University of San Diego

Digital USD

Dissertations

Theses and Dissertations

2008-05-01

How Spirituality Impacts Ethical Leadership: A Cross-Case Analysis of Eleven Corporate Chief Executive Officers

Mary Rose Johnson EdD
University of San Diego

Follow this and additional works at: <https://digital.sandiego.edu/dissertations>

Part of the [Leadership Studies Commons](#)

Digital USD Citation

Johnson, Mary Rose EdD, "How Spirituality Impacts Ethical Leadership: A Cross-Case Analysis of Eleven Corporate Chief Executive Officers" (2008). *Dissertations*. 784.
<https://digital.sandiego.edu/dissertations/784>

This Dissertation: Open Access is brought to you for free and open access by the Theses and Dissertations at Digital USD. It has been accepted for inclusion in Dissertations by an authorized administrator of Digital USD. For more information, please contact digital@sandiego.edu.

**HOW SPIRITUALITY IMPACTS ETHICAL LEADERSHIP: A CROSS-CASE
ANALYSIS OF ELEVEN CORPORATE CHIEF EXECUTIVE OFFICERS**

by

MARY ROSE JOHNSON

A Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Education
University of San Diego

May 2008

Dissertation Committee

Robert Donmoyer, Ph.D.
Fred J. Galloway, Ed.D.
Mary Woods Scherr, Ph.D.

© Copyright by Mary Rose Johnson, 2008
All Rights Reserved

ABSTRACT

Almost weekly, there are news accounts of corporate and government leaders breaching ethical and moral standards. Indeed, in recent years, corporate corruption and misrepresentation of the truth have appeared overwhelming. At the very least, corporate and government scandals suggest that there is currently a crisis in leadership.

A Spiritual Audit of Corporate America by Mitroff and Denton, a book called a “landmark contribution” by prominent leadership scholar Warren Bennis, found that individuals and organizations that have a strong sense of spirituality are “far less likely to compromise their basic beliefs and values.” Their data suggested that spirituality may serve as a possible antidote to leaders’ unethical behavior. This study built upon Mitroff and Denton’s work by examining the role of spirituality in ethical decision making. Specifically, the purpose of this qualitative research was to develop greater understanding of what it is like to be a chief executive officer in the corporate arena who self-identifies as having a strong spiritual foundation. More specifically, this research investigated what 11 CEOs had to say about the impact of spirituality on their approach to leadership in general and ethical issues in particular.

The research questions that guided this study asked the following: How do corporate leaders who self-identify as spiritual describe their spirituality? What spiritual practices do they engage in regularly? and What do leaders who claim to have a rich spiritual life say about the impact of spirituality on their approach to ethical problems in leadership?

All of the individuals who participated in this study indicated that spirituality is an important part of their leadership practice. They all also noted that their spiritual beliefs

provide them with guidance in making moral and ethical decisions. There was considerable consistency on these points, despite different religious affiliations (Catholic, Protestant, Judaism, Muslim) and, in one case, no affiliation with an organized religion. The findings suggested that it may be possible for leadership studies and MBA programs to address ethical issues from a spiritual perspective while steering clear of sectarian commitments.

ACKNOWLEDGMENTS

From the start of this dissertation, this study has been a labor of love. I care deeply about the state of leadership in our country today, and I wanted to do something to try to make a difference. I thank all those researchers who have gone before me and upon whose work I was able to develop this study.

This dissertation could never have been completed without the assistance, love, and support of many very busy people.

First, I extend my heartfelt appreciation to my husband, Ron, for the hours spent reviewing data, taking care of computer glitches, and proofreading. To my dissertation committee, Dr. Bob Donmoyer, Dr. Mary Scherr, and Dr. Fred Galloway, I will be forever grateful for the assistance, guidance, and encouragement you provided throughout the dissertation process.

To the CEOs who participated in this study (only you know who you are) who gave of themselves, their honesty, and their thoughtful reflections, thank you from the bottom of my heart. Thanks to my mentor and very special professor, Dr. Ken Blanchard, who taught me the importance of working to create a force of leaders with values, morals, and ethics. I am so grateful to have had the opportunity to learn about leadership from the best.

To Dave Duval, who worked tirelessly to promote my study to friends and colleges; to Patrick O'Brian, who spent hours reading and providing objective feedback as one who "has been there"; to my editor, Barb Elwert, who made this dissertation a work of art; to all my family and friends who supported me with their love, encouragement and prayers: THANK YOU!

Finally, I will be eternally grateful to my Lord, Jesus Christ, who provided this opportunity, along with the intelligence and the strength, to complete this very difficult process.

TABLE OF CONTENTS

ABSTRACT.....	iv
ACKNOWLEDGMENTS	vi
LIST OF TABLES	xii
CHAPTER	
1. INTRODUCTION	1
Introduction.....	1
Purpose of the Study	7
Statement of the Problem.....	7
Research Questions	8
Significance of the Study	8
2. REVIEW OF THE LITERATURE	9
Introduction.....	9
Concepts of Spirituality	9
Shadow Side of Leadership	14
Spiritual Practices	19
Contemplation.....	20
Meditation	20
Prayer	22
Mindfulness.....	22
Summary	23
3. METHODOLOGY	25
Introduction.....	25
Data Collection	26
Data Analysis	30
4. RESULTS	31
Introduction.....	31
Case Study: Kevin, the Professor.....	31
Spirituality.....	32
Personal Point of View	32
Spiritual Practices	33
Ethical Challenges	34
Role of Spirituality in Dealing with Ethical Challenges.....	35
Case Study: Troy, the Straight Shooter.....	38
Spirituality.....	39
Personal Point of View	39
Spiritual Practices	40
Ethical Challenges	40

Role of Spirituality in Dealing with Ethical Challenges.....	41
Case Study: Bruce, Renaissance Man.....	44
Spirituality.....	45
Personal Point of View	45
Spiritual Practices	46
Ethical Challenges	46
Role of Spirituality in Dealing with Ethical Challenges.....	47
Case Study: David, the Sea Captain	48
Spirituality.....	49
Personal Point of View	49
Spiritual Practices	50
Ethical Challenges	50
Role of Spirituality in Dealing with Ethical Challenges.....	51
Case Study: Walter, the Aviator	53
Spirituality.....	54
Personal Point of View	54
Spiritual Practices	55
Ethical Challenges	55
Role of Spirituality in Dealing with Ethical Challenges.....	56
Case Study: Charles, the Intellectual	58
Spirituality.....	58
Personal Point of View	58
Spiritual Practices	59
Ethical Challenges	60
Role of Spirituality in Dealing with Ethical Challenges.....	61
Case Study: Thad, the Coach	63
Spirituality.....	64
Personal Point of View	64
Spiritual Practices	65
Ethical Challenges	65
Role of Spirituality in Dealing with Ethical Challenges.....	67
Case Study: Mathew, the Chef.....	69
Spirituality.....	70
Personal Point of View	70
Spiritual Practices	70
Ethical Challenges	70
Role of Spirituality in Dealing with Ethical Challenges.....	72
Case Study: Victor, the Kid	74
Spirituality.....	74
Personal Point of View	74
Spiritual Practices	75
Ethical Challenges	75
Role of Spirituality in Dealing with Ethical Challenges.....	77
Case Study: Adeeb, the Sheik.....	79
Spirituality.....	79
Personal Point of View	79

	Spiritual Practices	79
	Ethical Challenges	80
	Role of Spirituality in Dealing with Ethical Challenges.....	82
	Case Study: Moshe, the Merchant	84
	Spirituality.....	84
	Personal Point of View	84
	Spiritual Practices	85
	Ethical Challenges	85
	Role of Spirituality in Dealing with Ethical Challenges.....	87
5.	CROSS-CASE ANALYSIS.....	89
	Introduction.....	89
	Meaning of Spirituality	91
	Spiritual Practices	93
	Prayer	94
	Contemplation.....	95
	Mindfulness.....	95
	Ethical Challenges	96
	Role of Spirituality in Dealing with Ethical Challenges.....	97
6.	DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS.....	101
	Introduction.....	101
	Purpose of the Study	101
	Methodology	101
	Findings.....	103
	Meaning of Spirituality	105
	Spiritual Practices	105
	Ethical Challenges	105
	Role of Spirituality in Dealing with Ethical Challenges.....	106
	Discussion.....	106
	Orientation Toward Religion and Spirituality	108
	Belief in a Higher Power or God	109
	Integration of Spirituality and Leadership	109
	Ethical Decision Making.....	109
	Additional Linkages to the Literature: Neal, Lichtenstein, and Banner	110
	Additional Linkages in the Literature: Margaret Benefiel.....	111
	Implications for Leadership Education.....	111
	Recommendations for Future Study	113
	Limitations of the Study.....	114
	Summary	115
	REFERENCES	117

Appendix

A. Letter of Introduction	121
B. Research Questionnaire.....	123
C. Consent Form	125
D. Interview Guide.....	128

LIST OF TABLES

Table 1. Quotes from Kevin, the Professor, as They Relate to the Themes	p. 37
Table 2. Quotes from Troy, the Straight Shooter, as They Relate to the Themes	p. 43
Table 3. Quotes from Bruce, the Renaissance Man, as They Relate to the Themes	p. 48
Table 4. Quotes from David, the Sea Captain, as They Relate to the Themes	p. 52
Table 5. Quotes from Walter, the Aviator, as They Relate to the Themes	p. 57
Table 6. Quotes from Charles, the Intellectual, as They Relate to the Themes	p. 62
Table 7. Quotes from Thad, the Coach, as They Relate to the Themes	p. 68
Table 8. Quotes from Mathew, the Chef, as They Relate to the Themes	p. 73
Table 9. Quotes from Victor, the Kid, as They Relate to the Themes	p. 78
Table 10. Quotes from Adeeb, the Sheik, as They Relate to the Themes	p. 83
Table 11. Quotes from Moshe, the Merchant, as They Relate to the Themes	p. 87
Table 12. Demographics of CEOs Who Participated in This Research	p. 90
Table 13. Themes Related to the Meaning of Spirituality	p. 93
Table 14. Themes Related to Spiritual Practices	p. 94
Table 15. Themes Related to Ethical Challenges	p. 97
Table 16. Themes Related to the Role of Spirituality in Dealing with Ethical Challenges	p. 99

CHAPTER 1: INTRODUCTION

Introduction

A disturbing trend that could be seen as evidence of a leadership crisis has been increasingly evident during the past 10 years. Since the turn of the century, this country has witnessed numerous corporate leaders involved in illegal and unethical practices resulting in huge scandals. The collapse of corporate giants such as Ken Lay of Enron and Bernard Ebbers of WorldCom are but the tip of the iceberg (Fombrun & Foss, 2004); other examples include Lucent Technologies, charged with “fraudulently and improperly” recognizing more than \$1 billion in revenues; and Richard Scrushy, HealthSouth Corporation chief executive officer (CEO), convicted of \$2.5 billion in accounting fraud (Lennick & Kiel, 2005, p. 16).

We have witnessed the needless waste of millions of dollars on extensive litigation resulting from such cases as the 2-year investigation and prosecution of these former CEOs, but it does not end in the loss of huge amounts of money. This tidal wave of corruption also has involved the loss of life, as was revealed in the investigation and conviction of 11 senior leaders of Mitsubishi Motors for negligence related to a fatal accident caused by a known defect in one of its automobile models, and the suppression of that and other widespread vehicle defects (Lennick & Kiel, 2005).

In describing this crisis, Lamb (2000) labeled it a form of cancer and argued that this cancer arises out of the continual struggle of greed versus fear within each individual's psyche. Lamb explained that greed, the desire for more and more wealth, along with the fear of losing the wealth that one already has acquired, has led some people to make the wrong choices. James Copeland (2005), retired CEO of Deloitte &

Touche, viewed this leadership crisis as a complex ethical crisis. He stated, “Our entire society – not just the business community – is facing an ethical breakdown of crisis proportions” (p. 36).

Researchers and professors Haywood and Wygal (2004) described the crisis as a lack of ethical behavior, as evidenced by the misdeeds in the corporate culture. Fombrun and Foss (2004) asserted that the crisis is a question of ethics; they also described it as a tidal wave of corruption and a trend of disturbing and scandalous behavior. Klein (2002) was even more specific, citing instances of individuals thinking only of themselves. Examples that she gave included “self-dealing, questionable bookkeeping, conflicts of interest and a corporate culture that exalts profit and pay above all other values” (p. 1).

Even the American public has agreed that there is a problem. In the May 2003 Gallup Poll, 67% of Americans said they “think the state of moral values in the country [is] getting worse” (as cited in Baker, 2005, p. 5). What seems to be the common denominators in all of these perceptions are what Copeland (2005) asserted, namely, insufficient character, integrity, and courage. He explained that the ultimate test of true professionals is their courage and the ability to do the right thing, regardless of the personal consequences.

The barrage of fraud, theft, and information manipulation at all levels of the corporate ladder has created a serious breach of trust and even greater widespread corruption (Heskett, 2003). Young professionals graduating from prestigious business schools no longer consider it wrong to bend the rules and engage in morally questionable behavior if they want to further their careers. What is even more disturbing is that they

believe that compromising their morals is necessary to advance in their careers (Stark, 2004).

In response to what appears to be an ethical crisis, there has been a concerted effort by the government and some corporations to minimize the occurrence of unethical practices. Lawmakers in particular have attempted to reverse this trend by creating the Sarbanes-Oxley Act (SOX). By enacting this law, the government has made it a crime to misrepresent financial information, and it requires CEOs and chief financial officers to attest to the accuracy of their companies' financial statements. By prosecuting and incarcerating influential CEOs and other high-level leaders, the Justice Department has shown that it means business when it requires corporate leaders to conduct themselves and their companies ethically (Copeland, 2005).

Within organizations, the question of corporate ethics has taken center stage in both the office and the boardroom as companies attempt to ensure that theirs will not be the next Enron. The three principal responses that have come out of these discussions are (a) the infusion of ethical principles and values into corporate cultures, (b) the appointment of chief ethics officers, and (c) the adoption of stricter ethical guidelines and codes of conduct (Fombrun & Foss, 2004). In addition, corporations have established ethics hotlines and developed professional training aimed at teaching applied ethics in a particular business (Michael, 2006). Some individuals believe that the responsibility for change goes even further.

Universities are considered the most likely candidates to initiate change in the corporate world because they are responsible for educating future leaders. University-housed business schools train future leaders in accounting, finance, marketing, and

management, so why should they not also train them in ethical leadership? According to Copeland (2005), some universities have argued that it is not the responsibility of business schools and universities to teach the next generation of leaders how to act in a more ethical manner. They have argued that it is impossible to teach a student of 28 years of age or older ethical values, which they should have learned long before arriving on campus, in a semester course.

In addition, university professors have argued that there is no one set of common values. The question of which value system to teach provides the excuse for not even attempting to influence the ethical behavior of students. An interesting observation was made by Mitroff and Denton (1999): "The fact that spirituality has been avoided for so long by the field of organizational science as a serious topic for empirical and systematic study, is damning evidence of the spiritual impoverishment of academia as well" (p. xiv).

Lennick and Kiel (2005) stated that there are indeed universal values or principles. They commented, "Those principles are universal beliefs about human conduct and are common to all people regardless of gender, ethnicity, religious belief, or location on the globe" (p. 20). The four principal values they focused on are integrity, responsibility, compassion, and forgiveness. There are many others who share this belief in universal values (Covey, 2000; Vranceanu, 2005).

In spite of the objections of most universities, a few of them believe that universities can aid the government and corporations by making changes in their curricula. Copeland (2005) believed that it is possible to influence ethical behavior successfully, even in adults who are well into retirement. Learning to behave in an ethically appropriate manner is just as possible as it is to learn other subjects. Examples

of the ways in which some universities are using to try to teach ethical leadership behavior are to incorporate separate ethics courses into business curricula, integrate ethics instruction into existing core subjects, or include a combination of both (Copeland). The objectives of these courses are not necessarily to change behavior, but to influence ethical decision making that flows from thinking critically about ethical questions and to be able to recognize when an ethical dilemma is involved (Michael, 2006).

It is difficult to determine if any of these interventions have been successful. These efforts by the government, corporations, and universities are so recent that it is impossible to assess their effectiveness. It will take years before qualitative or quantitative methods can be used to test the effectiveness of these efforts on corporate leadership and leadership practices.

There is another issue that arises in the attempt to develop leaders who have a sense of what is, and is not, ethical. The general opinion expressed in the literature was that no specific number of sanctions will produce ethical behavior. Experiments have shown that interest in unattractive activities such as lying or stealing actually increases in the face of threats or sanctions to avoid the activities (Michael, 2006). It is unlikely that the SOX and other efforts by the government will ever be able to produce and sustain more ethical behavior in leadership.

Those universities that have made an effort to teach business ethics also may be unsuccessful. The reason is that business ethics education is conducted largely in the area of cognitive reasoning and, as a result, transforms business ethics into defensive reasoning, which can end in ethical frustration (Park, 1998). In addition, "we grow morally through the interplay between our biological disposition to be empathetic and

through our loving relationship with our parents,” and this takes place by the age of 6 or 7 (Lennick & Kiel, 2005, p. 24). Finally, in the corporate setting, efforts to introduce ethical literature and training in the hopes of promoting ethical behavior among the corporate officers also have proven unsuccessful, as evidenced by the downfall of Arthur Anderson (Lennick & Kiel).

We seem to be at a loss to find a solution or cure for the cancer that has infected business ethics. The truth is that ethical behavior cannot be forced on individuals from the outside. It must be something that flows from inside the individuals themselves (Csikszentmihalyi, 1993). Even when the desire to be ethical flows from the inside, for reasons unknown, individuals will not, or think that they cannot, do what they know is right (Lennick & Kiel, 2005). Thus, there is a need to search elsewhere for other methods that may help to curb unethical behavior.

One possible solution suggested in the literature involves self-regulation through spirituality. Mitroff and Denton (1999) conducted some groundbreaking research in the field of spirituality and leadership practice. They stated:

The field of organizational studies faces a situation very similar to the one faced by the eminent Swiss psychoanalyst Carl Jung. After trying unsuccessfully for years to cure alcoholism by means of psychoanalysis, Jung was forced to conclude the problem was neither medical nor psychodynamic. It could not be treated by the techniques currently known to medicine or psychoanalysis. Jung finally concluded that the problem was deeply spiritual: the disease from which the alcoholic was suffering was spiritual emptiness. (p. xiii)

Much like Jung did with the problem of alcoholism, Mitroff and Denton concluded that today's organizations and the people who work for them suffer from spiritual impoverishment or spiritual emptiness. They contended that this spiritual impoverishment is a major factor in creating ethical problems in leadership practice. In fact, they found

that companies that incorporate a spiritual component into their business practices are more ethically and financially successful.

