

Spirituality as an auto run phenomena in transformational leadership

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Abstract

This study examined the relationship between institutional heads' self-reported spirituality and their transformational leadership behaviors. The relationship between spirituality and transactional leadership behaviors was also investigated. The study used Bass and Avolio's (1994) Full Range Leadership Model as the theoretical framework conceptualizing transformational leadership. Five key dimensions relating to transformational leadership (idealized influence attributed (II-A), idealized influence behaviors (II-B), inspirational motivation (IM), intellectual stimulation (IS), and individualized Consideration (IC) and three dimensions of transactional leadership (Contingent reward (CR), management-by-exception-active (MBE-A) and management-by-exception-passive (MBE-P) were studied using a sample of 100 pertinent respondents. In which, seven were institutional head and rest ninety-three were the subordinates from their concerning six organizations of higher education, health, business and social sectors of Nepal. Results reveal in responses to the research hypotheses that spirituality was significantly related to an individual's transformational leadership behaviors. However, transactional leadership was not related to an individual's spirituality, the linear combination too of the transformational and transactional leadership measures was not significantly related to spirituality. However, some valid strength observed in favor of spirituality while amalgamating both transactional and transformational leadership style.

Keywords: Full range leadership model, Transformational leadership, transactional leadership, spirituality, transcendental leadership

Introduction

The concept of leaders and leadership exists from the time immemorial and there is a plethora of practitioner-based books on the topic. However, good leaders are not as common as they should be in any aspect of life as evidenced by scandals and corruption in the corporate business world, politics, religion, games etc. Burns (1978, p. 19) ^[10] defined leadership as "leaders inducing followers to act for certain goals that represent the values and the motivations - the wants and needs, the aspirations and expectations - of both leaders and followers." Nevertheless many leadership theories have been developed and studied comprehensively, transformational leadership has become the most frequently researched and supported theory over the past two decades (Avolio, Walumbwa, & Weber, 2009; Judge & Bono, 2004) ^[2,9] because of its demonstrated influence on increasing followers' positive attitudes, behaviors, and levels of performance. Transformational leadership extends other leadership theories through its focus on important behaviors that include motivating followers to commit to challenging goals, providing them with the confidence needed to perform beyond expectations, being role models for the organization, communicating an enthusiastic vision for the future, challenging the existing state of affairs, and developing their followers to meet their full potential (Bass & Avolio, 1990) ^[4,6].

Transformational leadership has been defined as "leader behaviors that transform and inspire followers to perform beyond expectations while transcending self-interest for the good of the organization" (Avolio *et al.*, 2009, p. 423) ^[2]. The Judge and Piccolo (2004) ^[19] meta-analysis showed that

transformational leadership was positively associated with leadership effectiveness and several important organizational outcomes (such as increased productivity and decreased turnover) across organizations, cultures, situations, and levels of analyses. In the current world of corporate mergers, layoffs, shifting demographics, workplace diversity, continued advances in technology, and uncertainty about the economy, transformational leadership is likely to become even more important. Leaders will need to demonstrate confidence, provide direction, and motivate followers to remain engaged and committed to their organizations' objectives. The increasing number of corporate scandals in the past decade has also put emphasis on hiring and/or developing ethical leaders. Strong leaders are needed not only to create policies and procedures but also to push followers to perform beyond expectations and subsequently to achieve levels of excellence, sustain a positive culture, and motivate followers to become good leaders themselves. Numerous studies have shown that followers' commitment, loyalty, satisfaction, and performance are related to transformational leadership (Judge & Piccolo, 2004) ^[19]. This study tried to prove that spirituality is an auto run phenomena in transformational leadership. It is strongly related to the transformational leadership behavior.

