	3.35	0.56	96.15
178. The organization has a history of effectiveness	26	1	4	2.88	0.65	80.77
179. Member initiative is supported	26	3	4	3.42	0.50	100.00
184. Members are given autonomy with accountability	26	3	4	3.35	0.49	100.00
185. Members are focused on productivity	25	2	4	2.80	0.50	76.00
187. Members are focused on long-term goals	25	2	4	3.08	0.49	92.00
192. Innovation is valued	25	2	4	3.20	0.58	92.00
194. There is mutual respect among members	25	3	4	3.52	0.51	100.00
195. There is a high level of organizational (managerial) support	25	2	4	3.16	0.62	88.00
198. Spirituality is an accepted topic of conversation	26	2	4	3.27	0.67	88.46
200. There is a strong board of directors to support the spiritual leader	26	2	4	3.19	0.57	92.31
203. The Holy Spirit is looked to for guidance	26	1	4	2.81	0.90	65.38
204. There is a partnership among constituent groups	26	2	4	3.15	0.54	92.31
208. The sacred is honored	26	1	4	3.27	0.78	88.46
218. Members are friendly	26	2	4	3.08	0.63	84.62
219. Members are loving	26	2	4	3.15	0.67	84.62

To what extent can a spiritual leader be effective in each of the following work environments?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
220. There are positive working relationships among people	26	2	4	3.38	0.57	96.15
224. Members enjoy being together as community	26	2	4	3.35	0.63	92.31
227. There is effective communication among members	26	2	4	3.38	0.57	96.15
229. People are the focus of attention	26	2	4	2.96	0.60	80.77
230. Self-expression is nurtured	26	2	4	3.19	0.49	96.15
231. The success of members is supported	26	3	4	3.35	0.49	100.00
236. The members focus on the interests of all who live, work, and visit the organization	26	2	4	3.00	0.63	80.77
237. The mission is one of service to others	26	3	4	3.42	0.50	100.00
240. Members have the same mission	25	2	4	3.16	0.55	92.00
241. Members are willing to praise each other when merited	26	2	4	3.00	0.69	76.92
242. Members are able to reveal their "real" selves	26	2	4	2.96	0.60	80.77
243. Members are fully engaged	26	1	4	3.23	0.71	92.31
244. Power is distributed across members	26	2	4	2.81	0.49	76.92
245. Organizational and member values are congruent	26	2	4	3.23	0.51	96.15
246. Integrity is a primary underlying value of all members	26	2	4	3.58	0.58	96.15
249. Group effort is valued	26	2	4	3.23	0.59	92.31
253. Members feel physically safe	26	1	4	3.04	0.72	84.62
254. Openness is practiced	26	3	4	3.27	0.45	100.00
255. Members are willing to confront each other when necessary	26	2	4	2.81	0.69	65.38
268. Members' families are valued	25	2	4	3.08	0.64	84.00
270. The mission is to achieve stated goals	25	2	4	2.92	0.64	76.00
271. Members exhibit high levels of energy	25	2	4	2.88	0.73	68.00

To what extent can a spiritual leader be effective in each of the following work environments?	<i>N</i> ^a	Min	Max	Mean ^b	<i>SD</i>	% ^c
To what extent can a spiritual leader be effective in each of the following places?						
273. A values-driven, high performing organization	26	2	4	3.46	0.65	92.31
274. Social services	26	2	4	3.35	0.75	84.62
275. Church	26	1	4	3.38	0.75	92.31
276. Christian Schools	26	1	4	3.38	0.80	88.46
277. Non-service oriented ^d	26	2	4	2.96	0.66	76.92
278. Youth Organizations	26	2	4	3.27	0.78	80.77
281. Places of worship	26	2	4	3.42	0.70	88.46
Please state your opinion about each of the following statements using this set of responses:						
1 = strongly disagree						
2 = disagree						
3 = agree						
4 = strongly agree						
285. There is no place a spiritual leader cannot be effective.	26	2	4	3.00	0.75	73.08
286. Spiritual leadership can be applied in any organization.	26	1	4	3.35	0.69	96.15

^aFour panelists did not respond to Round 2. One panelist resigned before the beginning of Round 3. Several items were unrated by one or more panelists. ^bThe scale was 1 = not at all, 2 = somewhat, 3 = to a great degree, and 4 = to a very great degree. ^cThis is the percentage of panelists indicating that the item distinguished spiritual leaders from leaders in general (3) to a great degree or (4) to a very great degree. ^dItem 277 was identified in Round 1 as an environment in which spiritual leaders are ineffective. This item describes an organization that is not focused on service to others. The item is interpreted as referring to a profit-making environment.