The spiritual audit conducted by Mitroff and Denton (1999) was one of the first systematic studies of its kind, and the two researchers who conducted the audit considered it to be only the beginning of a line of research. Therefore, the results of the audit remain inconclusive. There is much still to be learned about the impact of spirituality in the workplace and, ultimately, ethical leadership practices. Specifically, this study investigated the experiences of 11 chief executive officers who claimed to have a rich spiritual life; the specific focus was on how their spirituality impacts their leadership and ethical behavior as leaders.

Purpose of the Study

The purpose of this qualitative study was to develop a greater understanding of what 11 corporate leaders who self-identified as spiritual people had to say about the impact of spirituality on their approach to ethical leadership. Spirituality that is nurtured and developed by spiritual practices was discussed briefly in the literature as a possible solution to this ethical crisis in leadership. It has been suggested that spirituality and the integration of spiritual practices may be the key to self-regulation for those CEOs who desire to be ethical and practice ethical leadership in today's corporate arena. Still, very little actually is known about this phenomenon and is, therefore, well worth researching.

Statement of the Problem

This study examined the extent to which spirituality appears to influence ethical leadership in corporate America. To date, there has been little research on a possible antidote to what appears to be the growing problem of unethical behavior in

organizational life. The need is great for more information about whether spirituality could make a difference in ethical leadership practices. Thus, the objective of this research was to discover if spirituality has helped those individuals who participated in the study remain honest and ethical.

Research Questions

The following questions guided the inquiry:

1. How do corporate leaders who self-identify as spiritual describe their spirituality?
2. What spiritual practices do they engage in regularly?
3. What do leaders who claim to have a rich spiritual life say about the impact of spirituality on their approach to ethical problems in leadership?

Significance of the Study

This study has begun the work of providing an empirical basis for assessing the role of spirituality in ethical leadership practice. For those engaged in leadership and who are interested in maintaining a high level of ethical leadership, this research may help to identify a plausible method of strengthening leaders to maintain ethical leadership. As a case study, the findings from each of the individual cases were representative of the 11 information-rich individuals and provided a new perspective of ethical leadership. As mentioned earlier, the corporate world is in desperate need of new ways of conducting business. This study may stimulate discussion and further research into the possibility of looking to spirituality as a possible antidote to unethical leadership.

CHAPTER 2: REVIEW OF THE LITERATURE

Introduction

This chapter presents a review of the literature regarding the extent to which spirituality appears to influence ethical leadership in corporate America. The chapter is divided into four sections: concepts of spirituality, shadow side of leadership, spiritual practices, and impact of spirituality on ethical leadership. Following is a discussion of each of these topics.

Concepts of Spirituality

Spirituality is a difficult concept to understand, much less define, because it means different things to different people. Palmer (1994) commented on how difficult it is to understand spirituality, especially in relationship to leadership. He stated that “spirituality like leadership is a very hard concept to pin down. These are probably two of the vaguest words you can find in our language, and when you put them together you get something even more vague” (p. 201). Before proceeding, it is necessary to define spirituality. A logical first place to go is the dictionary for the formal definition of spirituality. McKean (2005), in the second edition of the *New Oxford American Dictionary*, defined spirituality as “relating to or affecting the human spirit or soul as opposed to material or physical things” (p. 1635). What is the spirit? The formal definition of spirit is “the nonphysical part of a person that is the seat of emotions and character; the soul; such a part is regarded as a person’s true self and as capable of surviving physical death or separation” (McKean, p. 1635).

Elkins, Hedstrom, Hughes, Leaf, and Saunders, a group of professors and students at the Graduate School of Education and Psychology at Pepperdine University, presented

a definition of spirituality from a humanistic-phenomenological perspective, and based on the writings of Maslow, Dewey, James, and Jung. In 1988, they described spirituality as the following:

Spirituality, which comes from the Latin, *spiritus*, meaning “breath of life,” is a way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, others, nature, life, and whatever one considers to be the Ultimate. (p. 10)

Scott (1994) defined spirituality in a similar manner as “the animating force within, a force or energy that is common to all living human beings” (p. 64). It is not tangible or physical, nor can it be weighed or dissected (Kanungo & Mendonca, 1994). Spirit is what connects the mind and the deep inner self. Spirituality is the means of relating to the spirit, the animating principle of life, or the essence of an individual. Spirituality connects humankind to a higher energy force, such as God. To be spiritual is to have an animating force within that serves as our conduit to God.

In researching spirituality, it was necessary for this researcher to understand the relationship between spirit and soul. Throughout some of the literature, the terms *soul* and *spirit* were used synonymously. To fully comprehend spirituality, it was important to understand if the two really are synonymous or if they are different, as some researchers suggested. Moore (1992) described the soul as “the font of who we are and is far beyond our capacity to devise and to control” (p. xviii). He explained soul further and noted that no one really understands what the soul is, even though research has tried to quantify it. Moore suggested that the “soul is not a thing, but a quality or dimension of experiencing life and ourselves and it has to do with depth, value, relatedness, heart and personal substance” (p. xviii).

Mitroff and Denton (1999) stated that the participants in their study described the soul as

The deepest essence of what it means to be human. The soul is that which ties together and integrates all of the separate and various parts of a person; it is the base material, the underlying platform, that makes a person a human being. (p. 5)

Peppers and Briskin (2000) went even further in defining the soul by researching and referencing historical themes of the soul in written works by the early Greeks, Hindus, Buddhists, Taoists, Hebrews, and Christians. Their findings resulted in a summary of notable themes. The soul is found deep within an individual; seeks renewal in a time of linear, absolute thinking; and considers the relationship of opposites. It also is open to transcendence (Peppers & Briskin).

Even though soul and spirit seem to be synonymous and have been cited in the literature as such, they represent different, nonphysical aspects of human beings. The soul is the deepest core and the most distinct part of a person. The spirit is part of the mind; as such, it is involved in the expression of thought and emotions. It is the spirit that manifests our highest potential and is tied to our intellect and will (Kanungo & Mendonca, 1994). The spirit is the part of humankind that reaches out to God.

Conger (1994) discussed the connection between the emotions and spirituality. He commented that “spirituality...had more to do with life’s deeper motivations and an emotional connection to God” (p. 13). Delbecq (1998), who teaches at Santa Clara University, expanded that concept of spirituality, describing it as “the unique and personal inner experience of and search for the fullest personal development through participation in the greater mystery, which in tradition, I call God” (p. 345). Kanungo and Mendonca (1994) believed that “to develop spiritually, man needs both intellect and

will... to overcome the pull of the sensory world” (p. 166) and go inward. It is the sensory world that leads humankind to a self-centered and hedonistic way of living. Through the intellect, an individual can “ascend from the domain of the senses to the domain of ideals... the domain of ideals is where spirituality resides” (Kanungo & Mendonca, p. 166).

In the process of going inward and finding one’s self or soul, one is said to be having a spiritual experience of a sort (Conger, 1994). In the process of knowing one’s inner self or the soul, an individual also progresses toward the spirit and something sacred. A transcendence in the broadest sense occurs. It is easy to understand why this movement toward God, something sacred, is considered transcendental, which means “be or go beyond the range or limits of [and] beyond or above the range of normal or merely physical human experience” (McKean, 2005, p. 1788). Spirituality is about transcending one’s self or the self’s interests, which are considered the usual limits of humanity, and exceeding those limits and going beyond. To do that, many have found that it is necessary to find a power greater than one’s self: Many choose to call this power God. To remain tied to one’s ego and self-interests can be limiting and problematic, which is something that Mitroff and Denton (1999) addressed.

McDermott (1994), a Jesuit priest and academic dean at the Weston School of Theology, extended the definition of spirituality even further and, in so doing, addressed methods of transcending the usual limits of our humanness. He approached spirituality from the Christian perspective. In the context of the Roman Catholic Church, namely, that of St. Ignatius of Loyola, McDermott described spirituality as having four major

aspects: (a) “The greater glory of God in humanity... human beings exist to increase God’s glory by fostering the authentic flourishing of other people and of all creation” (p. 140); (b) “Being contemplative in action... by growing reflectiveness and meditation, we dispose ourselves to receive the gift of noticing God in all our actions and being attuned to God’s action in each situation” (p. 141); and (c) Discipline for the sake of interior freedom: healthy “dyings” for the sake of greater life” (p. 141). Of utmost importance is the need to let go of false parts of ourselves so that more of us might become available to God’s purposes in the world. The final aspect, according to McDermott, is (d) “Guidance in seeking God’s will” (p. 142). The use of literature such as the Bible or the writings of spiritual teachers such as Ignatius or others can guide us in making choices that are consistent with our deepest and best desires, and with God’s will for our lives.

Conger (1994), associate professor at McGill University in Montreal, believed that people look to religious communities as a way to connect with God and that they believe that spirituality is synonymous with religion. However, religion is not spirituality. Religion has an institutional connotation. It is about practicing rituals and adhering to dogma. “Through the grandeur of a cathedral.... the lyrics of a moving hymn, formal religion can encourage spiritual experiences... But spirituality and religion are not necessarily one and the same” (Conger, p. 12).

“Religio is the root of the word [of religion], [which] means to rebind” (Greenleaf, 1977, p. 80). Greenleaf understood that the purpose of religion is “to bridge the separation between persons and the cosmos, heal the widespread alienation, and reestablish men and women in the role of servants – healers of society” (as cited in

Jaworski, 1998a, pp. 263-264). I propose a different interpretation for the word, namely, that the root, *religio*, to rebind, could mean the rebinding or reunification of humankind with God, not the cosmos.

Because I believe in the Bible as the word of God, my position is that God created men and women, and that there is a part of human beings that yearns to be reconnected with Him. I have heard the disconnect described as a hole in the soul that only God can fill. From that perspective, spirituality may be viewed as a process or an energy that connects us to a higher power: God. We then become bound to God by personal choice. God is then free to fill that hole in our soul and cause a shift in our way of perceiving life by reacting to its challenges and overcoming the shadow side of the self.

Shadow Side of Leadership

“The shadow is that part of us that we fail to see or know” (Scott, 1994, p. 71). Understanding what and how the shadow sides of leadership are manifested in powerful corporate CEOs provided the lens for viewing how spiritual practices can positively impact contemporary business leadership. Johnson (1991) explained that the shadow is the part of the psyche that unknowingly houses the refused and unacceptable parts of us, such as pride, anger, and greed, along with any other part of the self that we disown. Moore (1992) agreed with Johnson and Scott, who believed in the shadow side of human beings and that individuals often make decisions based on the unacceptable parts, such as greed. The result of that influence on decision making is that the competitive marketplace becomes a battleground.

Scott (1994) further explained the power of the shadow by stating that it has energy potential nearly as great as that of the ego. To deny the shadow, just like the ego,

is to “increase its destructive power” (Scott, p. 71). If the shadow and the ego increase in that destructive power and are left unchecked, they wreak havoc on the individual and those within the individual’s sphere of influence. The problem that leaders inevitably face in regard to the shadow is the projecting of their shadows onto others in their organizations or institutions.

Moore (1992) also noted that the shadow can be influenced by a powerful force outside of human consciousness that he called evil. Moore described it this way: “There is evil in the world and in the human heart, if we don’t recognize this, we have a naïve attitude that can get us into all sorts of trouble” (p. 16). It is this additional influence that makes the competitive environment of corporate America so destructive at times. The concept of human beings intentionally wanting to take advantage of, use, or destroy others for personal gain is a difficult reality to grasp. It becomes understandable if such destructive actions are seen as the consequence of some outside force inspiring individuals to do evil acts.

We see these evil acts every day in the news. To see the inhumanity that people inflict on other human beings can be explained only by the supposition that evil is manifesting its nature in people. Psychologist Philip Zimbardo (2007) identified a power that makes good people do bad things, and he referred to it as evil. Zimbardo discussed this powerful force that can lure individuals to do things that they would not ordinarily do. It must be acknowledged that Zimbardo discussed evil from a psychological perspective rather than a religious or a theological perspective. Following is Zimbardo’s description of evil:

Evil consists in intentionally behaving in ways that harm, abuse, demean, dehumanize, or destroy innocent others – or using one’s authority and systemic

power to encourage or permit others to do so on your behalf. In short, it is knowing better but doing worse. (p. 5)

St. Paul recognized this struggle with evil and spoke of it in his letter to the Romans in the Bible. He stated, “That which I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate” (as cited in Romans 7:15). Heeding the advice of Carl Jung, Thomas Moore, St. Paul, St. Ignatius, and many other great spiritual leaders will help individuals to become aware of the evil that exists in the world and in our hearts, and to avoid that which leads to all sorts of trouble.

My interpretation of the writings of Palmer (1994) is that he did not agree with the notion of an outside force or an evil working in the world, nor did he believe that it is a force working against individuals. He stated that to perceive that “the universe is essentially hostile to human interests and that life is fundamentally a battleground is a shadow” (p. 34). Palmer went on to explain that there is a shadow side of leadership. He believed that there are five types of shadows, which can cause a leader to project negatively onto those around him or her.

The first shadow is insecurity, which is one of the biggest shadows inside many leaders. It has to do with a “deep insecurity about their own identity, and their own worth” (Palmer, 1994, p. 32). The second shadow, as described previously, has to do with the perception that the universe is “essentially hostile to human interests” (Palmer, p. 34). The third is “functional atheism... [or] the belief that ultimate responsibility for everything rests on [the individual]” (Palmer, p. 35). This shadow leads to “workaholism, burnout, stressed, strained, and broken relationships, and unhealthy priorities” (Palmer, pp. 35-36). Fear is the fourth shadow. When Palmer described fear, he was referring to

“fear of the natural chaos of life” (p. 36). Many leaders struggle to eliminate any and all signs of chaos within an organization, but as Palmer explained it, “Organizations not only survive, but thrive in chaos” (p. 37). Finally, there is the fifth shadow that leaders can project onto others. Palmer described it as “denial of death” (p. 37). This denial deals with “projects and programs being maintained long after they should have been [eliminated] (Palmer, p. 37). It also plays out in “fear of a negative evaluation, public failure or humiliation” (Palmer, p. 37). As Palmer pointed out, failure is important because of the wealth of learning that comes from it.

After we discover how our shadow side manifests in our behavior, the next step is to decide how to deal with it. Learning and utilizing spiritual practices may be a possible way of accomplishing that. The book *The Road Less Traveled* begins with the statement, “Life is difficult!” (Peck, 1978, p. 1). Life in leadership is more than difficult when having to manage the “bonfires of executive vanity: pride, power, & wealth” (Delbecq, 1998, p. 348). Coming to grips with the shadow side of leadership is not only difficult but also nearly impossible without a spiritual frame of reference. Mitroff and Denton (1999) stated that it is “greed and power that are so central to the human condition that they have affected – or better yet, infected – our very concepts of God” (p. 121). The greater we will ourselves not to be greedy or power hungry, the greater the void or separation between what we desire and what we actually are (Peppers & Briskin, 2000).

Moore (1992) explained that Jung described this separation between desires and actions as the compensatory shadow. Moore commented that according to Jung, there are two kinds of shadows: a compensatory shadow and an absolute shadow. A compensatory shadow consists of the “possibilities in life that we reject because of certain choices we

have made. The person we choose to be, for example, automatically creates a dark double – the person we choose not to be” (Moore, p. 16). Examples of some compensatory shadows might include promiscuity, drugs, greed, and an irresponsible lifestyle. These are just a few examples of looming shadows that executive leaders, especially wealthy and high-powered ones, face every day.

So in dealing with both the absolute shadow and the compensatory shadow, Delbecq (1998), Johnson (1991), Moore (1992), and Scott (1994) all believed that the individual soul could benefit greatly by coming to terms with both kinds of shadow, especially the absolute shadow, through a conscious contact with God through spiritual practices. Andre Delbecq gave a real life example of this phenomenon from a discussion he had at a conference where he presented. He wrote:

A group of executives who attended a conference of the National Association of Security Dealers (NASD) identified the major cause of leadership failure is excessive pride. Pride leads to executive failure because it leads to impatience, an unwillingness to build consensus, the inability to receive criticism, and the unwillingness to endure periods of trial and uncertainty. (p. 348)

Bob Miller (2000), president and CEO of Envirotech Systems Corp, was one of those executives joining Delbecq in that presentation. He attested to the fact that there are challenges and forces working against an individual in leadership. Power and the potential seduction of wealth accumulation are very destructive. In his commentary, Miller explained how the accumulation of wealth can easily and quickly evolve into greed and the desperate need for spirituality.

Delbecq (1998) explained that “spirituality can provide protection against the many pitfalls of executive leadership” (p. 348). Through spiritual practices, executives can find inner strength and wisdom, discernment, the ability to sustain concentration and

commitment in the face of daunting problems and tremendous pressure. They also find “discipline which allows them to reduce their own egos and free themselves of debilitating obsessions” (Delbecq, p. 348). Walsh and Vaughan (1993) mirrored Delbecq’s philosophy and also described the impact of spiritual practices on leadership. They explained how spiritual development dissipates greed, anger, and hatred, and cultivates positive mental factors such as calmness, kindness, and compassion. In their opinion, corporate leaders find the inner strength to face and deal with their shadow and/or the forces working against them in the competitive corporate world through spiritual practices.

Spiritual Practices

Spiritual practices are to the spirit or the soul as exercise is to the body. When we do not exercise our bodies, we can suffer atrophy, physical illness, or pain; without spiritual practices for our soul, we become spiritually impoverished and may suffer from the negative influences outside and within us. Historically, spiritual practices have included such techniques as meditation, contemplation, prayer, mindfulness, journal writing, and walking or sitting in nature. The key element in all of these practices is spending time in solitude.

The practice of these “exercises” is believed to help an individual achieve spirituality. In the Christian tradition, St. Paul referred to a spiritual person as a “person under the influence of God” (1 Cor. 2:13-15). Time alone with God, or spiritual practices, are a means of placing the self and its ego under the influence of God. The following practices are common in nearly all major religions in the world.

Contemplation

All of the great religious traditions at some level encourage the practice of contemplation. McKean (2005) defined contemplation as “the action of looking thoughtfully at something for a long period of time” (p. 366). It requires that we spend time alone. Ashmos and Duchon (2000) described contemplation as a search for meaning and purpose, thereby being able to live in harmony with others and the world.

Contemplation is about being still. In the Bible, it is written, “Be still and know that I am God” (Psalm 46:10). We repeatedly hear this same theme in the Bible: If we will just draw near to God, He will draw near to us. In silent contemplation, we are reaching out to God, drawing near to Him. Then with His guidance, companionship, and strength, we can make the journey deep into our humanness, our soul, and our shadow self. As discussed earlier, that journey holds the utmost importance.

Meditation

Meditation by definition is similar in meaning to contemplation. To meditate is to “think deeply or focus one’s mind for a period of time, in silence” (McKean, 2005, p. 1055). Transcendental meditation has become very popular as a path to enlightenment or a higher level of consciousness for individuals in the Buddhist or Hindu religions.