Literature Review

Leadership in glance

Robbins and Coulter (2005) ^[25] define leadership as "process of influencing a group towards the achievements of goals" and a leader as "someone who can influence others and who has managerial authority". The environment of business in recent times requires leaders and leadership abilities spread all over

the organization (Zenger & Folkman, 2002) [29]. Leadership is important requirement whenever people gather as teams to accomplish certain tasks. The researchers began to study leadership as a part of academic and organizational disciplines in the early part of twentieth century. The early studies on leadership were focusing leader, called the trait theories and interaction of leaders with others called behavioral theories (Robbins & Coulter, 2005) [25]. According to Miner (2006) [21] successful managers are defined as those who accurately and flexibly adjust their behavior to various situational constraints on the choice of a leadership pattern. The organizational climate which prevails today needs leadership throughout the organization (Zenger & Folkman, 2002) [29]. The effectiveness of leadership, in its broad sense, is versatility. That versatility is helping the managers and subordinates so they can handle a variety of work challenges and tasks and handle diverse situations (Kaplan, 1996) [20]. Harling (1984) [16] had a view that leader must make efforts to shape the behavior of groups or individuals so that they can contribute to the purpose of organization in its true spirit. Gunter (2001) [15] remarked that leadership is not a function included in the job description of a manager yet it is the requirement towards the accomplishment of professional obligations.

As per Robbins and Judge (2006) [26] trait theories of leadership are “theories that consider personal qualities and characteristics that differentiate leaders from non-leaders”. The studies of 1920s and 1930s were on leader traits and some traits that were part of the study included physical stature, appearance, social class, emotional stability, fluency of speech, and sociability. The final attempts to identify set of traits for successful leaders became successful and seven traits associated with effective leaders were identified. These are drive, desire to lead, honesty and integrity, self-confidence, intelligence, job-relevant knowledge, and extraversion (Robbins & Coulter, 2005) [25]. Robbins and Judge (2006) [26] define behavioral theories of leadership as “theories proposing that specific behaviors differentiate leaders from non-leaders”. This approach defines three styles of leadership based on leader’s behavior that are autocratic style, democratic style, and laissez-faire style. Robbins and Coulter (2005) [25] define autocratic style as “a leaders who tended to centralize authority, dictate work methods, make unilateral decisions, and limit employee participation”, the democratic style as “a leader who tended to involve employees in decision making, designate authority, encourage participation in deciding work methods and goals, and use feedback as an opportunity for coaching employees” and the laissez-faire style as “a leaders who generally gave the group complete freedom to make decisions and complete the work in whatever way it saw fit”. There are contingency theories of leadership which describe what style of leadership is best for what type of situation. Robbins and Coulter (2005) [25] called them “if-then

contingencies”. These contingency theories include four major contributions called Fiedler Model, Hersey-Blanchard situational leadership theory, leader-participation model, and path-goal model. The Fiedler model suggests that there must be a proper fit between style of the leader and followers and the extent to which situational factors support the control of leader over followers. The situational leadership theory of Hersey and Blanchard has a main theme of readiness of followers. Leader participation model, developed in the early 1970s, focuses on behavior of leader and participation in decision making. This model has identified 5 distinct behavior of a leader Path-goal model suggests that a leader is the person who directs the followers towards goal achievement after specifying the goals as per organizational needs (Robbins & Coulter, 2005) [25].

Complementing the above mentioned conventional leadership models with a focus on rational processes and leader behaviours such as leader-follower exchange relationships, the new leadership models emphasized emotions, values, and symbolic leader behaviour. Thriving from these early works were charismatic and transformational leadership theories that have become the most frequently researched of their kind over the past 20 years (Avolio *et al.*, 2009) [2].

Full range leadership model

Full range leadership model proposed by Burns (1978) [10] and continuously tested by various researchers, also known as transformational-transactional leadership theory, has been a topic of much interest and research in the literature. Burns (1978) [10] initially identified two types of leadership: transactional and transformational. Professor Robbins (2005) [25] has termed this model as cutting-edge leadership theory. The theory suggests that the leaders who are charismatic and motivate employees by inspiring them, consider them individually, and stimulate their intellectual needs are transformational leaders. It is known to result in superior performance in organizations facing renewal and change. The other category of leaders is transactional who specify tasks and monitor performance to achieve the tasks by providing a reward system. A third category in this model is the style of leadership which avoids involvement and is called laissez-faire style of leadership.

Transformational Leadership

According to Bass (1985) [5], there are four dimensions of transformational leadership- charisma (later subdivided into attributed charisma and idealized influence behavior), inspirational motivation, intellectual stimulation, and individualized consideration. Its five dimensions supported with some or more attributes and behaviors are depicted in the table -1.