Hundreds of studies have been conducted on the physiological, psychological, and sociological effects of transcendental meditation. In 1999, Bruce McCollum drew from this body of knowledge for his research. He explained how the individuals in his study who learned transcendental meditation as a self-development technique improved their leadership behaviors, as measured by the Leadership Practices Inventory. He substantiated that the participants in the study grew in their leadership behaviors in

vision, creativity, empowerment, and positive role modeling. He concluded his article by stating that “self-development is the best program for leadership development” (p. 153).

Many times, I have encountered individuals of the Christian faith who are unfamiliar with the practice of meditation because of its origins in the Buddhist religion. In fact, because of meditation’s association with Eastern religions, Westerners have avoided the term meditation. McDermott (1994), a Catholic priest, stated that there are “resources in Western Christian traditions of spirituality” (p. 132) similar to meditation, such as contemplation, which are just as rich and able to help individuals reach a higher state of spirituality as those of Eastern traditions.

One of the resources in the Western Christian tradition that has recently become more popular is mysticism. A theology professor, Bernard McGrinn, has taught that mysticism is a direct, immediate, and transformative union with God and that mysticism can be considered synonymous with spirituality. McGrinn described a “mystical experience [as a] Christian standing before the light that encompasses and illuminates all things” (as cited in Ryan, 2005, p. 6a). Recently, there has been a resurgence in the philosophy of mysticism (Ryan) as a path to a spiritual development for Catholics and others involved in the Western Christian tradition. That resurgence has been nurtured by the teachings of Tomas Keating and Thomas Merton (Tuoti, 2003) regarding contemplative prayer and its similarity to meditation.

In contemplative prayer, the goal is not union with God, but purification, or the unloading of the unconscious, in order for the Holy Spirit to flow into the consciousness of an individual. According to Tuoti (2003), it is only through the constant practice of contemplative prayer that a transformation of the consciousness can take place so that we

will not fall prey to the “demons of our dark shadow side or the... illusory allurements of the world” (p. 28).

Prayer

Prayer is one of those practices that is as important in the boardroom as it is in the bedroom. Sir John Templeton, a successful entrepreneur, was known for starting his annual meetings with a prayer. He explained that the devotional words were not pleas for financial gain in the mundane world, but rather meditations to calm and clear the minds of managers and stockholders in order to conduct business in an honest and humble manner (John Templeton Foundation, 2005). Prayer is simply the act of addressing a deity or an object of worship. It tends to contain petitions. I have often heard it described as prayer is about speaking to God, and meditation is listening for his reply.

Christians sometimes consider prayer as contemplative prayer. Contemplative prayer has been shown to create effects similar to meditation. It can be practiced in an active or a passive form. Active contemplative prayer includes repeating a scriptural verse or a sacred name for God as the focus of attention. Passive contemplative prayer is a silent, wordless surrender to God. As with meditation, continuous contemplative prayer can be extended throughout one's daily activities (Pielstick, 2002).

Mindfulness

Mindfulness is moment-to-moment awareness that is cultivated by purposefully paying attention to things that we ordinarily never do. It also is a systematic approach to developing new kinds of control and wisdom in our lives based on our inner capacities for relaxation, paying attention, awareness, and insight. If one hopes to mobilize inner capacities for growth and healing, to take charge of life on a new level, one must exert

effort and energy. It takes a conscious effort on the individual's part to move in a direction of healing and inner peace (Kabat-Zinn, 1990).

Again, I draw from the writings of McDermott (1994), who stated that mindfulness is the ability to "live in the present moment and notice what [each moment] is offering us" (p. 141); it is about "being attuned to God's action in each situation" (p. 141). According to McDermott, Ignatius considered this an examination of consciousness. It is about taking moments to reflect on the significance of events as they happen and offering thanks to God for the gifts that have come into one's life. It also is about being aware of how we are negatively affected by something that has just occurred or what "buttons" were just pushed and why we reacted as we did.

Another way that mindfulness is important is in a leader's approach to organizational life. "It is what helps us to see the web of relationships, beginning within and connecting to larger and larger circles of participation" (Peppers & Briskin, 2000, p. 14). In the words of Hanh (1991), "If we live our present moment mindfully, we will know what to do and what not to do, and we will try to do things in the direction of peace" (p. 108).

Summary

There is a major impediment to understanding how spirituality may impact leadership, as expressed by Mitroff and Denton (1999). That impediment comes from the institutions expressly devoted to furthering knowledge. Business schools in particular and the academic community in general block this understanding for several reasons. First, the concept of political correctness has denigrated the ability to embrace spirituality for fear of offending the minority of atheists. Mitroff and Denton believed differently and

expressed that “in spite of the tremendous fear associated with spirituality, the quest for it will not go away” (p. xix). Gardiner (1998), a professor of leadership at Seattle University, suggested that the reason it will not go away is because the “human heart yearns for peace: inner peace, communal peace and world peace” (p. 122), and that peace with the world is the by-product of having the right relationship with people, money, power, and God.

Despite this fear, researchers, authors, and business associations continue calling for more study and research in this area. They understand that more information is desperately needed about the relationship between spiritual practices and leadership. This topic has become so important to leaders in business and management that the Academy of Management has now added an interest group: Management, Spirituality, and Religion (Pielstick, 2002).

Spirituality is a personal one-to-one connection with God that is not dependent on religious tradition. It includes spending time with God through prayer and meditation to build a relationship with God, and that relationship is needed in order to heal our souls and strengthen our minds and wills. It is my theory that only when leaders who want to make a positive influence see the need for an ongoing personal relationship with God through spirituality will a solution to the problem of greed and dishonesty in corporate America be found.

CHAPTER 3: METHODOLOGY

Introduction

The primary goal of this study was to attempt to understand, from the perspective of corporate leaders who characterize themselves as deeply spiritual, the complexity of spirituality and how, or if, it impacts their leadership practices. To achieve a deeper understanding of this complex issue, it was necessary for this researcher to delve deeply into the leadership experiences of each of the participants in this study to learn about the effect of spirituality on their leadership practices. Of course, no two individuals' experiences were identical when it came to the relationship between leadership and spirituality. Because there are and have been variations between individual CEOs and their experiences, this phenomenon could not have been determined by surveying a large sample of corporate leaders who claimed to be spiritual. Therefore, I chose the qualitative case study method for this research.

Another reason I chose the case study method was that Denzin and Lincoln (2000), Patton (2002), and Stake (1995) indicated that through the case study method of qualitative research, attention can be focused on the intricacies of each case. They also believed that this method proved effective in establishing similarities and variations in the experiences of the individuals who were studied. In the cross-case analysis, those similarities and variations could be examined for greater meaning and depth. In describing all that could be learned from the case study method of qualitative research, Stake (2000) pointed out:

Social scientists have written about case study as if intrinsic study of a particular case were not important as studies intended to obtain generalizations pertaining to a population of cases. Case study can be used as a typification of other cases, as

exploration leading up to generalization-producing studies, or as an occasional early stem in theory building. (p. 439)

Lincoln and Guba (1989) also discussed the effectiveness of the case study method and commented that there is much to be learned from case studies rich in “thick description” (p. 181) of a particular struggle, experience, or practice. They asserted that learning is achieved when the case study facilitates the conveying of this thick description of experience as well as the experience of studying the case. They referred to this as “vicarious learning” (p. 181), which they believed is a critical piece of knowledge acquisition:

The basic mechanism for learning in humans is experience. While psychologists may not understand the process of learning by experience very well, there is no doubt that such a process goes on. While vicarious experience is not equivalent to actual experience, it does provide many of the same opportunities to learn. ...Further, vicarious experience is an excellent way to introduce the reader to new information and new levels of sophistication that can, with a little effort and assuming only good intention on the part of the reader, lead to a reconstruction, perhaps even a radical one, of the reader's original construction. The case report is thus a major vehicle for the dissemination, application, and (individual) aggregation of knowledge. (p. 181)

Data Collection

As a qualitative study, which employed a case study cross-case analysis design, the research focused on 11 individual CEOs. The criterion for participation in the study was that the individual CEO had to have a strong sense of spirituality as he defined and understood it. Access to initial interviewees was obtained via personal contact with individuals known to the researcher. Additional participants were recruited by the snowball technique. The process of selecting participants for the study sought to provide information-rich cases with maximum variation, such as religious affiliation, ethnicity,

gender, age, and size of corporation. The importance of understanding as many different aspects of spirituality was stressed in order to ensure a rich, heuristic study.

Individual CEOs who expressed an interest in the study were e-mailed a letter of introduction (see Appendix A). Once the individual was aware of the requirements of the study and agreed to participate, a research questionnaire (see Appendix B) was e-mailed to the person. The individual was asked to complete the brief one-page demographic questionnaire and return to the researcher via e-mail. The purpose of this questionnaire was to gather demographic information about the individual: age, leadership position, religious affiliation, type and size of company, and annual gross revenue.

The case study involved collecting data through personal interviews with 11 diverse leaders in the corporate arena. Each interview was conducted at a convenient time and location for each of the CEOs. Six of the interviewees chose to conduct the interviews in their executive offices; 3 individuals chose their office conference room to hold the interview; 1 individual opened up his home to me and we conducted the interview there; and 1 interview was held in a meeting room at the University of San Diego because the participant (i.e., Walter) resided on the East coast.

The structure of the interview involved a brief introduction and explanation of the study. The participants were informed that the interview was to be recorded and that confidentiality would be protected. The research participant consent form (see Appendix C) was discussed, and the participants were asked if they were in agreement. If they were in agreement, they were asked to sign one copy; an additional copy of the agreement was left with each interviewee. Each interview session lasted approximately 1 hour and was audio recorded.

As the principal and sole researcher of this study, I conducted the interviews using an interview guide approach. The interview guide (see Appendix D) contains a list of questions that were explored during the interview. The interview guide served as an instrument to elicit responses that allowed the researcher to understand the individual CEOs' experiences as leaders in today's corporate arena. The questions also were designed to trigger the interviewees' thoughts and feelings regarding their spiritual life and its ethical impact on their leadership practices.

Another reason for using the interview guide was to ensure that the same basic lines of inquiry were pursued with each participant. These questions provided an opportunity for the researcher to learn about and fully understand the personal experiences of the participants and the way in which spirituality has provided them with a deeper sense of commitment to ethical leadership.

Although the interviews generally followed the interview guide in order to facilitate consistency and systematic comparisons, there were times when probing was used to pursue unanticipated topics that surfaced. In addition, if an individual did not mention a term, for example *meditation*, a probing question was asked of the interviewee to gain better insight into his familiarity and experience with a concept (e.g., meditation). Another example of where probing questions were sometimes used was around the topic of ethical challenges. Depending on the CEO's response, he might have been asked about the competitive structure of his company and the extent to which it influenced the type and severity of ethical challenges typically faced. Finally, there were times when the interviewees either drifted from the topic or had difficulty thinking of examples to share

in their responses. At those times, probing questions were used to elicit a more directed conversation.

I faced two challenges in the interview process. The first challenge was building a rapport with each CEO during the initial introduction. This was extremely important so that the respondent felt confident enough to trust me with his disclosures about difficult leadership challenges and comfortable enough to reveal extremely personal information. The second challenge I faced was to remain aware of the importance of objectivity. I had to constantly monitor my responses and facial expression in order not to influence the interviewee's responses, or lack thereof, about their spiritual perspective. I also had to remain vigilant not to let my own values and preconceptions influence what I heard and recorded as data. I took steps to mitigate their influences through rigorous attention and audio taping.

Once the initial interview was completed and downloaded onto a computer disk drive, I then created a transcription of the recording as quickly as possible. It was extremely important that I transcribe the interview verbatim. The transcript was then sent to the interviewee for him to check that it accurately reflected the thoughts, feelings, and ideas that the participant was trying to convey. Only 2 of the interviewees made any corrections. The 2 who made corrections did so to make the conversation flow more easily. The content and meanings remained the same. The case study was printed, creating a case record from the interview that was then analyzed using qualitative data analysis techniques.

Data Analysis

Once each of the case records was created and printed, the data were analyzed using a descriptive analysis strategy. Common themes, behaviors, and attitudes emerged from the qualitative data as codes that reflected the issues and attitudes addressed in the interview guide. Next, it was necessary to cluster topics and place them in the appropriate order. Descriptors that were repeated throughout the interview, such as ethical leadership challenges, meanings of spirituality, and spiritual practices, were coded. Recurring themes and ideas also were noted. The codes that emerged from the data were categorized and analyzed for an in-depth analysis of the impact of spirituality on each participant's leadership practices. A cross-case descriptive comparison aimed at enhancing understanding of similarities and differences between cases was then conducted. An interpretation of the cross-case comparisons was created, with explanations and lessons extrapolated.

It was hoped that through the interpretation and extrapolation of lessons, a greater understanding of ethical leadership was revealed. Having faced an ethically challenging leadership decision and successfully moving through that crisis, each CEO in this study could help other leaders learn vicariously the valuable lessons about how to maintain ethical leadership practices. Also through the experiences of the 11 participants, valuable lessons could be extrapolated for the field of leadership studies and provide new ways of enhancing the education of ethical leadership.

CHAPTER 4: RESULTS

Introduction

Once the codes were identified for an in-depth analysis, and once the themes emerged, a table was created for each participant. The themes used to create the table and develop the narrative analysis (Polkinghorne, 1995) were based on comments made by the interviewee and identified in the transcripts. Those themes were prepared in table format and arranged according to the following categories: (a) Meaning of Spirituality, (b) Importance of Spirituality, (c) Spiritual Practices, (d) Impact of Spirituality, (e) Ethical Challenges, and (f) Role of Spirituality in Dealing with Ethical Challenges. Next, a narrative analysis was prepared from information gleaned from the transcripts, table of themes, case record, questionnaire, and impressions of the researcher.

Following is the narrative analysis for each individual, followed by tables with the participants own words as they related to each of the identified categories.

Case Study: Kevin, the Professor

As I walked into Kevin's office, I was impressed with the beauty I saw there and the peace I felt sitting in his office waiting for him to arrive for our appointment. There were pieces of exotic as well as inspirational artwork on the walls and around his office. I felt special and honored being allowed into this inner sanctum of a man I so highly respected for his work inspiring leaders.

Kevin is 69 years old and the founder of his company. He remains very active in running his company. Since he started his business 28 years ago, his goal has been "to help individuals and organizations lead at a higher level. He went on to say that leading at a higher level is "a process of working out worthwhile goals while taking into

consideration and respecting the needs and values of all involved.” The annual gross revenue of his company is \$52 million. The company employs approximately 300 people. However, money is not the reason Kevin was in business. He talked about money and shared his belief that if one is in business to make lots of money, “everyone will interact with you in a transactional way... your people, if they get a better offer, will leave; your customers will go with somebody else; and so will your suppliers.”

Spirituality

Personal Point of View

Kevin talked about his spirituality and how it is “continually evolving” in an intentionally simple way. He described his relationship with God, for instance, by using an analogy: “When you have kids, they don’t care where you’re going, they just want to be with you.” He indicated that this is how it should be with us and God. He explained that he wants to be a “real child” in his faith and “be open” to whatever God has in mind for him. Kevin believed that spirituality means having “something in your life that is more loving, more powerful and more knowledgeable” than one’s self. Spirituality is a “really important part of life,” and he acknowledged that he works at integrating that spirituality into life’s “moment-to-moment activities.” He differentiated spirituality, a concept he embraced, from religion, a topic about which he expressed a good amount of skepticism:

I think religion is an organized way of saying how people are going to go at their spirituality. The reason religion doesn’t work is that I think when we talk about spirituality, nobody particularly cares about, say my spirituality is better than yours, but the minute you get into religion, it becomes a kind of win/lose, or I’m right, you’re wrong.

Despite his overt skepticism about organized religion, Kevin described himself as a “follower of Jesus.” Kevin viewed Jesus as an “exciting” role model because “of all the religious leaders, he got out in the action, the rest of them [e.g., Buddha] were kind of hermits.” Kevin said that just like Jesus, he also has to “deal with politicians, disloyal employees, competition, and all kinds of stuff” that are a continual part of his everyday life.

Spiritual Practices

As a “follower of Jesus,” Kevin admitted that he puts God first right from the very start of his day. He said that he likes to “enter the day slowly” by spending time with God in prayer. He also enjoys “reading” inspirational literature such as the Bible. He talked about the personal journal that he reads from daily. It contains his mission statement; his values; and even his own obituary, which he wrote.

Kevin includes these same spiritual practices in his business environment. Each morning, he likes to leave an inspirational message on everyone’s voicemail. “I tell people who we ought to pray for, if there’s anybody hurting, or even something like a tsunami... I also praise people.” In addition, he likes to include “something that’s inspirational” that focuses on “our values of ethical relationships, success and learning.” He has been doing this for the past 10 years. Kevin described the response: “People tell me how close they feel.”

Those individuals in the company who choose to do so also may participate in Bible studies or prayer groups. Kevin described the spiritual practices in his business environment this way: “I think my morning message is really a demonstration to people that we have a group that prays together, on the phone once a week, and we’ve had Bible

studies and other kinds of things, but they're all voluntary." Kevin praised the philosophy of St. Francis of Assisi, who taught that one should demonstrate what one believes. He said, "Everybody knows what my faith is, but I really like St. Francis of Assisi, who said, 'Share your faith but use words only when necessary.' "

Ethical Challenges

Kevin was very succinct in describing what he considers the ethical challenges of leadership. The first is "instantaneous gratification, and that's sex, alcohol, drugs, and stuff like that, that can make you feel better." Those are things that might make you feel better for the moment, but "you got to watch what you drink and know what you are doing." Kevin learned early on from his father "that as a leader, you give up some of your freedom when you decide to be a leader because you can't do anything you want." Some very important leaders, in doing whatever they wanted without consideration of others, have injured others and suffered serious consequences. When asked for an example, he responded, "You know, Clinton; they asked why he did what he did with Monica Lewinsky, and he said, 'Well, she was there.' "

The second challenge or temptation Kevin described is the desire for "recognition." He stated, "I've always had to be conscious of staying humble." He talked about the importance of consciously choosing to stay humble in the face of fame and fortune. He admonished leaders about the importance of staying humble by keeping the ego in check because the "ego can get carried away." He commented, "I think you have to monitor that." He added that as you become more and more popular or important, people will continually tell you how great you are or say things like, "Oh you're the greatest!" Kevin warned that leaders have to watch out for this sort of thing or that soon,

he or she would start believing this sort of flattery. “Your ego will get carried away, and then you start reading your own press.”

Finally, Kevin mentioned the ethical challenge of power. He has seen what power can do to people, and he has seen how it has negatively impacted the lives of others. He explained the power challenge: “As you get some power, your status and all that kind of thing change.” Once status changes, it is not soon after that the person changes, not necessarily for the better. The three challenges of instantaneous gratification, recognition, and power function as a kind of unholy trinity, according to Kevin. He commented, “The abuse of power, the use of status and position to coerce others, and the egoism associated with people who have social and political power have turned people off.”