Table 1: Components of Transformational Leadership (Bass)

The Four I’s—Leaders who exhibit transformational leadership exemplify some or many of the following behaviors and traits	
Idealized influence (it is divided in 2parts, Idealized Influence-Attributes and Idealized Influence-Behaviors)	<ul style="list-style-type: none"> • Instill pride in followers (charismatic) • Goes beyond their self-interest for the greater good of the organization • Displays a sense of power and confidence • Talk about their most important values and beliefs • Emphasize collective mission
Inspirational motivation	<ul style="list-style-type: none"> • Talk optimistically about future • Articulate a compelling vision for the future

	<ul style="list-style-type: none"> • Talk about what needs to be accomplished; express confidence that goals will be achieved • Creates exciting image of what is essential to consider • Encourages team-spirit, general enthusiasm
Intellectual stimulation	<ul style="list-style-type: none"> • Talk optimistically about future • Articulate a compelling vision for the future • Talk about what needs to be accomplished; express confidence that goals will be achieved • Creates exciting image of what is essential to consider • Encourages team-spirit, general enthusiasm
Individualized consideration	<ul style="list-style-type: none"> • Spend time coaching and teaching followers • Promote self-development • Treat team members as individuals • Identify differing needs, abilities, and aspirations for team members • Listen to others' concerns • Help develop others' strengths

Antonakis, Avolio, & Sivasubramaniam, 2003 ^[1] further elaborated that Transformational leaders are proactive, raise follower awareness for transcendent collective interests, and help followers achieve extraordinary goals. Transformational leadership is theorized to comprise the following five first-order factors:

- a) Idealized influence (attributed) refers to the socialized charisma of the leader, whether the leader is perceived as being confident and powerful, and whether the leader is viewed as focusing on higher-order ideals and ethics;
- b) idealized influence (behavior) refers to charismatic actions of the leader that are centered on values, beliefs, and a sense of mission;
- c) inspirational motivation refers to the ways leaders energize their followers by viewing the future with optimism, stressing ambitious goals, projecting an idealized vision, and communicating to followers that the vision is achievable;
- d) intellectual stimulation refers to leader actions that appeal to followers' sense of logic and analysis by challenging followers to think creatively and find solutions to difficult problems;
- e) individualized consideration refers to leader behavior that contributes to follower satisfaction by advising, supporting, and paying attention to the individual needs of followers, and thus allowing them to develop and self-actualize.

Transactional leadership

Transactional leadership is an exchange process based on the fulfillment of contractual obligations and is typically represented as setting objectives and monitoring and controlling outcomes. Transactional leadership is theorized to comprise the following three first-order factors:

- a) Contingent reward leadership (i.e., constructive transactions) refers to leader behaviors focused on clarifying role and task requirements and providing followers with material or psychological rewards contingent on the fulfillment of contractual obligations;
- b) management-by-exception active (i.e., active corrective transactions) refers to the active vigilance of a leader whose goal is to ensure that standards are met;
- c) management-by-exception passive (i.e., passive corrective transactions) leaders only intervene after noncompliance has occurred or when mistakes have already happened. (Antonakis, Avolio, & Sivasubramaniam, 2003) ^[1]

Spirituality

Spirituality derives from the Latin word spiritus meaning “breath of life.” It is a way of being and experiencing that comes through the awareness of a transcendental dimension and is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the ultimate (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1998) ^[12]. Spirituality refers to the direct feeling level experience of the ground of being, or of the process or flow of the universe. It refers to an experience in which one feels at one with creation, deeply meaningful, and in pervasive union with all things. The first trait of this unitive experience or spirituality involves the quality of oneness. We participate in oneness or unity to the extent that self-defining activities cease. In other words, it is not the addition of a unitive feeling but the subtraction of self-definition that characterizes true spirituality (Russell, 1992) ^[27].