Role of Spirituality in Dealing with Ethical Challenges

Kevin was direct when asked how spirituality has influenced how he has dealt with those three challenges. “With the Golden Rule!” was his response (i.e., Do unto others as you would have them do unto you). He explained how he had asked a friend to help him research the question, “Was the Golden Rule in all the major faiths?” They found that the answer was yes. “Absolutely a statement that was almost duplicated in every religion was the Golden Rule,” Kevin reported. Consequently, he concluded that the golden rule is a universal guiding principle. He elucidated that the “Golden Rule” governs his business practices. He noted that the golden rule dictates that we “seek first the kingdom and love thy neighbor as thyself.” Among other things, this means that “self should come in third.” He explained it this way: “Our number one value is being ethical, doing the right thing, and you constantly have to try to do what is the right thing with

your people too.” He stressed that “if something’s not right, we won’t do it.” In order to illustrate this point, he shared a personal story:

We lost a million and a half dollars the month of 9/11, and the economy had already hit us. We had to cut \$350,000-\$400,000 of expenses in October, November, and December, and of course, the way people say to do it quickly is to get rid of people. But we have an ethics check that we always use... The first question, is it legal? We said sure, it’s legal to get rid of people when you can’t pay them. But there are two other questions that most people don’t ask, and I don’t think Enron and all those people who got in trouble asked: Is it fair to all involved? That’s very important! We didn’t think it was fair to put a bunch of people out on the street when the economy was bad and we’d been attacked. Then the third question is a self-esteem question: If you do this, how is it going to make you feel about yourself?

So together with the rest of the people in his company, they devised numerous recommendations and no employees had to be let go. He concluded his story by saying, “So, I think you are constantly, if you’re in business, confronted by what is the right thing to do versus what is the expedient or [the] most profitable.” Latter he added, “We probably do a lot of things that other people might not do because we’re trying to behave differently.”

Kevin summarized the impact of spirituality on his professional and personal lives by indicating that his spirituality

Puts everything in perspective; sometimes as leaders, we can get all emotionally out of whack and get focused on earthly things. But if you quiet yourself and get yourself in touch with the Lord, then you have a better chance of controlling your emotions and using your emotions, rather than letting your emotions run you. We all have an emotional side, we have an intellectual side, we have a spiritual side, and we have our body. If we have spirit in the center, then we have a much better life.

When asked if there is anything else he thought others should know about how spirituality impacts leadership, Kevin mentioned that too many people take spirituality and work and “separate them into compartments.” Kevin argued that spirituality should

not be compartmentalized, but intertwined with the rest of our lives. Spirituality is a part of “who we are,” and we need to bring our spirituality into everything that we did, including work, our day-to-day life, and especially our leadership. Kevin asserted, “I think the biggest challenge is to break the walls down between your spirituality and your regular life so that you bring your spirituality with you, it’s a part of who you are.” Table 1 is a summary of Kevin’s comments related to the themes.

Table 1

Quotes from Kevin, the Professor, as They Relate to the Themes

Meaning of spirituality	Continually evolving Child like faith Separate from Religion Something more loving, powerful & more knowledgeable than you Worshipping God External to Self Helps you realize you are a small speck in the whole plan Being a follower of Jesus Loving your neighbor as yourself
Importance of spirituality	Helps you to set priorities in Life Helps you to put God first Helps you to keep balance in life
Spiritual practices	Pray, alone and with others Enter day slowly, with Bible study & inspirational reading Journal writing Review mission & values Church attendance Keep everything in balance Put God first Love your neighbor as yourself
Impact of spirituality	Use the Golden Rule Seek first the Kingdom of God Love the Father with all my heart Able to listen Read the Bible more diligently Devote time to get spirituality back center in life Puts everything in perspective Better chance of controlling emotions, using emotions Keeps me from focusing on earthly things Better able to quiet self & get in touch with God Spirituality is intertwined with life/not compartmentalized

Table 1 Cont'd

Ethical challenges	Instantaneous gratification Doing whatever you want without consideration of others Recognition, staying humble Power & status, it changes people Keeping Ego in check Self-Control
Role of spirituality in dealing with ethical challenges	Better able to keep ego in check I do an Ethics check: Is it legal? Is it fair? Can you look yourself in the eye afterwards Compassion for people, employees I look to do the right thing vs. the expedient or most profit Manage by values Spirituality is intertwined with life, not compartmentalized Ask self how is it going to make you feel about yourself

Case Study: Troy, the Straight Shooter

The man before me was a “straight shooter,” which was exactly how he described a leader. He bluntly told me that a leader is someone who does the following:

Try to make it so everybody wins in the deal; when things go bad, look in the mirror; keep your word; always conduct your business so it's like glass, so your team and everybody can visualize what's taking place; [and] make it a good atmosphere for your employees.

As we continued our conversation, I soon learned that Troy is a leader who practiced what he preached. The success he has had results from a lifetime of hard work and a commitment to some very important values.

Troy informed me that he grew up during the difficult years of the Great Depression. In the small town where he lived, he said that he “remembered seeing groups of 100-150 men walking the streets” desperate for work. Even though his family had little money during that difficult time, his parents shared whatever they had with others. He learned a valuable lesson about caring for others through the “good example” of his parents. Troy also learned that it is important to help people, no matter how much or how little a person might have.

Troy was very clear regarding his priorities in life: “Obviously, the most important thing with me is my faith, my family, my wife, and my children.” He considered meeting his wife as his “greatest success.” He went on to say that “she has added great value to my life; we’ve been married 50 years.” They have been blessed with many children and dozens of grandchildren, who have all been “blessed with good health.”

Spirituality

Personal Point of View

As a Catholic, Troy views spirituality as “walking with the Lord.” He also said that it is important that he see “Christ in everybody” and that other people hopefully see “what Christ has done” in his life. It was also important to Troy that God be treated with the utmost respect because “He was the man who created the sun, the moon, the sky and the stars.” Later in the interview, he described his faith as “based upon being able to talk to the Holy Spirit just like I’m talking to you, 24/7.” In his conversations with the Holy Spirit, Troy said that “I always ask for guidance, and I hope that I understand it and I hope I listen.”

Receiving guidance from God is critical for Troy. There is an “enormous materialistic world that you can get lost in very easily,” he told me. It mattered to Troy that he “get it right” and that he does not end up slipping off that “slippery slope.” That “slippery slope,” according to Troy includes the world of “pornography, chasing around with women, drugs, and all that that encompassed.” He also talked about materialism and how “materialistic things just rob you” of what is really important in life. He expounded that it is like “people are trying to buy happiness.” Troy went on to talk about his spiritual

practices and how they have helped him to stay off that “slippery slope” and “stay the course.”

Spiritual Practices

A priority for Troy is that he “always starts and ends each day with prayer.” He tries “to spend quality time every day reading the Bible, and *God’s Word Among Us*, a Bible study” program he uses. Another spiritual practice that Troy incorporates into his morning prayer time is reflection, which gives him the opportunity to “reassess what went down, what went up, what went right and what went wrong, and what I might do better with the next opportunity.” For Troy, his quiet time in prayer enables him to “stay focused on what was really important in this very short life.” He also believed that it is important to take that time because a relationship with God is like everything else in life: “You have to put quality time in to get quality out.” Therefore, from Troy’s perspective, it is very important to spend quality time in “dialogue with the Lord himself,” to discover “what [God] has in mind for me” each and every day.

Troy also talked about the importance of “spend[ing] time throughout the day and not necessarily just in the morning” consulting with God. He said that it is especially important when he gets off track during his days at the office. He explained that it helps him to get “refocused on what I’m trying to accomplish.” His heart’s desire is to truly “represent... [God] in a way that would bring people to faith, not do something or say something that would cause someone to lose their faith.”

Ethical Challenges

Troy was quite clear about the ethical challenges that people within his sphere of influence and wealth face. “I think that at every, every turn of the corner, there’s

somebody that's got something that's a little slimy somewhere." He went on to say that in his opinion, there is "no accountability" in business today, and he cited Enron as an example: "The guys there said 'Well, everybody's doing it.' Well, I don't buy into that 'everybody's doing it' theme." Later, he stressed even more emphatically that "I don't want to get into that!"

In discussing ethical challenges, Troy described three enormous ones that he has seen ruin people's lives: wealth and materialism, pornography and sexual promiscuity, and drugs and alcohol. He referred to someone he knew who had suddenly met with success and "went from nothing to making \$250,000 a year. Instantly he lived in jets, limousines, and parties. And when he came back, he was a druggie!" He went on to say that when those three enormous ethical challenges came together for his friend, a "world that's unbelievable and difficult to retain" was created. What he witnessed in that person's life was that he went "straight down" that "slippery slope" he referred to earlier.

Another example he offered was of a man who became "very successful and lived in a very fancy neighborhood." As many people do in wealthy neighborhoods, he had a big spa, and "pretty soon, all the neighbors were in the spa, and pretty soon... he's gone through four wives." Things like "the alcohol, drugs, cheating..." lead only to destroyed lives and ruined families. In business and in personal life, it is the same thing; in "everything you do, you have to have discipline and stay the course."

Role of Spirituality in Dealing with Ethical Challenges

Troy reflected that ever since childhood, he had been "taught right from wrong." Along with that clear moral compass, "you have to have discipline to stay the course" and to do that, "you have to know what you're not going to do." According to Troy, that

should include things like “alcohol, drugs, and cheating... I’ve seen since I was a kid how it [i.e., the unholy trinity of alcohol, drugs and cheating] captures people.” He mentioned that has witnessed others who had decided that because they saw the people around them getting drunk, having affairs, and experiencing that sort of excitement in their lives, they also wanted some of the same. That “maybe I’m missing something” theme led to sexual promiscuity and broken relationships. He exclaimed, “God, you see it everyday, especially with wealthy people!” Later, he reiterated the same point: “I’ve seen so many people I’ve known that got into either pornography, chasing around with women, drugs and what have you.” He stressed that it “just robs you!” and he warned that “all you have to do is let your guard down for a second, just let your guard down for one second” and you can get caught in that “cancer.”

Troy believed that having a clear sense of direction that comes from having daily conversations with God has allowed him to achieve a level of success that few other people have achieved. He commented that utilizing his moral compass in his business environment has led to huge success:

To my knowledge, we run the ship one way. Our staff knows it one way, and we don’t bend on those things. So the challenges are to stay the course, stay how we operate, and don’t deviate. Because there are challenges and you want to start bending the rules, because everybody’s doing it, it’s easy to get lost very quickly. When you stay the course and insist that the team stays the course, you’re in pretty good shape.

Besides “staying focused” on what is important for his business and his family, Troy also mentioned that he focuses on “making the world a better place for yourself and others.” Some of the ways he has accomplished that included providing medical care, housing, food, water, and education to those who are less fortunate, both in this country and overseas. He reminded me that he learned early on that “it’s important to think about

other people.” Because he learned that lesson early on and still practices it, people all over the world have benefited. Table 2 is a summary of Troy’s comments related to the themes.

Table 2

Quotes from Troy, the Straight Shooter, as They Relate to the Themes

Meaning of spirituality	Seeing Jesus Christ in others See God as Creator Able to have 24/7 interaction with God Source of guidance
Importance of spirituality	Helps you avoid getting lost in materialistic world Helps you to know that you can’t buy happiness Helps you to stay focused on what is really important in life
Spiritual practices	Start & end each day in quiet time & prayer Reading the Bible Dialogue with God Personal reflection time Reassessing prior day’s activities
Impact of spirituality	Provides discipline Provides direction Life is more balanced Respectability Think about other people
Ethical challenges (as observed in others)	Enormous materialistic world Materialism, pornography, sex, drugs, alcohol Trying to buy happiness Excitement/missing something No accountability “Everybody is doing it” theme Cash on the side (offers for underhanded deals) Bending the rules Let your guard down
Role of spirituality in dealing with ethical challenges	Conduct your business so it’s like glass Stay out of “cancer” (materialism, pornography, sex, drugs, alcohol) Stay focused on making world a better place We run the ship [business] one way Focus on what’s right & wrong [Helps not to] Let your guard down Realize this is [not] all there is Keeps you away from things that can rip family apart Business... everything you do, you have discipline Stay the course Learn how to work Learn how to think about other people

Case Study: Bruce, Renaissance Man

Bruce attested to being a man who loves beauty. He said that he seeks to incorporate aesthetic beauty into his everyday surroundings and enjoys giving it to others. His office is filled with beautiful and inspirational pieces of art. He mentioned that he absolutely loves medieval art and is thrilled whenever he can attend “Mass in a medieval cathedral.” Beauty is so important to him because “aesthetics, I believe is a root to God.”

Even though Bruce grew up in the Bible Belt, his family was not necessarily religious. He confessed that he “wasn’t particularly much of a believer” growing up and that it was not until he was in his 30s that he had a life-changing event. In 1974, Bruce moved his family to San Diego from Memphis, Tennessee, to join his father in the family business. Bruce shared the impression his father made on him regarding how he ran the business:

My father, when he was running the business, was not a religious man, but I think the culture he created was such that it had to do with respect. And I think caring for employees doesn’t mean that he couldn’t make hard decisions, but fairness and respect... these are the things my father integrated into the way he ran the business.

Bruce learned early on from the example of his father the importance of treating people with respect and caring. He has worked hard to continue in his father’s footsteps and likes to think that he built upon that foundation in the way he now runs the business. He stated that “core beliefs help us.” Those core beliefs of respect and caring have helped him “in the way [he] responds” to situations, people, and business challenges. He must be doing it right because the business is highly successful, with around \$300 million in annual sales.

For Bruce, his family is the highlight of his life. He shared the story about the birth of his daughter and that her birth was a life-changing event, which he referred to as his “Damascus Experience.” He recounted, “When my first daughter was born, I had... an eternal moment! I mean I saw my God, all of a sudden... I knew what unconditional love was, and it changed my life!” As a result of that experience, Bruce converted to Catholicism.

Spirituality

Personal Point of View

Spirituality has helped Bruce “recognize the spiritual side of [his] life.” For him, also is about “trying to nurture his spirituality enough so that it is pervasive through every aspect of [his] life.” He talked about how it has enabled him to experience God, and he concluded that spirituality provides him with “a way of engaging in the world” and with people. Spirituality is not a vague term to Bruce; he liked getting specific and said that his spirituality is “Christian spirituality.” To Bruce, religion (i.e., the Catholic religion) and spirituality are one in the same.

As a child, Bruce struggled with the concept of unconditional love. He just “could not understand the concept.” Even though his mother, who was a “very loving mother,” tried to help him the best she could to understand unconditional love, he just “could not get it.” However, when his first child was born, he suddenly understood what unconditional love is. Today, he would describe spirituality as “unconditional love.” As a result of that conversion experience, he became a more “grateful person” and that “gratitude changed [his] life.” He described it like this: “I think that when you feel that kind of gratitude, you want to, it’s not pay back, you want to give back.”

Spiritual Practices

When asked what spiritual practices he incorporates into his life, Bruce quickly responded, “I read a lot; I read about Christian thought.” He mentioned specifically that he likes to read the work of theologians like “Augustine or Karl Rahner.” He affirmed that he prays and that his spiritual guide, his pastor, has been an “important part of [his] spiritual life.” He added, “Every single time I went to Mass... I never, ever have left Mass without feeling better, NEVER!” He concluded his explanation of his spiritual practices by referring to the importance of aesthetics and describing how it is an “important” part of his personal reflection time with God.

Ethical Challenges

Bruce had an interesting perspective on ethical challenges in business. He said, “We’re not wired to do it any other way but ethically.” That is how his father taught him, and that is how he has continued to conduct his business. He commented:

Ya know, the biggest copout in the world is when people say, ‘Well business is business,’ as if it’s a different universe with a different set of morals and all that. If what you believe on Sunday can’t be incorporated into the business, then something’s wrong. They are not two separate universes; there should be a continuum there.

He apologized that he just was not able to see where there would be “any conflict between core beliefs, if they are your core beliefs, then there wouldn’t be a conflict with the way you do business.” For many people and businesses, “it’s a way of getting a paycheck” or a way of making money. For Bruce, “it’s about being a place where people, if they’re going to have to work for a living, that they would prefer to work here.”

Role of Spirituality in Dealing with Ethical Challenges

The role of spirituality in the way that Bruce deals with ethical challenges has been that it gives him “core values” upon which the culture within his business has been built. Together with his employees, “we try to hire people that are going to fit in that culture [and] do business the way we want it done.” He added that there were “12 people within this facility alone that have been with us for 25 years, so I would like to think that we are doing something right.” Along with what his father taught him about treating people with respect, caring, and fairness, Bruce asserted that it is important to be “proactive.” He explained, “I think our core beliefs help us in the way we respond. It’s really all about how you are responding to people and the environment you create for them to work in.”

One initiative that Bruce has undertaken to improve the workplace environment and which he feels quite happy about is that “we have an outside, what is called a corporate chaplain.” A corporate chaplain is a pastor from an outside company who “comes by once a week and he is there for our people, for whatever they want to talk about, whether it is financial problems, marital problems, or spiritual problems.” He concluded that “it has been very successful and ... well received by employees.” He also said that he feels “good about it,” because it has been a “great resource” for his employees. In closing, Bruce shared a final thought to emphasize a point he had made earlier in the interview:

You know maybe if I could look back 30 years, I would probably be answering this really differently, but certainly now, I just don’t see where I would have any, or there would be any conflict between my core beliefs, and if they are your core beliefs, then there wouldn’t be a conflict and the way I do business.

Table 3 is a summary of Bruce’s comments related to the themes.

Table 3

Quotes from Bruce, the Renaissance Man, as They Relate to the Themes

Meaning of spirituality	Recognizing spiritual side of life Pervasive through every aspect of life Way of engaging in the world Unconditional love Way of experiencing God Religion and spirituality are one in the same
Importance of spirituality	Understand unconditional love Helps me to feel worthy Enables me to experience God Changed my life Made me a grateful person Want to give back Feel very comfortable talking about spirituality
Spiritual practices	Reflection Reading sacred literature Christianity Going to Mass Creating beauty and aesthetics Talk with God
Impact of spirituality	Created a culture of respect & fairness Caring for employees Try to be more proactive Helps us in the way we respond to people & environment Try to be understanding Longevity of employee tenure
Ethical challenges (as observed in others)	Political challenges Staying on the straight and narrow We aren't wired to do anything unethical Doing business by a set of moral values
Role of spirituality in ethical challenges	Hire people that fit into our culture Incorporate spirituality into the business Invited corporate chaplain once a week as resource to people Business is not separate from spirituality No conflict between core values & business is done Created a place where people prefer

Case Study: David, the Sea Captain

David has been a man of far-reaching influence for many years. His accomplishments include both national and international business ventures. As head of one of the largest and most profitable private companies in southern California, David

has been sought for his professional advice and leadership ability. To have had the opportunity to interview this man was truly an honor and a pleasure.

Since 1963, David had been involved in a number of businesses that have ranged from real estate development to finance and telecommunications. His companies have a combined annual gross revenue of approximately \$400 million. As the leader of this conglomerate, David views his leadership responsibility as setting the vision, and he has done that successfully for some 45 years. David and his wife have been married for 40+ years, and they have been blessed with five children and many grandchildren.

Spirituality

Personal Point of View

Spirituality for David is “tied to religion,” the Catholic religion. He said that spirituality is “about the connection that you make with other people and how you make them feel.” David has connected with many people through the many organizations he is affiliated with, and in so doing, he has likely had a huge impact on many people. The fact is that he has been a devoted benefactor to many causes, educational institutions, and relief efforts. David has received many awards and much recognition for his benevolent work, but to him, it is not about the recognition; rather, it is about “seeing the light and goodness in all people” and making that light shine. He went on to say that “we were all born as beautiful and perfect human beings... Spirituality is about doing good things for others to help them be good people.”

To David, spirituality is very important because it has enabled him to “see the beauty in all things.” He was especially clear that his spirituality has helped him to “see God’s love in others.” He went on to talk about other aspects of nature and how he feels

that it is important to be able to appreciate everything. He stated, “I think spirituality is the appreciation of all of God’s creation.”

Spiritual Practices

The primary activity that David mentioned as being an important spiritual practice in his life is “the ability to take time out to pray.” David said that it is important for him to take time to “give thanks and praise to God.” After a moment of reflection, he added “and to pray for others.” Another practice that David incorporates into his spiritual life is attending Mass. He likes to attend Mass daily, but is not always able to. It is especially difficult for him to attend Mass when he is traveling, which is a frequent activity.

David mentioned one final spiritual practice that in addition to being a spiritual practice in his life represents his whole mission in life. That mission is to “make positive memories for people.” He described what it means to him when he does that and he sees “the joy in people’s lives when they had a positive memory.”

Ethical Challenges

David was very clear about his belief regarding ethical challenges in business: “Ethical challenges are not a challenge if in fact you are adhering to the principals of the Golden Rule.” He commented:

You have to conduct your business life on the basis of the Golden Rule, and you’re required to by the [Ten] Commandments. If you believe in the Commandments, then you should, in fact, operate your business life in the same way.

David shared with me a wonderful poem, the Man in the Glass,” that portrayed beautifully what he was talking about. He found a copy and proceeded to read it to me. David summarized what the poem meant to him when he said, “You have to be honest with yourself.” If you are going to be honest with yourself, you have to be “honest in

your dealings” with others; consequently, “you’re going to act honestly.” Later on, he said, “You just do it the way it is supposed to be done.”

Having said all that, David talked about what he has observed in others and some of the pitfalls that he has seen others fall into. There were those who have faced ethical situations because they are “only held to their own accountability.” In other words, they do not hold themselves accountable to anyone other than self. In talking about examples of unethical behavior that he has observed, David mentioned the “hard-nosed businessman on Wall Street doing inside trading.” He described such a person as a “cheater.”

To David, it means being honest in the little things and the big things. Little dishonesties can and often do lead to bigger and bigger things. As an example of this, David shared that “we are all tempted from time to time to shade the truth or maybe... exaggerate,” even just a little. In reality, is that not about “misleading” people or “favoring ourselves over others?” Are we not, in fact, “taking advantage” of other people, which is contrary to the “real Golden Rule of do unto others as you would want them to do unto you.” David commented later than “we are all guilty of that to a certain degree; but hopefully, your spirituality yanks you back onto the right path so that ethical standards have not been breached.” That comment led to a discussion of the role of spirituality in the way David deals with ethical challenges.

Role of Spirituality in Dealing with Ethical Challenges

As mentioned earlier, David strongly believed that if there is a spiritual foundation that is built upon the Golden Rule and the Ten Commandments, and “if you are running your business correctly,” you will not find yourself facing ethical challenges.

In other words, the Golden Rule and the Ten Commandments “guide your ethical behavior.”

David went on to say that “if, in fact, you have a spiritual higher being, and this could be any religion... hopefully you’re called to a higher standard, or you at least have a standard by which you in fact live your life by.” For David, that standard is found in both the Old and the New Testaments, but it is not limited to Jews and Christians. He asserted, “The Qur’an, and... the Book of Mormon, they all have the same rules and standards, so as long as you’re adhering to those standards, I think it’s pretty hard to breach ethical boundaries.”

Leading by following the Golden Rule as his foundation has enabled David to “put [himself] in the shoes of another.” In other words, as a leader, he has thought about how another person has been getting on in life and how he, the leader, could have made things better for that struggling person and that it did not matter who that person was. It could be an employee, a customer, a neighbor, or anyone else. It was important to David that he always treat others with the same care and concern that he would appreciate receiving from others. Table 4 is a summary of David’s comments related to the themes.

Table 4

Quotes from David, the Sea Captain, as They Relate to the Themes

Meaning of spirituality	Catholic Tied to Religion About connection to others Seeing the light and goodness in all people Doing good for others Help people to do good
Importance of spirituality	Positive light See the beauty in all things See God’s love in others Being able to appreciate everything in God’s creation

Table 4 Cont’d

Spiritual practices	Take time to pray Make positive memories for people Do my best Attend Mass Give Thanks to God Praise God Talking about Christ in a loving and endearing way
Impact of spirituality	Approach business based on the Golden Rule Operate business life based on the Ten Commandments Guides your ethical standards You are called to a higher standard Impacts the way you treat people
Ethical challenges (as observed in others)	Ethical challenges are not a challenge if you adhere to the Golden Rule and the Ten Commandments - You just do business the way it is supposed to be done To act honestly Inside trading/cheating Talk the talk and walk the walk Shade the truth Exaggerate the value of something Misleading people Favor self over others Take advantage of others Say things that hurt other people
Role of spirituality in dealing with ethical challenges	I'm an open book When I am tempted to go down the wrong path, it yanks me back Provides a higher standard Enables me to put myself in the shoes of another

Case Study: Walter, the Aviator

Walter has been involved in a number of successful business ventures. At one time, he owned an airline, and he has been involved in real estate development and the electronic banking business. The last venture, the electronic banking business, provided the background experience for this interview. Walter was recommended to me by a colleague of his who viewed him as quite spiritual and someone I definitely should interview for this study. Walter and I met at the University of San Diego School of Leadership for our interview.

Spirituality

Personal Point of View

Walter shared what spirituality means to him. He said that it is “something mysterious, something that you may not completely comprehend about life, that there is something greater or bigger and more powerful than my self. Usually a spiritual person is positive... and usually spirituality is associated with one religious belief.” Walter’s religious affiliation is Episcopal, but he described himself “basically a Christian.”

In his journey toward spiritual awareness, Walter said, “My path of the awareness of spirituality in my life began when I was maybe 13, or so. I began to become aware of it as I grew older, but I mostly rejected it.” When he was 40, he visited the Billy Graham Museum at Wheaton College in Illinois. During that visit in 1981, he was so struck by what he learned there that he decided to sign a pledge card promising that he would “accept and follow the Christian faith.” For him, the foundation of that Christian faith is the Ten Commandments, which he tries to adhere to because he believes that it is important “to stick with the basics.”

Walter shared that accepting spirituality as part of his life has been a humbling experience:

It has been a humbling experience accepting spirituality as part of my life. Being a spiritual person makes me reflect on my life more and that maybe, just maybe, there is a power way more powerful than me and that I am truly in His hands.

In spite of how humbling it has been, it also has been a fulfilling experience. He said that he “felt more complete, more whole, and more comfortable” with himself. He explained the importance of having spirituality in his life: It made him realize that he does “not ever feel alone.” That has been extremely important for Walter, especially when he was facing

difficult times in both his business personal lives. In spite of the fear and stress experienced during those times, Walter said that through spirituality, he had a “sense of peace and calmness” that defied explanation.

Spiritual Practices

In describing his spiritual practices, Walter mentioned that he “enjoyed praying.” He shared that he needs quiet time for prayer and explained why: “It is helpful for me to keep prayer in my life. I feel stronger after I pray, I feel more focused, and I am sure my decision making is better after praying about a decision I must make.” Prayer is very much a part of his daily experience, and he told me that he likes to “pray many times a day and in all situations.”

Ethical Challenges

Walter admitted to having had many ethical challenges. He shared a story about an incident that he had been involved with:

I developed... a new monthly direct bank pay system of electronic banking on the Internet. We handled the processing of monthly reoccurring payments with banks for hundreds of clients. With a lot of new technologies, the pornographic industry is often a leader in using these new technologies. Some real shysters got a hold of me in New York City, where I was offered a considerable amount of money to use my company's technology to provide for automatic monthly payments for pornographic Internet subscribers. Even though we were just getting going and we needed the money, we turned down the offer.

Walter explained that he agonized over that decision because “in the early years, we were having a very difficult time making ends meet.” He told me that “as a matter of fact, I had to go to Wall Street three different times with private placements, offering to raise money, to keep the company alive.”

Role of Spirituality in Dealing with Ethical Challenges

Walter then explained that “I probably would not have been able to turn down [the offer] without my faith.” He recalled how he had gone to God in prayer and asked himself, “Is the money that important?” Had that situation occurred 15 years earlier, he said he would have taken the pornographic Internet site as a client and would have justified his actions by saying, “I am in the banking business doing banking, not making judgments about what is moral or not, as long as what I am doing is legal.” That story was a very clear example of Walter’s avoiding an opportunity that he considered unethical because of his spirituality.

He went on to describe what his life was like before spirituality became a part of his life and how things might have turned out differently and for the worse:

I used to make a lot of decisions without thinking a lot about them, no meditating or praying. I made a lot of wrong decisions back then. I was like a robot, especially when I was in the military. I am not saying that’s all bad, I certainly got the job done. I received many medals, but as a person, I felt hollow, I wasn’t full, I wasn’t at peace with myself, and [I] didn’t know right from wrong. I still have a very difficult time with what’s right and what’s wrong, but by having my spirituality, by having a belief in a higher power, and by having my belief in a system of values...that works best for me, I feel much stronger, and it becomes clearer for me to make what I feel is the right decision. I feel much more at peace now, much more at ease. At least I am now making decisions and doing things with the help of somebody else. I’m no longer alone.

Of even greater importance for Walter is the fact that his spirituality had made him become more concerned about the welfare of others. He said that each day, he tries to remember the basic Christian values of “do unto others as you do unto yourself” and that “it is more blessed to give than receive.” He acknowledged that he is able to experience true happiness only when he was following these principles and “helping other people.” The pinnacle of success for Walter is “having enough money to give some away.”

When asked if there was anything else he wanted to share regarding how spirituality impacts ethical leadership, Walter said that he believes that “education is the key.” How he sees education being utilized is by having more ethics courses or “certification programs that included a study in ethics.” He added that “there [are] many people who [don’t] know the difference between right and wrong.” There are people who do, and these individuals helped Walter on his journey in learning about right and wrong. Now that he is older, he tries to help other people. “Sometimes you have to fall down before you know what you have done wrong,” said Walter. “I would like to see more mentoring programs for young folks to learn from those who have experienced life, the ups and the downs.” Walter concluded the interview by saying that “spirituality is very important in my life” because he is never, ever alone; he is “in God’s hands”; therefore, he is at peace! Table 5 is a summary of Walter’s comments related to the themes.

Table 5

Quotes from Walter, the Aviator, as They Relate to the Themes

Meaning of spirituality	Something mysterious Unable to comprehend Something bigger, greater & more powerful than self Is really tied to my religion
Importance of spirituality	Makes me reflect on life Gives a sense of peace and calmness Makes me feel more complete and whole Comfortable with self Not ever feel alone
Spiritual practices	Prayer Quiet time – a time to feel spiritual Pray about decisions and in all situations Put self in spiritual environment Talk with others who are spiritual Give thanks every morning and night
Impact of spirituality	Make decisions more thoughtfully Feeling of fullness Feeling at peace with myself Know right from wrong

Table 5 Cont'd

	Belief in a higher power Having a belief in a system of values I have help in making decisions and doing things I am no longer alone Make better decisions
Ethical challenges	Provide my business service to immoral people & business Making the morally wrong business decisions To justify wrong actions Making decisions that are moral and not just legal Adhering to the Ten Commandments
Role of spirituality in dealing with ethical challenges	I do unto others as you do unto yourself I realize it is more blessed to give than receive Provides a sense of real happiness Better able to face life threatening situations with peace I know I am never alone

Case Study: Charles, the Intellectual

The office that I entered was quite busy. There were a number of young people standing around conversing, and among them was a tall distinguished-looking man whom I soon learned was Charles. As I entered the office, I noticed that it was small but professional, with lots of energy and excitement. This company is one of two companies that Charles has started. This current and most recent one began in 1988. The company's annual gross revenue exceeded \$3.5 million in 2007. Twelve other people, plus independent contractors, work for the company, and they all report to Charles. As owner and chair of the company, he is responsible for sales, marketing, and client relations. The fact that he had built a previous company and had sold it, and was now running his second company, revealed that he is a successful entrepreneur.

Spirituality

Personal Point of View

Charles has no religious affiliation. He identified himself as a follower of Jesus. The reason that he chose Jesus as his model or "spiritual teacher" is because "Jesus teaches us how to have a relationship with God." Later in the interview, Charles referred

to Jesus's teaching, the "Sermon on the Mount," as a description of how we should live our lives.

When asked what spirituality means to him, he described it as an "inward reality from which we draw our sense of right and wrong, along with our sense of integrity, our sense of inspiration, our sense of who we are and what we are intended to be." He went on to say, "It's very hard to talk about; but that it's real... there is no doubt in my mind... What is doubtful to me is whether it can ever be adequately articulated."

Charles believed that "anyone who has any kind of connection with the life of the spirit is so to speak, living under authority" and that it is this authority "to whom you turn for guidance and from whom you derive the way you live your life." He also chose to describe spirituality as a "perennial presence that is the ultimate condition... that sets the ultimate conditions as to how you live your life." For Charles, it also is about having a connection with that presence:

Many people don't have a connection with that, don't understand it, can't read it, and therefore often feel at a loss... or disconnected or alienated. I think that when you become connected, you sense that there is direction, and a purpose, and an intention, and you hook into it, and live it out, and you live it out because it is authoritative and you're doing what you're supposed to be doing.

Spiritual Practices

The most important spiritual practice for Charles is prayer. When talking about prayer, Charles distinguished it from meditation. Some people think of prayer and meditation as one in the same, but Charles does not. As a matter of fact, he thought that he was pretty good at prayer but found meditation difficult. He said, "I'm not very good at meditation, and that's a weakness. It's just a reality; it's like having weak muscles."

Despite his inability to meditate, which he saw as a weakness, he has accepted his inadequacy and has chosen instead to focus on what he is good at. One of those areas and another spiritual practice that Charles believes he is competent in is dream analysis:

I'm pretty good at dream analysis, although in dream analysis, you have to be careful, because it doesn't come pure, right? You've got to be able to discern what's authentic and essential, and what's not; I'm pretty good at that. I had not thought of dream analysis as a spiritual practice until I learned more about the practice. It appears that it is an old practice dating back to biblical times:

Indeed God speaks once, or twice, yet no one notices it. In a dream, a vision of night, when sound sleep falls on men, while they slumber in their beds; Then he opens the ears of men and seals their instruction, that he may turn man aside from his conduct, and keep man from pride. (Book of Job, 33:14-17)

The final practice that Charles talked about is his love of reading: "I get a lot of satisfaction just from reading. The kind of stuff I read tends to ... be important, and it's profound. I get a lot out of it." From the references that Charles made to the New Testament, Jesus, and the Sermon on the Mount, the Bible seems to be a book he has read from quite a bit.

Ethical Challenges

Charles was very clear: "In our business, there is always somebody who wants to... do something under the table, underhanded ... illegal, or if not illegal, questionable." In the business that Charles is in, "there are large amounts of money flowing around." He went on to say that "inevitably, whether it's on the customer side or the suppliers' side, there's always somebody who's going to ask you to do something that has a questionable aspect to it." When some people are working around large amounts of money, they might have found it difficult to refuse to do something questionable, but for Charles, it is not difficult to say no for two reasons. First, he said:

We're held to a very high standard legally, and we live with a very demanding regulatory regime. So, even if there were temptations to fudge, the regulatory environment in which we work would really motivate you not to do that... there has never been an issue with us. There has never been a particular problem with us to say, 'No, we are not going to do that.'

Second, he said that, "Frankly I don't think we've had an ethical challenge, at least in the last 15 or 20 years." The second reason for that accomplishment most probably has been that for Charles, he does not approach spirituality as separate from his business life:

I don't view my professional life as a separate compartment from personal or social or other aspects of my life. To me, you wake up in the morning, and however you spend your day and evening is seamless. So that it's not a question of... sort of having to bring so to speak spirituality to bear on business practices... as we are all creatures of the spirit and so to speak, live within the spirit, you can't really disconnect.

As we continued talking, Charles thought of another issue that might be considered an ethical challenge, namely, the issue of adversarial relationships. Regarding this issue, Charles said that he has to "be very careful because built into the model [for his type of business] is a kind of adversarial relationship between the seller and the buyer." He continued his explanation by saying that the "seller's interest and the buyer's interests are not necessarily aligned; in fact, in the last 10 or 15 years, our business has been moving toward attempting to achieve a degree of unity in the firm-customer relationship," a situation that leads into the next section.

Role of Spirituality in Dealing with Ethical Challenges

In talking about the role of spirituality in how he deals with ethical challenges, Charles provided evidence that spirituality, particularly the teachings of Jesus from his "Sermon on the Mount," has played a role. He explained:

If you feel that you are a spiritual being and are participating as a spiritual being in a spiritual world that has its laws, and has its authoritative characteristics, then

it goes against your nature to violate the laws of the spirit. This is not a very fancy notion. Jesus was clear, "This do and live." Well, the "this do" refers to a series of...descriptions of how to live.

He elaborated on the meaning of that quote for him: "The literal visible evidence of 'this' is in the Sermon on the Mount. Now we know that it's more subtle than that, but it's not much different than that." Charles believed that the Sermon on the Mount is "at the core" of what it means to live in the spirit. He continued, "If I violate that, I'm violating something so fundamental that I might actually be jeopardizing my own life."

Charles concluded the interview by saying that we are "spiritual beings" and that many people have "struggled to understand... They know that something's there. They sometimes feel it in their own lives as a lack of meaning for example, which is a clear manifestation of the struggle to connect with the life of the spirit." In closing, he expressed his interest in what other people have to say about the topic and the "struggles and challenges they are going through to come into relationship, into a conscious relationship with the life of the spirit." Through this study, Charles may receive some of the information he is seeking. Table 6 is a summary of Charles's comments related to the themes.