Spirituality is perceived in the way people seek, find, create, use, and expand personal meaning in the context of the entire universe (Thibault, Ellor, & Netting, 1991) ^[28]. Spirituality involves integration of three dimensions—knowledge base and belief systems, interior life and inner self, and exterior life and institutional activity. These three domains overlap and interact with each other. They form the individuals' own life experiences and influence the world at large. Extending this concept of personal meaning to the workplace, spirituality is being part of a larger community, having work that has meaning and is purposeful as well as consistent with the spirit, and being able to work in an integrated fashion (Pfeffer, 2003) ^[23].

Upanishads, which are the philosophical text that has considered as foundations of Hindu culture enunciate the ultimate reality in this world is the universal spirit, which lies deep within us. It remains embodied so deeply rooted within a human being that he/she unawares of its existence. Hence, human beings falsely imagine that he/she is individual composed only of body, senses, and mind. It could be further imagined that this individual being has a separate and independent existence, whereas in fact, it is only an appearance—a light upon a screen, the source of which is the spirit that we do not see (Prabhavananda, 1960) ^[24].

Transcendent Leadership

Cardona (2000) ^[11] defined transcendent leadership as a contribution-based exchange leadership. “In this relationship, the leader promotes unity by providing fair extrinsic rewards, appealing to the intrinsic motivation of the collaborators, and developing their transcendent motivation” (p. 204). Cardona

conceptualized transactional, transformational, and transcendental leadership within a hierarchy where transcendental leadership incorporates and extends the former two.

Conceptual Framework

The conceptual frame work shown in fig.-1 is based on Fairholm (1998) [13] ranked transactional, transformational, and transcendental leadership on a continuum that ranging from managerial control (i.e., transactional leadership) to spiritual holism (transcendental leadership). In this fig: Transactional leadership, Spirituality, transformational leadership and

transcendental leadership stand on a continuum, in which spirituality anchors the 5 ‘I’s(details of ‘I’s are provided in the box also) of transformational leadership (Bass & Riggio, 2010) [8] that in sequence support transcendental leadership under which the organization may flourish. Similarly, spirituality can be conceptualized as common features of both type of the leadership; it may or may not support the three measures (i.e. MBE-A, MBE-P, and CR) of transactional leadership. However, some spiritual ethics ever appears while in exhibiting contingent rewards and management by exception by a transactional leader.

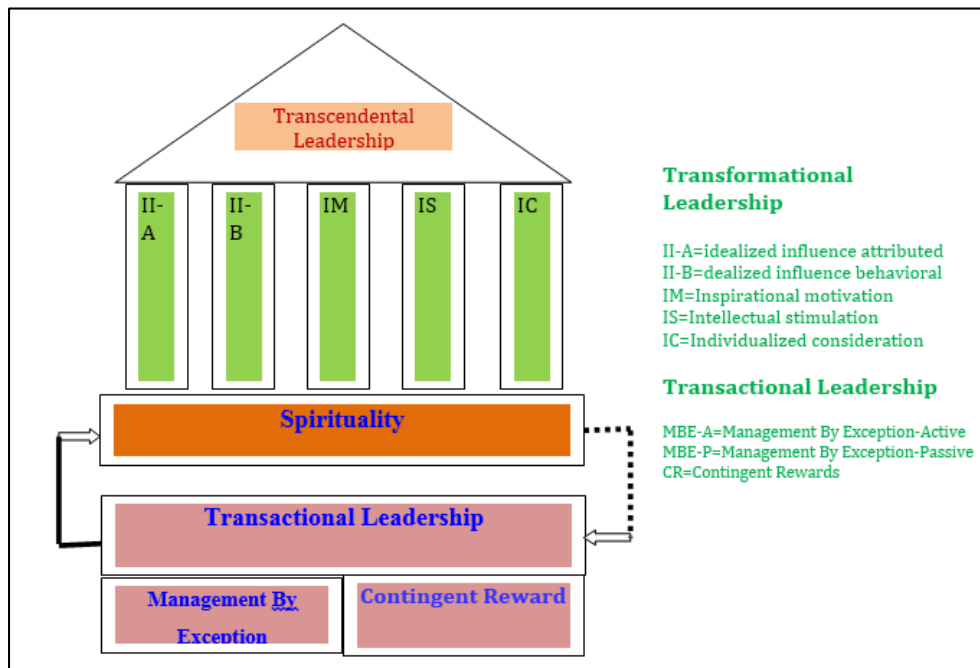


Fig 1.