Table 6

Quotes from Charles, the Intellectual, as They Relate to the Themes

Meaning of spirituality	Sense of right & wrong, our sense of integrity Sense of aspiration Sense of who we are Hard to talk about but it's real Living under authority To whom you turn for guidance
Importance of spirituality	From whom you derive the way you live your life Perennial presence Sets ultimate conditions as to how to live Become connected and you sense there is direction, purpose, & intention

Table 6 Cont'd

	Doing what you're supposed to be doing
Spiritual practices	Prayer Dream analysis Reading spiritual literature Sense of Connectedness Silence Alert to hearing Shutting down... the brain
Impact of spirituality	Life is seamless Sense of connectedness Sense of relationship Unity in company/customer relationship
Ethical challenges (as observed in others)	Always somebody who wants to do something under the table Person who wants to do something underhanded, illegal or questionable You are challenged when you don't know how to respond Adversarial relationships
Role of spirituality in dealing with ethical challenges	However you spend your day and evening is seamless Goes against your nature to violate the laws of the spirit Jesus, a model of a spiritual teacher, was clear: "This do and live." Literal visible evidence of "this" is the Sermon on the Mount Descriptions of how to live

Case Study: Thad, the Coach

I walked into the reception area of a rather large plant. To my immediate right was a huge conference room next to the reception area, separated by a wall of glass. Thad was in a meeting. Afterward, he came out and introduced himself. He proceeded to lead me up a flight of stairs to his office, a warm and friendly space. On the opposite wall from the entrance was a painting of an eagle soaring in the wild, with a scripture verse beneath it. I felt inspired and immediately connected with Thad because I, too, love eagles. He acknowledged my interest in the painting and told me it that had been a gift from his wife.

Thad was the president and owner of three companies that have been in existence for more than 17 years. There are approximately 100 employees, with 5 people reporting directly to him. In 2006, the annual gross revenue was almost \$30 million, but it looked as though sales would drop significantly in 2007. The weakening economy was having an impact on his business, so for 2007, the annual gross revenue was projected to be only \$18 million.

Thad made an interesting comment about his business and the relationship that he had with the people that worked in it. Compared to other companies in his industry, Thad's company was "very antitypical." Most companies like his "go through a lot of people." That was not the case in his company because "we treat people like family." He shared that a number of his employees had "been... [there] since the inception" 17 years ago. Perhaps that loyalty had something to do with his spiritual perspective on leadership.

Spirituality

Personal Point of View

For Thad, spirituality is how he is "influenced on a daily basis by a relationship with Jesus Christ, God the Father, and the Holy Spirit." Thad did not understand "how people do... [life] without... [spirituality]." To him, it is "essential." He "relies" on it totally, and it is at the "forefront of everything" he does. Spirituality is especially important in Thad's professional life because

With the stresses and the challenges that present themselves on a daily basis, I rely on the gifts that I've been given to handle those situations and the direction that I'm inspired to go and take. In the fabric of my being is ingrained and understood the right and wrong things to do, and my level of integrity is impacted immensely and lived out in my business, as well.

Spiritual Practices

Thad has several habits or spiritual practices that he uses on a daily basis that have helped him to develop his relationship with God. It is important that in trying to develop that relationship, he spend time “communing with the Lord.” One method that he uses is to read and study the Bible. In addition, he incorporates prayer into his daily spiritual practices, “prayer alone and collectively with my wife.” Prayer also is a significant part of his weekly church attendance as he is able to fellowship and be with like-minded people. Thad believed that by being with fellow believers and “spending time, reading about... [God],” he has gotten to know God better. Then by “writing your prayers out and seeing the answered prayers,” Thad has more clearly learned about God’s will for his life and has seen what he needs to do. He has then been more able to make the right decisions. “By seeing example, over example, over example in you life, every day in your life, knowing who he is and what he wants for your life” is Thad’s way of knowing that God is worthy of his trust and commitment.

Ethical Challenges

The type of industry that Thad is in is not immune to ethical challenges. He described how his industry is “pretty well inundated with people that are looking for um... ‘If you give me this, I’ll give you that,’ in getting jobs and things like that.” He went on to say that “we try desperately to stay away from that situation... we don’t want to compromise our integrity to get work.” He explained how that has exerted undue influence and has been the type of situation that “we run from!”

Another situation that has challenged Thad is “having to make sure that money... [got] handled in the appropriate fashion.” He shared an example of a past incident and explained how he dealt with it:

A company double paid an invoice, and some of the invoices can be fairly large, if it's a \$14,000 invoice and they double pay that invoice... and they don't know it, they will never know it, they've miscoded it, or whatever. And my employees, who get the checks, know it, and they see it. And so the challenge is, do you keep it, or do you give it back, even if they paid it to you. And the correct answer for me in my heart is, you call them up and explain what they did and how it happened, and you send them their check back or write them a check. And the employees see that, and it gives them comfort to know that they're working for someone who is fair and ethical.

To Thad, it was very important to know that he did the right thing in how he handled that situation. He said, “I'm representing the Lord in what I do, [and] pretty much everybody that works for me understands that I'm a Christian.” For him to do otherwise by not acknowledging that overpayment would have jeopardized his whole company. He added, “It's a philosophy of the owners that is directed down through the ranks, the way our core values of our company are exemplified, and the way we hold people accountable to those core values.”

The final ethical challenge that Thad and I discussed involved the people who work for him. Because his “employees take a lot of ownership in their jobs,” many times they “will want to work more” and not get paid just to get the job done. “We have had to tell the employees that you have to get paid for what you do, not work extra and not abide by the rules of the law, like not taking a lunch break.”

Later in the interview, Thad thought of something else that he wanted to share ethical leadership:

Something else that I would like to say about leadership, that is as important as the ethics aspect of things, is your ability as a leader to always and continually

humble yourself or you become somebody that you're not. You become full of yourself. That's one of the things that is an ethical challenge is utilizing your power in leadership in a way that will not pull you out of that spirituality.

Role of Spirituality in Dealing with Ethical Challenges

When asked about the role of spirituality in dealing with the ethical challenges he faces, Thad was succinct:

Just knowing that everything I get is from God, and if I deal with it in the right way, if I handle things in the right way, that his blessings will flow. I can't out give him. I don't know how to describe it... It allows me to know where I stand and where I need to be. It gives me the security to know that everything I do, I have a higher authority than myself. I think that's it. I don't just answer to myself, I answer to a higher authority, and that higher authority sees everything I do. Thad told me another way in which spirituality has impacted his leadership, and

that is in "the way I treat my employees, the way I communicate with my employees... everything that I do, and the way I need to present myself." In relationship to his employees, spirituality also has helped him to counsel employees about priorities. He offered this example:

We try to live God first, family second, and company third. Sometimes, the importance of business will creep up and take a superior role. We tell our people that family is very important and a balanced lifestyle is very important, and that if a top guy that works 50-60 hours a week is not taking time to go to his kid's baseball games or soccer games or help with their practice or whatever, then he's counseled to do that.

That philosophy has indeed reaped rewards for Thad because he knows that "a lot of... [employees] are here because we treat our people fairly." The work environment at Thad's company has a "good lighthearted atmosphere, well balanced with time to get our work done and time to make sure we all are having fun, too." In closing Thad wanted to express that the sentiment that

I know a lot of people in business and how they do business, and I know that it could be very challenging...I'm not perfect in any way, and if there was a hidden camera on myself and a hundred other people that didn't have a spiritual side that

was affecting their ethics... I think that I get it right more often than I don't and that I try as hard as I can to abide in that. I think it makes a big difference!

Table 7 is a summary of Thad's comments related to the themes.

Table 7

Quotes from Thad, the Coach, as They Relate to the Themes

Meaning of spirituality	How I am influenced by God Influenced daily by my relationship with God, Jesus & the Holy Spirit
Importance of spirituality	Essential Relied upon Forefront of everything I do Doesn't know how people live without it
Spiritual practices	Bible Study, with self, wife, and others Reading Prayer Journaling prayers Communing with God Church attendance
Impact of spirituality	Impacts every part of my life, including professional life In daily stress & challenges, able to rely on gifts I am given Direction Inspiration Understand right & wrong Level of Integrity The way I need to present myself Way I am representing the Lord in what I do The way our core values... are exemplified The way we hold people accountable to those core values
Ethical challenges	Customers looking for favors with job contracts Not compromising our integrity to get work or a job Handling of money in the appropriate fashion Employees wanting to work more & not abide by work laws Becoming full of yourself Utilizing your power in leadership for good & respecting power
Role of spirituality in dealing with ethical challenges	Beepers inside of me go off Realizing that everything I get is from God If I deal with it in the right way – blessings will flow Allows me to know where I stand & where I need to be Gives me security I have a higher authority than myself Way I treat & communicate with employees We're fair & we treat people like family Balanced priorities for self & employees Makes a big difference

Case Study: Mathew, the Chef

I walked into the reception area of Mathew's plant. To the left, I saw a "little country store" with all the products that Mathew's plant produces. This company, which Mathew started 6 years ago in his garage, had gone from \$0 in revenue to \$25 million. Mathew, an Italian American, is only 34 years old and already is quite successful. As CEO of his company, he sees his responsibility as setting direction and vision and working with staff to implement that vision. His duties include overall operations, accounting, and legal oversight. It was interesting to hear how Mathew was inspired to start his company:

I came out of college a CPA by trade, passed the CPA exam, went into public accounting, got my degree, and then worked for a multibillion-dollar company. I was on the fast track, and everything was going great...And because of my experience in accounting and numbers, I became a day trader on the side. I was just completely addicted to the chase, the money, the fast track, and all that stuff.

The background to his story was that Mathew grew up Catholic in a very Italian Catholic family. Mathew was challenged by something a priest had said about the Bible, and he started reading it:

I got to Matthew 6 to Jesus talking about the Sermon on the Mount. He's talking about you can't serve both God and money and the love of money is the root of all evil. And I knew in an instant that what I was doing was wrong, I knew that the path that I was going down was not right. The next morning, I woke up, and I got rid of all my brokerage accounts, uninstalled all the software, and gave all my money to a personal money manager. I couldn't tell you what the market does right now, whereas in the past, I could tell you where 50 stocks were at any given time and exactly what they were trading at and the values. I was making good money on the side, and in my professional life, I was doing very well, but I was never really happy.

As a result, Mathew realized it was time to make a change: "We started this business sort of as a fun thing to do, just as a hobby. And in six years, we've made more money than I could have ever imagined, and I don't even care, that's the funny part."

Spirituality

Personal Point of View

Spirituality for Mathew is the “difference between having religion and faith. It’s not about ritual... It’s a conviction, something you live by. It’s the reason why you get up in the morning.” He also said that it is “absolutely the foundation, what everything else was built off of: family, business, and personal life.”

Spiritual Practices

Mathew commented that the way he lives his life is a spiritual practice. He explained it this way: “I try to live my life in a way that glorifies the Lord and blesses him with all that I do.” He stated that it is

How I act with my family, how I act with friends, things that I say, all go back to my spiritual basis. The same with the company, the way I treat my employees and the way I treat our vendors and customers.

Mathew then talked about the spiritual practice of prayer:

I definitely value alone time, where I’m able to pray and just spend time in solitude. I think that is important. I think you have to do that. I find that usually when I’m the most stressed out and when things seem to be going wrong, it’s when I haven’t spent that alone time.

Another spiritual practice that Mathew talked about is a time alone in a personal retreat. He said, “I also try to schedule days away. That’s more like on a quarterly basis, where I’ll actually go up in the mountains or take a trip somewhere just by myself and get some alone time.”

Ethical Challenges

When asked about ethical challenges in his industry, Mathew said that “our industry, it’s really cutthroat... People are always undercutting each other... they’ll quote you one thing, and when you get into it... they’ll give you a different size or different

grade or different quality.” He has seen many times when competitors in his industry have looked for “ways to make a profit by being dishonest.” Mathew said that “we don’t do what the industry does... we operate based upon our own values.”

Mathew has found that people “see the value in how we operate as a company and are attracted to it or they’ll see the quality of what we produce and that we give them what we say we are going to give them.” He believes that is why his company has been so successful and “why [vendors and customers] continue to operate with us.” Mathew has found that most of his customers view the way they do business as “so radically different and it sets such a feeling of trust, that they really enjoy working with us long term.”

Mathew has faced another type of ethical challenge, that is, being honest with vendors. He shared an interesting story about something that happened in his accounting department in the recent past:

There is a specific situation where... [my accountant] came to me one day, and we were going through a severe cash crunch. She said, “The vendors are calling me like crazy, and I have to tell them something. I’ll tell them whatever you want me to say.” She said, “But I want to make sure that I’m being consistent with what you want me to say,” and I said, “Tell them the truth.” She said, “Okay, what’s that?” [I said] “That we are growing like crazy, we got the receivables, but we don’t have the money yet and as soon as we have the money, we will get them a check.” And I said, “Don’t tell them it will be tomorrow or the next day, next week or next month, we don’t know, promise them that as soon as we get something we’ll happily get it to them. It’s not an issue of not wanting to pay them... we just don’t have the money yet, but we will have the money.” And she said, “Okay.” And so she went back and did that. And in that moment when she asked me the question, I could sense the Lord saying, do the right thing because it was a perfect time where if I had chosen a different route, what would I be saying about my values and beliefs and my faith really. It’s really about trust, that everything is going to be okay or not, and so I chose to go the right route.

Soon she returned, and she was so excited. She said, “You’re not going to believe this... I told them exactly what you said, and they completely understood and they said they were not going to put us on hold, and that they were so happy that we were truthful with them...I never experienced that!” She came from a

company that just went bankrupt; she was used to the other side of lying to them. It was so awesome to see that, and she said, “There is no pressure on me now, on our situation!” and she left the room. As she did, I said, “Thank you, Lord!” Because I wasn’t sure what was going happen, ya know, but the Lord was faithful, and He came through. So it’s cool. And it was a testimony to her that you can do the right thing and still be successful.

The last example of an ethical challenge that Mathew talked about was, he believed, a subtle one: “Taking a blind eye to injustices.” He explained:

You want to do the right thing, and you can honestly operate ethically. Without spirituality it’s easy to take a blind eye to... let’s say you buy a product from China... it’s easy to take a blind eye to what’s happening and the conditions that are producing a product for you, you just don’t ask the question.

Role of Spirituality in Dealing with Ethical Challenges

With spirituality, people live and work for a “purpose higher than you and your desires, it makes things a lot easier.” When you work from a spiritual perspective, Mathew said that you are able to “see people’s lives change. That’s worth a lot more to me than a car or getting your kicks out of something material.”

We talked about the importance of digging deeper and why it is often difficult to see the real truth. Matthew stated, “Money does funny things to people, greed does funny things to people, and this is something that I have been really struggling with... the more successful you get the harder it is to maintain [your] values.” He believed that the Lord gives us the “ability to produce wealth, not our ability that produces wealth.” Mathew shared that he has been studying Deuteronomy 8 and 9, chapters that express “what the Lord commands us to do, to not forget Him and to glorify Him in all that we do.”

The function of greed is to cause us to forget about God. Mathew called it “a vicious cycle... of insanity.” He has observed this cycle in people he has known:

They have helicopters and planes and boats and all this stuff, and the sheer cost of just maintaining that stuff is astronomical. And so you have to go out and

continually work harder. So you work...hard to get those things, and then you have to go out and work even harder to maintain what you have, and it just keeps going.

A solution that Mathew has learned in overcoming this insanity is to “surround yourself with people that will hold you accountable...To do things ethically, you have to have people that will call you on the carpet.” The problem is that many people “don’t want to have people that are going to tell them the tough stuff; it’s hard to hear that sometimes you’re going down the wrong path.” Spirituality in Mathew’s life has kept him open and humble enough to hear the tough stuff and to act on that information. Table 8 is a summary of Matthew’s comments related to the themes.

Table 8

Quotes from Mathew, the Chef, as They Relate to the Themes

Meaning of spirituality	Helping people Conviction in something you live by Reason you get up in the morning Serving God The difference between religion and faith
Importance of spirituality	Foundation upon which everything is built
Spiritual practices	Try to live a life that glorifies the Lord How I act with my family and friends How I treat others (employees, vendors & customers) Use the Bible & its values in the way we run an org. Prayer time Corporate chaplain Out reach Alone time to pray (driving is a good time) Spend time in solitude, personal retreats
Impact of spirituality	Defines how we operate as a company Helps me to be honest Brings things out into the light Don’t fear inspection of records
Ethical challenges	Tell not hide the truth Choose to go the right route Undercutting competition Being dishonest Don’t honor agreements

Table 8 Cont’d

	Temptations & the competitive environment of business Take a blind eye to injustices Greed – It does funny things to people
Role of spirituality in dealing with ethical challenges	Higher Purpose Makes life a lot easier Can see people's live change

Case Study: Victor, the Kid

I first met Victor at a breakfast seminar on spirituality in business. We talked, and he expressed an interest in the research topic and wanted to participate in the study because he believed that spirituality is an important element in the success of his business. During the interview, he proceeded to explain why.

Victor is the president of a \$5 million company that he founded 10 years ago. Victor owns 100% of the stock in his company, which he believed is a huge advantage because “I can pretty much set it up however I wanted and hire whatever kinds of people I wanted to bring into the organization.” To date, he has been able to “bring people in the organization” who share his “core values,” namely, integrity, service, teamwork, communication, and continual improvement. Victor has put these core values into a “Written Statement of Core Values,” which is posted on his Web site and is utilized on a daily basis to make short- and long-term decisions “in a way that... [is] consistent with our core values.” He also commented, “So what happened is that we now have a group of 35 individuals that pretty much have the same values. And we have a customer base that has recognized that we are a different kind of... company,” because of those values.

Spirituality

Personal Point of View

Spirituality for Victor is not “associated with a religion”; rather, spirituality is “a part of who we are as human beings.” He explained that in his mind, “we are physical,

mental, but then there's this third component to us which is our spiritual side." He believed that it is important to "develop that aspect...as well as the others," that is, the physical and mental sides of ourselves. That spiritual side

Adds meaning to my life; gives me a moral compass to sort of follow through life; helps me to accept events that don't always turn out the way you want them to; basically, gives me an inner peace that I don't think I would have if I didn't have this spiritual side of my life.

Spiritual Practices

The spiritual practices that Victor tried to incorporate into his life on a daily basis are "quiet time ...reflection, [and] prayer; I try to read books that help me to develop my spiritual side, including the Bible." Victor also participated in his "organized religion, the Catholic Church," where he tries to "attend Mass weekly and ... to incorporate the broad moral guidelines that the church provides" for his life as well as the life of his family.

Ethical Challenges

In the type of industry that Victor is in, he said this about ethical challenges: "We have these all the time!" One challenge in particular stood out in his mind. It happened when he was the CEO of another organization.

I had [an employee] there who was actually my top producer, and he was very good at what he did, but we had a code of ethics at the [company], and there was a deal that came to my attention where he had violated our code of ethics in a pretty serious way... And so this came to my attention, and basically, I had to make a decision, what do we do about this, do we counsel him and give him another chance, do we let him go, do we not do anything about it and pretend like it never happened? ...I decided to let him go because I felt that it was more important that we made sure that everyone in the company understood the way we were going to go about doing business than the short-term gain that we probably would have achieved by keeping him on the payroll in terms of volume.

Victor explained that it was not an easy decision: "There were risks involved... anytime you have big decisions, there's a certain amount of anxiety that goes along with [those decisions]. I guess that's part of the role of the CEO, being able to deal with that."

Recently, a number of unethical practices have come to light in the industry in which Victor operates his business. He said, "I'm sure you have been reading about them in the newspaper, there are a lot of things that go on in [our] industry, a lot of fraud." Victor suggested that I speak with some of his employees to learn what goes on in other companies.

Victor explained that there are a lot of companies where the boss will say things like, "Well, technically, this is not complying with regulations, but everybody does it this way," or something like that. It puts the employee in a difficult position, where their supervisor is encouraging them to do things that they do not think is right. He then talked about how the people in his company "really appreciate the fact that they're working for a company that isn't encouraging them to do things that they don't approve of."

Victor also talked about how personal lapses in moral judgment impact professional leadership. He commented:

If there is a conflict between the way you lead your private life and the way you lead your business life, it makes it more difficult to be effective in the business world, because there is sort of this inner conflict.

Another reason lapses in moral judgment impact professional leadership is that the "CEO is going to lead in a manner that's consistent with his core values, his morality, his code of ethics, and that's going to be reflected throughout the organization." Victor added, "Over the course of time, and it probably won't take very long, the whole company will begin to reflect that CEO's [immoral] value system."

Role of Spirituality in Dealing with Ethical Challenges

Victor attributed the success of his company to his spirituality. He was convinced that if it were not for his spirituality, his business would not exist today:

I'm convinced that if it wasn't for my spiritual side, which I'm sure is a result of my upbringing and all the different things that I've been exposed to in my life, I would have dealt with a lot of these things differently. I mean the business world, let's face it, there is a lot of pressure just to make a lot of money.

He also said that when he was setting up his company, "the daily decisions I would have made differently if I didn't have the same spiritual side to me." In terms of the success of his company since its inception, he said, "I'm totally convinced that's why we're around today. We are doing very well this year, when you're reading about all the companies that are going bankrupt."

Victor referred to Saint Francis's words to "go out and preach the good news, and if necessary use words." He believed that this summons is an example of how best to incorporate his spirituality into his leadership and professional life:

The most effective way of influencing others is to live your life in a manner that's consistent with your spirituality. And that's probably going to be the most effective way of influencing people, whether it's in your private life or your business life. And if you're a CEO, I think you have an added level of responsibility to make good decisions, so that other people will tend to emulate you.

Leadership means the ability to influence others. In addition to influencing others to behave ethically, there is another benefit to living out one's spirituality when one is in a leadership role and takes responsibility for and ethical decision making: It leads to success. Over the 10 years that Victor's company has been in business, being honest, trustworthy, and ethical has

Really proven to be a very positive thing in terms of profitability and the success of our business...So not only is it [being ethical] the right thing to do and we can

all feel good about the business we do...but I think it's also resulting in a better bottom line, growth and market share and all these other things that make companies successful.

Table 9 is a summary of Victor's comments related to the themes.

Table 9

Quotes from Victor, the Kid, as They Relate to the Themes

Meaning of spirituality	Who we are as human beings I don't associate it with Religion God, or a greater power than ourselves
Importance of spirituality	Adds meaning to my live Gives me a moral compass Helps me to accept [difficult] events Gives me an inner peace
Spiritual practices	Quiet time Reflection Prayer Read Bible & others w/ spiritual perspective Participate in my organized religion, Catholic Church Mass Incorporate broad moral guidelines in my life & family
Impact of spirituality	Developed a written statement of core values (i.e., Integrity, Service, Team Work, Communication, Continual Improvement) Utilized core values statement in hiring decisions Discuss ways to put into practice core values Make decisions according to core values Recognized that we are a different kind of company Customer satisfaction – 50% of business is repeat or referrals We do the right thing We feel good about the business we do every day Results in a better bottom line, growth, and market share
Ethical challenges	Have all the time Violation of code of ethics; not complying with regulations Flipping
Role of spirituality in dealing with ethical challenges	Reflecting Prayed Got input Stood firm Sought Counsel Talked to God Employees appreciate that they are encouraged to do things right Company is still around Result of upbringing Made decisions differently

Case Study: Adeeb, the Sheik

Adeeb was born in Saudi Arabia and grew up a Muslim. He came to the United States with his family and attended college in San Diego. After he graduated from university here, he and his brother started their own business. As owner and CEO of a company, Adeeb netted close to \$5 million last year. He told me that his company is a provider of systems integration and employs approximately 20 people, of whom 7 or 8 report directly to him. Adeeb believed that as a leader of a company, “you have to be responsible for all the commitments that you make from staff, to customers, to clients, and everything that is involved in that business.”

Spirituality

Personal Point of View

When asked what spirituality means to him, Adeeb said, “As you know, I’m a Muslim in what I believe.” Being Muslim means being spiritual to Adeeb; he explained that “they are one and the same to me... I don’t differentiate between the two.” He added that “spirituality in the manner that I use it is really to help focus my responsibilities and my leadership in the sense of an ethical manner and to differentiate between good and bad.” Leading in an ethical manner is an important practice that Adeeb learned that from his father. He reiterated that “[spirituality] helps guide me in the way I do business – in a very ethical manner. It helps me not to deceive or lie.”

Spiritual Practices

The focus of Adeeb’s spiritual practices is to follow the five directives of the Islamic faith: (a) profession of faith in the uniqueness of Allah (Arabic for God) and Mohammed as his prophet, (b) prayer, (c) giving of alms to the poor (charity), (d) one-

time pilgrimage to Mecca, and (e) observance of the month of Ramadan. Adeeb shared the importance of Ramadan to him:

The month of Ramadan, I usually try to do it as a challenge more than anything else... to really ground myself and to toughen myself in the sense that I can control my desires; I can control my emotions and I can control my greed.

Adeeb then discussed the importance of prayer in his life. He described prayer as a “spiritual connection with God.” He revealed that he usually finds that connection when he is driving alone in his car, which he does quite often. In addition, by “stay[ing] in touch in a regular fashion,” he is better able to discern between right and wrong. As an adherent of the Muslim religion, he is required to possess a discerning knowledge of the truth in all matters. Regarding how he acquires that discerning knowledge, he said, “It’s really from the upbringing that my parents taught us, the schooling that we went through, [and] the religion teaching in the sense of what’s appropriate and what’s not appropriate.” Regarding how he manifests that in his business, he said, “You have to be honest, and the way you sell product... You cannot take advantage of any circumstances.”

The final spiritual practice that Adeeb is instructed to do by the Qur’an is to practice charity, such as “giving to the poor” and being “good to your neighbor.” He concluded by saying, “Those kinds of things are really the practice of true Islam.”

Ethical Challenges

In 1998, Adeeb experienced an event that he described as a good example of an ethical challenge:

Our company was on a very large scale. We got to approximately 160 to 180 employees, about 40 million in revenue. We were riding really high, and one of our clients misrepresented through to us. They filed bankruptcy; we were in it for about \$4.5 million in receivables. They went belly up, and we almost collapsed. We had to shut down quite a bit of operations; we had to downsize to stay alive. I owed a lot of that money to my vendors, about \$2.5 million was owed to vendors

in payables. The question came, what we do now, how do we solve this problem. First, the lawyers came into it, and in their solution was I had to file bankruptcy, too, because we lost all these assets.

Adeeb did not believe that what the lawyers were advising him to do was right. The lawyer was telling him to “file bankruptcy! Close it; who cares? I do the deal, you get a million bucks, your brother gets another million bucks, and you guys can get away with it. Screw everybody else.” When Adeeb responded that he would not do that, the lawyer became irate. Adeeb explained what happened next:

I remember at that time that the lawyer got so upset with me. He said, “What the heck! What’s wrong with you? I’m putting a million bucks in your pocket, and you want to be broke? You can lose your home if we don’t do this!” I said, “No, I’m sorry, I cannot take on this project, I cannot live with myself, harming anyone.”

Adeeb went to his venders and worked out a repayment plan with them. He liquidated all his assets and paid everyone back with interest. The best part is that he did not have to go “belly up.” He concluded the story by saying, “I did not take advantage of the situation. I could have definitely come out ahead, but I wouldn’t do it. I couldn’t sleep with myself to harm others.”

The type of business that Adeeb is involved in, he told me, is “extremely competitive,” but to him, it “doesn’t matter” what the competition does. He commented, “Now if they cheat, and they come up with something that is deceiving to consumers and they get away with winning the business in an illegitimate way, that’s their guilt, not mine.” He went on to say, “Sooner or later, the truth will come out, and the consumer will recognize the difference... But I would not undermine, or cheat, or cut corners in any shape or form to try to win that business.”

Role of Spirituality in Dealing with Ethical Challenges

To Adeeb, religion and spirituality are one in the same. He said that “religion is what makes us grounded. If we have no religion or no values... what differentiates us between human beings and animals?” He also believed that if you “play by the book,”

Whatever book that might be, I think everybody will be happier and more successful in business. I go to some clients right now... they are extremely wealthy, extremely successful. But I look at them and they have no happiness in life, so what? You just run around in a circle with no meaning.

That was not the kind of life Adeeb wanted to build, a life without meaning. He stated:

Spirituality really has helped at the end of the day, the way it has made me as a person, made my brother as a person, made us comfortable with ourselves, content within our selves as we go and communicate with the outside clientele, they feel a sense of trust.

Adeeb wanted to stress that “money doesn’t make us. We make money, and we don’t let it run our lives.”

Adeeb mentioned one very meaningful lesson that he tries to teach those around him: “I tell people, do the right thing, and it will come back to you. If you do the wrong thing, it’s going to come out, and it’s going to bite you.” How is it possible to always do the right thing? Adeeb said, “If I’m influenced by [outside] pressure, then my decision making will become clouded, my values, [and] my ethics could become clouded, if I’m weak in my ethical and spiritual beliefs.” Table 10 is a summary of Adeeb’s comments related to the themes.

Table 10

Quotes from Adeeb, the Sheik, as They Relate to the Themes

Meaning of spirituality	<p>Muslim in what I believe, I believe in God</p> <p>Guides me in the way I do business, in an ethical manner</p> <p>Focus my responsibilities and leadership, to differentiate between good and bad</p> <p>Guidance & keeping me grounded</p> <p>Belief in the Profit and the Koran</p> <p>Giving to the poor & be good to your neighbor</p> <p>Spirituality & religion are one in the same</p> <p>Every religion has a purpose, if we have no religion, we have no values</p>
Importance of spirituality	<p>Guides me in doing the right thing</p> <p>Helps me differentiate issues (i.e., Worth the hassle, risk)</p> <p>Keeping me grounded</p>
Spiritual practices	<p>(Observance) Month of Ramadan;</p> <p>Toughen Myself to control: desires, emotions, greed;</p> <p>Pray;</p> <p>Spiritual connection with God;</p> <p>Stay in touch in a regular fashion;</p> <p>Charity</p>
Impact of spirituality	<p>Five things you have to do: Believe in God, the profit, Koran, give to the poor, pray</p> <p>You have to be good to your neighbor</p> <p>You have to be honest</p> <p>You cannot take advantage of circumstances</p> <p>Employees been around a long time & remained with him during a difficult time</p> <p>Made me as a person</p> <p>Content within</p> <p>Feel a sense of trust</p>
Ethical challenges	<p>Filing bankruptcy instead of paying creditors</p> <p>Cheating</p> <p>Deceiving consumers</p> <p>Winning business in an illegitimate way</p> <p>Harming others</p>
Role of spirituality in ethical challenges	<p>I cannot live with myself harming anyone</p> <p>My faith has taught me not to look for short-term solutions</p> <p>Keep focused</p> <p>Keep the faith for the long-term</p> <p>Maintain the course</p> <p>I will do the right thing and work hard</p> <p>I would not undermine, or cheat, or cut corners to win business</p> <p>Money comes secondary</p>

Case Study: Moshe, the Merchant

Walking into Moshe's office was like walking into a penthouse overlooking the Pacific Ocean. The view was breathtaking. We developed an instant rapport, and before long, Moshe was talking about his leadership philosophy and the role of spirituality in his leadership practices. It would be an understatement to say that Moshe knows what it takes to be a leader: He has been the CEO of his institution for the past 24 years. In those 24 years, he has learned that leadership is about "working as a team... its more team than it is one person leading the group."

The company that Moshe leads is a type of financial institution. It was established in 1981 and has assets of over \$2.4 billion. Last year, the company had annual gross revenue in excess of \$35 million. The institution employs 250 people, with only 1 person reporting to Moshe. This organizational structure is something that Moshe is very proud of, was along with the fact that his institution has a policy of returning 3% of its profits to nonprofit endeavors throughout the region.

Spirituality

Personal Point of View

Moshe described himself as a Reformed Jew, "which is more modern in its approach" and is not as ritualistic as Orthodox Judaism. In defining spirituality, Moshe said that it is a "feeling of a higher power... in my case, God, and having that carried through into daily activities." As part of his spirituality, he commented that he believes that "there is a meaning to life and it wasn't just having an existence in making money or gratifying your desires."

Spiritual Practices

Prayer is a daily part of Moshe's spiritual practices. For him, prayer is "more thanks than anything else." He explained, "I think of the other people, millions and hundred of millions of other people, who just have a tough, tough existence, I am very thankful." Based on that gratitude, Moshe mentioned that one of his spiritual practices is "giving back and being involved with the community and trying to help people who haven't been as fortunate as I have been."

Moshe talked about the importance of honoring the four major Jewish holidays as a part of his spiritual practices. Those holidays include Passover, which commemorates the Exodus from Egypt; Rosh Hashanah, the Jewish New Year; Chanukah, the Festival of Lights that commemorates the rededication of the Temple in Jerusalem; and Yom Kippur, the Jewish Day of Atonement, a day of fasting and repentance to reconcile ourselves with the Creator for the mistakes we have made in the last year. Yom Kippur is especially important for Moshe because it requires a period of serious reflection; the other holidays are more family-oriented celebrations.

Ethical Challenges

When explaining the ethical challenges that he faces, Moshe described them as "trying to undercut the competition, and knowingly doing that." He has seen other institutions do that, but Moshe said, "We try not to do that." He also mentioned that sometimes, institutions will have some "inside information that will help their institution, to the detriment of another institution," which is something else Moshe does not believe in doing.

Another example of an ethical challenge that Moshe talked about is having to deal with customers who are operating unethically. He sees those individuals making large sums of profit and wonders “how it was possible that it was just from what they were doing legally.” Moshe said that when he encounters situations like this, he asks the customers to leave his institution and go somewhere else, which usually amounts to a loss in revenue.

The discussion then focused on what causes somebody to do something illegal and risk losing everything. Moshe responded, “Greed, for the most part, as long as we’re talking about spirituality, the lack of a conscience.” How does one develop such a conscience and know right from wrong? He responded:

My parents were a very big part of it, clearly, and I had formal religious training as a kid. I think you start developing a conscience, and with it a feeling of spirituality of wanting to do the right thing, but I got to say that there are a lot of people that I’ve run into, don’t have that.

Moshe provided some examples of ethical challenges related to greed. He faces ethical challenges because of the competitiveness of his industry: “Our [institution] is a publicly held company, so we have thousands of shareholders; we want to give them a good return on their money.” Another ethical challenge involves “expense accounts.” About that, he said, “I was told early on, one thing you want to do as CEO is look at everybody’s expense accounts, and then you see what’s going on.” Moshe told me that his parents taught him how to minimize the lure of greed in his life, namely, by helping others who are less fortunate. He commented:

I think it’s a feeling that I’m sure I have from my parents, that you got to help other people and how much can you accumulate? What’s enough? I think enough is when you can care for yourself and your family and then you have to care about other people.

Role of Spirituality in Dealing with Ethical Challenges

When asked about the role of spirituality in how he deals with these ethical challenges, Moshe told me that “it plays a big part.” He went on to say that when working with others,

It was important that you had some feeling of spirituality, because I can’t relate well to people that don’t, to be honest. I think spirituality and being ethical are intertwined, and that of course was my real concern. I didn’t care if they believed in God or Jesus, Allah or whomever.”

What he does care about is how it reflects on the institution for which he was responsible.

Moshe came to what was an interesting awareness for him as we were talking about the role of spirituality in how he deals with ethical challenges. He said:

I don’t consciously think of spirituality driving me, but when you asked this question, it’s obvious that it does... I don’t make conscious decisions all the time, but my spirituality affects those decisions. I can’t imagine somebody in business without that feeling of spirituality, how they walk away, feeling they’ve accomplished something.

Table 11 is a summary of Moshe’s comments related to the themes.

Table 11

Quotes from Moshe, the Merchant, as They Relate to the Themes

Meaning of spirituality	Higher Power Carried through into daily activities Belief in God Belief that there is meaning to life Giving back Spirituality and being ethical Religion is a more organized spirituality & makes it easier
Importance of spirituality	Life not just about making money Gratifying your desires
Spiritual practices	Giving back Being involved in community Trying to help people Praying Giving Thanks Jewish holiday observance

Table 11 Cont’d

Impact of spirituality	Involved in the community Lack of boredom Didn't have to worry about making money Married 48 years
Ethical challenges (as observed in others)	Leaving a position for more money Undercutting competition Divulging insider information Illegal business dealings (Greed) How much can you accumulate? What's enough? Lack of conscience Inappropriate use of expense accounts
Role of spirituality in dealing with ethical challenges	Played a big part Couldn't deal with another's lack of ethical standards I don't consciously think of spirituality driving me but when you asked the question, it's obvious that it does Affects decision making Feelings of accomplishment Got to help other people Enough (money) is when I can care for self & family and then... worry about other people

CHAPTER 5: CROSS-CASE ANALYSIS

Introduction

This chapter presents the themes that crossed case boundaries. A theme was included in the cross-case analysis if 2 or more participants mentioned or discussed the theme during the interview. Themes that were mentioned by just a few participants were referred to as minor themes. The reason I included them as themes was that I wanted to ensure that any and all nuances that arose from the transcripts were identified and noted. In addition, if a theme was not attributed to an individual as having been expressed, it did not mean that it was not important to that individual. Rather, what it did mean was that the theme did not come up during the interview with that individual.