Hypothesis

The hypotheses were derived from the theoretical framework of transformational, transactional, and spiritual leadership theories. Pearson correlations were utilized to investigate the relationships between the five measures of transformational leadership and spirituality. Pearson correlations were also computed to explore the relationship between the three measures of transactional leadership and spirituality. Multiple regression analyses were conducted to determine how spirituality is related to an individual’s transformational and transactional leadership behaviors.

Research Hypotheses

1. Self-reported spirituality is related to institutional Chiefs’ perceived transformational leadership behaviors.
2. Self-reported spirituality is related to institutional Chiefs’ perceived transactional leadership behaviors.

Method

The participants for this study selected using convenience sampling methods (Johnson & Christensen, 2004) [18]. In brief, convenience sampling method is choosing or setting groups and/or individuals that are conveniently available and willing to participate in the study. According to this methodology, the

data for the study were collected from seven renowned institutions of Nepal; two higher education sectors, one Kathmandu University (as an imperative higher education site) and other Agriculture and Forestry University (just to test the instrument). Besides, Sahid Gangalal Heart Centre, which is a prestigious public health organization in Nepal and two corporations of business sectors and a social sector also included as major study sites in Nepal. Participants were directly approached at their working place itself. Data were collected using questionnaire surveys where several consultative meetings with every participant were organized.

Instruments

Two types of questionnaire instruments selected to conduct survey for this study, the Multifactor Leadership questionnaire (Bass & Avolio, 2004) [3] and the modified Spiritual Well-Being Scale (Paloutzian & Ellison, 1991) [22]. The predictor and criterion variables were assessed using instruments with good validity and reliability measures. Participating Subordinates were administered the Multifactor Leadership Questionnaire (MLQ-5X) to determine their particular Institutional Chief’s tendency to engage in transformational and transactional leadership behaviors. The MLQ-5X was utilized to measure the predictor variables (transformational leadership and

transactional leadership). The modified Spiritual Well-Being Scale (SWBS) was administered solely to Institutional Chief to measure their spirituality. The modified SWBS measured the criterion variable, spirituality.

Participants

Convenience sampling method were applied to carry out this study, seven organizational leaders and adequate numbers of their subordinates were chosen for this purposive investigation; former and founder VC of KU Nepal, Former and founder ED of Sahid Gangalal Heart centre, Managing Directors of two eminent Plastic and Feed Industries and a social activist of Chitranan municipality of Nepal were selected to participate in the study. The sample size for the study was 100 from 7 organizations of 4 sectors (Education, Health, Social and Business). The sample consisted of 33 females and 67 males. Their age group ranged from 26 to 56 years. The median age was 39 years. Of the total 100 respondents 37 nos. (37%) participant’s academic qualifications were graduate and above level. Qualifications of the rest of them were below intermediate to primary level. No one in the participants was illiterate.

Result & Discussion

Correlation

- The Pearson *r* correlation was computed to investigate the relationships between the variables of the five measures of transformational leadership and spirituality (Table-II). The correlation coefficients were significant (in one tailed) for the transformational leadership style of Intellectual stimulation
- The correlational coefficients were also analyzed to examine the significant relationships between the variables of the three measures of transactional leadership and spirituality (Table III). Contingent rewards of transactional leadership assessed as negatively correlated with the spirituality but it is found significant. The Pearson *r* correlation of remaining two measures of transactional leadership not found significant. However, management by exception-active appeared close to the significant correlational coefficient with spirituality.

Table II: Correlations between Transformational Leadership and Spirituality

Measure	Spirituality Pearson <i>r</i> correlation	Significance Value(p)	
		2-tailed	1-tailed
Idealized Influence-Attributed	-0.216	0.641	0.321
Idealized Influence-Behavioral	-0.216	0.641	0.321
Inspirational Motivation	+0.083	0.860	0.430
Intellectual Stimulation	-0.649	0.115	0.058
Individualized Consideration	+0.224	0.629	0.314

Note: **p*<.05 level (2-tailed), ** *p*<.01(2-tailed)

Table III: Correlations between Transactional Leadership and Spirituality

Measure	Spirituality Pearson <i>r</i> correlation	Significance Value(p)	Significance Value(p)
		(2-tailed)	(1-tailed)
Contingent Reward	-0.831	0.021*	0.010
Management by Exception-Active	0.735	0.060	0.030
Management by Exception-Passive	0.111	0.813	0.406

Note: **p*<.05 level (2-tailed), ** *p*<.01(2-tailed)

Regression

- Two multiple regression analyses were conducted to evaluate how spirituality is related to an individual’s transformational and transactional leadership behaviors. One analysis included the five measures of transformational leadership (Table IV) as predictors (idealized influence attributed, idealized influence behaviors, inspirational motivation, individualized consideration, and intellectual stimulation), while the second analysis included the three transactional leadership (Table V) measures (contingent reward, management by exception-active, and management by exception-passive). The regression equation with the transformational leadership measures was significant, $R^2 = .626$, adjusted $R^2 = .551$, $F(5, 93) = 8.395$, $p < .05$. Though, the regression equation with the transactional leadership measures was not significant, $R^2 = .967$, adjusted $R^2 = .935$, $F(3, 95) = 29.69$, $p = .393$. Based on these results, transformational leadership behaviors appear to be better predictors of spirituality

- Next, a multiple regression analysis was conducted with all eight transformational leadership and transactional leadership (MLQ-5X measures) as predictors (Table VI).
- The linear combination of the eight MLQ-5X measures was slightly deviated from significant, therefore it cannot be taken as significant relation with spirituality, $R^2 = 0.659$, adjusted $R^2 = 0.65$, $F(8,93) = 3.838$, $p = 0.06$ (i.e. about to equal or slightly exceeding from $p < .05$). Therefore, amalgamation of all eight measures in practice will not be discouraging in any aspects.
- The transformational leadership measures predicted significantly over and above the transactional leadership measures, R^2 change = .62, $F(5, 93) = 8.395$, $p < .05$ (i.e. $p = 0.01$ is the significant) but the transactional leadership measures did not predict significantly over and above the transformational leadership measures, R^2 change = .96, $F(3, 97) = 29.693$, $p = .393$. Based on these results, the two measures of transactional leadership contingent rewards and management by exception –Active also appear to offer strong additional predictive power to regards the

relationship of transactional leadership with spirituality. Howell and Avolio (1993) [17] asserted that transformational leaders commonly engage in transactional behaviours, but they often supplement those behaviours with some elements of transformational leadership. According to Bass & Avolio (1994) [7], “Transactional leadership emphasizes the transaction or exchange that takes place among leaders, colleagues and followers.” The intensity of spirituality presence while practicing transactional leadership style can also be predicted through this research.

- Of the transformational leadership measures, the transformational measure for Intellectual Stimulation was most strongly related to spirituality. Supporting this conclusion is the strength of the bivariate correlation between the Intellectual Stimulation measure and spirituality, which was -0.72, $p < .05$ ($p = 0.03$), as well as the comparable correlation partialing out the effects of the other four transformational leadership behaviors, which was -0.09, $p < .05$.
- Based on the regression analysis, the linear combination of transformational and transactional leadership provides

no significant difference from the transformational leadership in predicting the criterion variable. However, it appears that the idealized Influence-Attribute and intellectual stimulation (transformational leadership) accounts for a significant amount of unique variance, $p < .05$, independent of the other three transformational leadership behaviors (i.e., idealized influence behaviors, inspirational motivation and individualized consideration).

- Similar consequence appears that the contingent rewards and management by exception-Active (transactional leadership) accounts for significant amount of unique variance, $p < .05$ (or $p < 0.01$) independent of the remaining one transactional leadership behaviors (i.e., management by exception-passive). Furthermore, management by exception-Active accounts for a significant amount of unique variance, $p < .01$, independent of the other seven transformational and transactional leadership behaviors (i.e., idealized influence attributed, idealized influence behaviors, inspirational motivations, individualized consideration and intellectual stimulation, contingent reward, and management by exception-passive).

Table IV: Multiple Linear Regression for five Measures of Transformational Leadership

Measure	B	T	P
Idealized Influence-Attributed	7.287	3.075	0.028*
Idealized Influence-Behavioral	4.381	1.350	0.233
Inspirational Motivation	5.902	1.450	0.207
Intellectual Stimulation	16.420	3.244	0.023*
Individualized Consideration	4.990	1.888	0.118
Model R^2 Adj R^2 d/f 1/2 F Change p Significant			
0.626 0.551 5/93 8.395 0.015 Y			

* $p < .05$. ** $p < .01$. Significant variables account for unique variance when controlling for all other variables in this model.

Table V: Multiple Linear Regressions for three Measure of Transactional Leadership

Measure	B	T	P
Contingent Reward	7.535	3.165	0.025
Management by Exception-Active	6.920	11.574	0.001
Management by Exception-Passive	2.869	1.282	0.256
Model R^2 Adj R^2 d/f 1/2 F Change p Significant			
0.967 0.935 3/95 29.693 0.393 N			

* $p < .05$. ** $p < .01$. Significant variables account for unique variance when controlling for all other variables in this model.

Table VI: Multiple Linear Regressions for Eight Measures of Transactional Leadership and Transactional Leadership

Measure	B	T	P
Idealized Influence-Attributed	3.566	2.692	0.043*
Idealized Influence-Behavioral	3.698	2.325	0.068
Inspirational Motivation	2.532	1.222	0.276
Intellectual Stimulation	8.300	2.934	0.032*
Individualized Consideration	2.248	1.723	0.145
Contingent Reward	7.535	3.165	0.025*
Management by Exception-Active	6.920	11.574	0.001**
Management by Exception-Passive	2.869	1.282	0.256
Model R^2 Adj R^2 d/f 1/2 F Change p Significant			
0.659 0.659 7/93 3.838 0.061 N			

* $p < .05$. ** $p < .01$. Significant variables account for unique variance when controlling for all other variables in this model.

Conclusion

On the basis of obtained result, this study confirmed that spirituality was significantly related to an individual’s transformational leadership behaviors. Nevertheless,

transactional leadership was not related to an individual’s spirituality, the linear combination too of the transformational and transactional leadership measures was not significantly related to spirituality. While an unique features in both the

combination have been observed, Idealized Influence-Attributed, Intellectual Stimulation, Management by Exception-Active and Contingent Reward were highly significant with an individual's transformational and transactional leadership behaviors. In nutshell, this research cannot directly dare to conclude that transactional leadership is not related to an individual's spirituality as past researches did. Spirituality appeared as common phenomena even in two measures (Management by exception-active and contingent rewards) of transactional leadership style also. Because, role clarification as per the task requirements and providing followers with material or psychological rewards contingent on the fulfillment of contractual obligations needs to create biased free climate with punctuality and commitments, which may only appears through the spiritual orientation of leaders. Hence, significant relationship of contingent rewards of transactional leadership with spirituality is quite convincing outcome of this study.

Similarly, significant amount of unique variance for other transactional leadership measure management by exception-active supports the features like taking corrective transactions and saving the performer from wrong directions with energizing to achieve defined goal. Bringing the followers out from their all wrong deviations and directing them on right track to achieve defined goal are the activities, which are fully based on an individual's spiritual orientations.

Eventually, it appears that the Idealized Influence-Attributed and Intellectual Stimulation measures of transformational leadership, and contingent rewards and management-by-exception active of transactional leadership account for a significant amount of variance independent of the other remaining four transformational and transactional leadership measures. The study provided general support for Bass and Avolio's (1994) ^[7] Full Range Leadership Model. However, Bass and Avolio's conceptual framework was expanded to include the dimension of spirituality within the leadership continuum provided by the Full Range Leadership Model, already depicted in the above figure of conceptual framework. The study offered implications for research and put into practice in education, health, business and social sectors. The findings from this study imply that the dimension of spirituality should be considered for inclusion in both transactional and transformational leadership theory. The findings also suggest that if institutional leaders/supervisors internalize a spiritual dimension into their practice that they would become better leaders. Spirituality is a significant dimension of human existence that is often silenced in the public and private service or business oriented organizational system. The study provokes to harness the spiritual phenomena of human being from the latent it has been confined by. This study assessed the spirituality as an auto run phenomena in transformational leadership.

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