Through minimal probing, an attempt was made to discuss themes that appeared as relevant in the literature, such as the spiritual practice of meditation. It was not until the final analysis that unique minor themes emerged. Therefore, any theme identified and expressed by at least 2 or more CEOs was considered in the cross-case analysis.

Table 12 displays the list of participants and the demographics of each CEO related to age, religious affiliation, type of business, and size of company as determined by their annual gross revenue in the millions of dollars.

Table 12

Demographics of CEOs Who Participated in This Research

Participant	Age	Religious affiliation	Type of business	Size of company (in \$ millions)
Kevin	69	Presbyterian	Service provider	\$52
Troy	69	Catholic	Real estate dev.	\$69
Bruce	50+	Catholic	Product sales	\$300
David	66	Catholic	Real estate dev	\$400
Walter	69	Episcopal	Finance co.	\$6
Charles	50+	None	Finance co.	\$3.5
Thad	51	Born-again Christian	Product sales	\$20
Mathew	34	Nondenominational Christian	Product sales	\$18
Victor	47	Catholic	Finance co.	\$5
Adeeb	45	Muslim	Technology co.	\$5
Moshe	70	Jewish	Finance co.	\$35

Two important findings came out of this research. The first was that spirituality and leadership practice are inseparable. The second was that spirituality continues to positively affect the leadership decisions made by the 11 CEOs who participated in this study. These were important findings because so much of Western society is focused on eliminating any form or representation of spirituality. For each of the CEOs in this study, that was not the case. In contrast, these individuals talked about the importance of spirituality in their lives. In the case of the 11 CEOs, their lives are not compartmentalized, as some of the business literature suggested that it should be. They do not have spirituality in one part of their personal lives and then engage in their professional lives in a completely different compartment. Their spirituality and their leadership practices are one in the same, and that integrated life has allowed them to maintain their ethical leadership practices as well as many other benefits. The researcher identified four categories in the cross-case analysis that related to the impact of spirituality on ethical leadership: meaning of spirituality, b) spiritual practices, ethical challenges, and d) role of spirituality in dealing with ethical challenges.

Meaning of Spirituality

The corporate CEOs who participated in this study self-identified as spiritual. Four themes emerged from the descriptions of spirituality that they provided during the interviews. These four themes or commonalities were described by 2 or more of the participants and were, therefore, considered in the cross-case analysis. The common themes that emerged focused around (a) spirituality is a belief in God as a higher power, whom they all called God; (b) spirituality and religion are one in the same; (c) spirituality is about caring and concern for others, and (d) spirituality is about having a moral compass, or a sense of guidance. A minor theme mentioned by 3 of the participants also emerged, namely, that God's creation is an awe-inspiring connection with God and spirituality.

In describing spirituality, all 11 interviewees described it as a connection with God, a power much greater than the self. That greater power, or God, as most of them described it, is an entity that is more loving, more powerful, more knowledgeable, and greater and bigger than one's self. Another descriptor used to describe God was the Creator. Three of the CEOs described the awesomeness of experiencing God in the beauty He created in this world and that through this beauty, they had made a spiritual connection with God.

What was a particularly relevant finding was that God provided an authority that many of the participants felt being accountable to. They described that authority as their source of guidance and direction. Six specifically mentioned the guidance they have received from God, and the other 5 spoke indirectly about how through spirituality, God has provided them with a sense of direction. Some examples include the following:

“[Spirituality] helps people do good,” [Spirituality is a sense of] conviction in something you live by,” and “[They are one in the same] spirituality and being ethical.”

Of the 11 participants, 6 of them viewed spirituality as intertwined with religion. Three others viewed the two as separate entities. Two participants did not even mention religion, which gave the researcher the impression that they did not see a connection between religion and spirituality. There was nearly an even split in those who saw spirituality intertwined with religion and those who did not.

One unexpected theme emerged, that is, the concept of caring for others as a manifestation of spirituality. It was not discussed originally in the literature review as being a part of what defines spirituality, but after hearing the interviewees discuss this concept, I could understand the connection. Some examples of how they described spirituality as caring about others: “connection with others,” “unconditional love,” “loving your neighbor as yourself,” “doing good for others,” “giving back,” “helping those less fortunate,” “giving to the poor,” and “being good to your neighbor.” Two of the interviewees even quoted St Francis and mentioned that they are trying to follow his philosophy in relating to others: “Preach the Gospel at all times and when necessary use words.” In addition, these findings related to how the CEOs described their spirituality were consistent with those of Delbecq (1998). The CEOs whom he had interviewed described spirituality similarly to the participants in the current study.

Table 13 summarizes the themes as they relate to each participant and the meanings they gave to spirituality.

Table 13

Themes Related to the Meaning of Spirituality

Participant	Spirituality is a belief in God as higher authority	Spirituality is intertwined with religion	Spirituality means caring for others	Spirituality is a moral compass/sense of direction	Spirituality is an appreciation of God's creation
Kevin	X		X	X	
Troy	X	X	X	X	X
Bruce	X	X	X	X	X
David	X	X	X	X	X
Charles	X		X	X	
Walter	X	X	X	X	
Thad	X		X	X	
Mathew	X		X	X	
Victor	X		X	X	
Adeeb	X	X	X	X	
Moshe	X	X	X	X	

Spiritual Practices

The objective in asking about the spiritual practices that each CEO incorporates into his life was to discover if spiritual practices, when utilized, have helped the individuals to enhance or nurture their ethical leadership practices. Several spiritual practices were referred to in the literature were seen as particularly helpful in promoting ethical leadership. Those practices utilized by the participants included prayer and contemplation; the practice of mindfulness, which is explained later in this chapter, was an identified practice of 8 CEOs (see Table 14).

Although meditation was discussed in the literature review and is considered one of the important practices, only 2 of the participants mentioned having meditated. The other 9 did not mention it initially, so a question was used as a prompt: "For some people, spiritual practices include meditation, but you did not mention the term. Could you talk about your views of meditation?"

As mentioned in the literature review, most people from Western cultures are not familiar with the term meditation and consider it a practice of Hinduism or Buddhism

(McDermott, 1994). Such was the case with those in this study who had not mentioned meditation. Nine CEOs did not mention meditation because they are unfamiliar with it. When it was pointed out that what they are already doing fit the definition of meditation, they acknowledged that it did, but they did not use the term meditation to describe it. Instead, they continued using more familiar terms: “personal reflection time,” “quiet time,” “alone time,” and “prayer.”

Table 14

Themes Related to Spiritual Practices

Participant	Prayer	Contemplation	Mindfulness	Meditation
Kevin	X	X	X	
Troy	X	X	X	
Bruce	X	X	X	
David	X	X	X	X
Charles	X	X	X	
Walter	X	X		X
Thad	X	X		
Mathew	X	X	X	
Victor	X	X		
Adeeb	X	X	X	
Moshe	X	X	X	

Prayer

All 11 participants admitted that they incorporate prayer into their daily lives and feel that it is very important to their leadership effectiveness. Two CEOs mentioned the importance of prayer many times. One person referred to prayer five different times and described those times in the following ways: “took time every day to pray,” “prayed about decisions,” “prayed many times a day and in all situations,” “prayed before eating,” and “gave a prayer of thanks every morning and night.” Another CEO also mentioned prayer five times and described those times this way: “started and ended each day in prayer,” “[was] in constant dialogue with God,” “[liked to] spend quality time with God,”

“quiet time in prayer [was important],” and he described life for him as “walking with the Lord.”

Contemplation

All of the CEOs described how they spent time in what would be considered contemplation. The definition for contemplation used earlier was “looking thoughtfully at something for a long period of time” (McKean, 2005, p. 366) The participants described contemplation as personal reflection time (3), inspirational reading and/or reading the Bible (7), quiet time (2), time in solitude or personal retreat (2), spiritual connection (1), and holy day observance (2). Most of the CEOs made more than one reference to practices similar to or considered contemplation. One of those participants said that taking this time to contemplate “what was, is, and will be happening” was very important to his leadership practice and in his ability to make ethical decisions or to act in a more ethical manner.

Mindfulness

As mentioned in the literature review, mindfulness is a moment-to-moment awareness. It is cultivated by purposefully paying attention to things about which we ordinarily never give a moment’s thought. In examining the transcripts for examples of the practice of mindfulness, it became evident that the CEOs utilized the practice of mindfulness on a daily basis, but did not use that precise term. However, they did make reference to mindfulness indirectly as “keeping everything in balance,” “putting God first [in each moment],” “reassessing prior day’s activities [in order to do better today],” “creating beauty [moment by moment],” “to do my best [each and every moment],” “put

self in a spiritual environment,” “staying in touch in a regular fashion,” “[practicing] a sense of connectedness,” “communing with God,” “giving thanks,” and “journal writing.”

Ethical Challenges

To address the types of ethical challenges facing these CEOs, each participant was asked two questions: “Would you describe one or more ethical challenges that you have had to confront in your professional life?” and “What role, if any, did spirituality play in the way you dealt with the ethical challenges you described?” The 11 CEOs approached these questions with careful consideration.

The participants mentioned a variety of ethical challenges. Some of the ethical challenges listed in the tables have not been personally encountered by all of the CEOs. However, they were able to describe the different ethical challenges, such as undercutting competition, divulging insider information, lack of conscience, or misuse of corporate funds because they had known others within their spheres of influence who had succumbed to those ethical dilemmas and had been negatively impacted.

Seven themes were identified as ethical challenges, including dishonest business practices, self-indulgence, not honoring commitments, not caring for others, seduction of power, rationalization, and ego. Many times, the participants were exposed to those challenges through their competitors, suppliers, or customers, but they were confronted with them “all the time,” as one CEO put it. Table 15 lists the ethical challenges that the CEOs are aware of on a regular basis.

Table 15

Themes Related to Ethical Challenges

Participant	Dishonest business practices	Self-indulgence	Not honoring commitments	Not caring about others	Seduction of power	Rationalization	Ego
Kevin		X	X	X	X		X
Troy	X	X	X	X		X	
Bruce	X	X	X		X		
David	X		X	X			
Charles	X			X			
Walter	X	X				X	X
Thad	X				X		
Mathew	X	X	X				
Victor	X						
Adeeb	X	X	X	X			
Moshe	X	X		X		X	

Role of Spirituality in Dealing with Ethical Challenges

All of the participants were very clear that spirituality has enabled them to conduct their businesses and, more importantly, their personal lives in more ethical ways. Some of them did not realize the impact of spirituality on their lives until we discussed the topic in depth during the interviews.

Based on the coding of the transcripts regarding the role of spirituality in dealing with ethical challenges, 12 themes emerged: (a) Spirituality and leadership practices are inseparable, (b) spirituality provides a source of guidance for better decision making, (c) spirituality enables greater accountability, (d) spirituality is expressed as compassion or caring for others, (e) spirituality helps to improve relationships in the workplace setting and at home, (f) spirituality enables one to be transparent, (g) spirituality gives one the ability to deal with fear and anxiety, (h) spirituality gives one the ability to combat greed, (i) spirituality gives one the ability to not be prideful, (j) spirituality gives one the ability to avoid the “everybody’s doing it” theme, (k) spirituality gives one the ability to look at oneself in the mirror, and (l) spirituality gives one an awareness of a

greater purpose (see Table 16). All 11 CEOs talked about their spirituality as all-encompassing, integral part of their professional, personal, and social lives. It was not something that was separate from business; rather, it was the higher standard by which they conducted business.

Tied to the theme of spirituality and professional life being intertwined was the theme of spirituality providing a sense of guidance and purpose. All of the participants commented that being able to go to God in prayer and/or reflection gave them direction in making fair and ethical decisions. Guiding principles such as the Ten Commandments, the Sermon on the Mount, and the Golden Rule were mentioned as factors guiding their professional and personal behavior. They also mentioned that the ability to stand firm, stay focused on what is right, and practice discipline were the direct result of their daily spiritual practices and connection with God.

Table 16

Themes Related to Role of Spirituality in Dealing with Ethical Challenges

Participant	Spirituality & leadership practice inseparable	Source of guidance for better decision making	Enabled greater accountability; able to be held accountable	Ability to combat greed	Compassion & Caring for others / (Philanthropy)	Improved relationships at work and at home	Transparency	Ability to deal with fear & anxiety	Ability to not be prideful	Avoid “Everybody’s doing it” theme	Ability to pass the mirror test	Awareness of a greater purpose
Kevin	X	X	X			X	X					
Troy	X	X	X	X	X		X					
Bruce	X	X				X						
David	X	X	X	X	X	X	X	X	X	X	X	X
Charles	X	X										
Walter	X	X	X	X	X		X	X	X	X	X	X
Thad	X	X	X	X		X						
Mathew	X	X	X	X	X	X	X	X	X	X	X	X
Victor	X	X	X	X				X				
Adeeb	X	X	X	X								
Moshe	X	X		X	X							

Another interesting but unexpected finding was the role of spirituality on the lives of the parents of 7 of the participants. They talked about their parents and the spirituality that was evident in their lives. They acknowledged that their parents' spirituality had an immense influence on their own lives. Their parents' modeling of spirituality in their daily lives, especially in relationship to others, had a huge impact on their own subsequent ethical behavior.

CHAPTER 6: DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Introduction

This chapter presents an overview of the study, including the purpose of the study, followed by the research questions, a description of the methodology, and an explanation of the chosen methodology. Also included are a brief discussion of the findings and the limitations. The focus then shifts to a discussion/interpretation of the findings, a consideration of the study's implications for leadership education, and recommendations for future research.

Purpose of the Study

The purpose of this qualitative study was to develop a greater understanding of what it is to be a leader who self-identifies as having a strong spiritual foundation and who has also successfully functioned as a CEO in today's corporate arena. More specifically, this study investigated what 11 business leaders had to say about the impact of spirituality on their lives and how they approached ethical leadership practices.

The specific research questions that guided this inquiry included the following:

1. How do corporate leaders who self-identify as spiritual describe their spirituality?
2. What spiritual practices do they engage in regularly?
3. What do leaders who claim to have a rich spiritual life say about the impact of spirituality on their approach to ethical problems in leadership?

Methodology

The goal of this study was to learn about ethical leadership through the experiences of 11 CEOs who self-identified a spiritual influence on their leadership

practices. Therefore, the research design that was chosen for this study was the qualitative case study method. Glesne (2006), Patton (2002), and Stake (2000) discussed the appropriateness of using the case study method when researching a topic for greater in-depth understanding. In case study research, the interest is in the individuals, their uniqueness, their commonalities, and the way in which they function. Because the intent of this study was to enter the lives of these 11 CEOs to better understand how they function as ethical leaders in the complex world of today's corporate arena, the qualitative case study method design was chosen.

Following is a summary of the characteristics and diversity of the 11 CEOs who participated in this study: Faith orientations included 3 Catholics, 4 Protestants, 1 Muslim, and 1 Reformed Jew. One CEO was not affiliated with any religious organization. Ages were equally diverse, with 5 individuals 65 or older, 5 between the ages of 45 and 65, and 1 significantly younger than 45. The companies ranged from \$3 million in annual gross revenue to \$400 million: \$3 to \$10 million (4), \$10 to \$30 million (2), \$30 to \$70 million (3), and \$100 million or more (2). The types of companies also were diverse. Four were finance-related institutions, 3 were involved in product sales, 2 were involved in real estate development, 1 was a service provider, and 1 was a technology company.

Interviews were conducted at times and locations convenient for the participants. Six of the interviewees chose to conduct the interviews in their executive offices; 3 individuals chose their office conference room to hold the interview; 1 individual opened up his home to me, and we conducted the interview there; and 1, namely, Walter's

interview, was held in a meeting room at the University of San Diego because he resided on the East coast.

All of the interviews were audio recorded. The recordings were downloaded onto a computer and transcribed. From each transcript, a case record was created as themes and quotes were coded and reviewed. Next, the themes were organized into a table for each CEO. A narrative analysis (Polkinghorne, 1995) was created, describing each individual, the corporation, spiritual point of view, practices, and ethical challenges. The narratives also described the impact of each participant's spirituality on the challenges that they described and how spirituality has helped them to be more ethical in their leadership practices.

Findings

Several important findings emerged. First, every CEO indicated that spirituality and leadership were inseparable. As an example, one individual expressed that theme as "business is not separate from my spirituality; I incorporate spirituality into my business." Another CEO expressed it this way: "Spirituality and business are seamless, I don't believe that there is any distinction between the life lived in the family, community, or business; it's all one."

The second important finding was that all of the participants indicated that spirituality enables them to act in a more ethical manner. In the words of one CEO, "When I am tempted to go down the wrong path, my spirituality yanks me back." Other individuals expressed the belief that spirituality helps them to "do the right thing, rather than the expedient thing."

One finding was unexpected, namely, that spirituality functions in a more profound way than originally thought. In the beginning of this research and as a result of the information gleaned from the literature review, I thought that spiritual practices were what enabled those individuals, who desired to do so, to “resist the seductions of success” (Badaracco, 2006, p. 1). Spiritual practices were very important to the participants, and they utilized them in many ways and situations. All of the CEOs talked about the role of spiritual practices in their lives, especially prayer, and how it has helped them to maintain the right course and do the right thing during difficult times.

However, there was another way in which spirituality enabled 9 of the CEOs to be more ethical, and it was something even more fundamental. These 9 participants talked about how their parents modeled ethical behavior, behavior that was based upon moral principles or guidelines such as the Ten Commandments, the Sermon on the Mount, the Golden Rule, or the pillars of Islam. They explained the strong influence of those principles on their lives. As a result of that parental example, they learned how those principles provided the moral boundaries for their choices and behavior when they were growing up, and they recognized that they still work for them today. Most importantly, those principles were found in each of the important books of the three largest denominations of religious tradition. According to those 9 CEOs, each of those three books, that is, the Bible, the Torah, and the Qur’an, are just as relevant today for teaching moral and ethical principles as they have been throughout the centuries.

Meaning of Spirituality

The four themes that emerged when the interviewees defined spirituality were (a) spirituality is how they related to a higher power, who they all called God; (b) spirituality is about caring and concern for others; (c) spirituality is about having a sense of direction or guidance; and (d) for 6 of the participants, spirituality and religion are one in the same.

Spiritual Practices

When asked about spiritual practices, the participants mentioned engaging in them on a regular basis to enhance or nurture their leadership practices. Two spiritual practices referred to in the literature were particularly helpful to all of the participants: prayer and/or contemplation on a regular basis. Meditation was mentioned by only 2 of the participants. If they did not mention meditation, additional probing sought to identify their feelings and attitudes toward meditation. The question was asked, "For some people, spiritual practices include meditation, but you did not mention the term. Could you talk about your views of meditation?" Nine of the CEOs who did not mention meditation prior to the probing responded that meditation was unfamiliar to them and was not part of their spiritual practices.

Ethical Challenges

The question about ethical challenges led to seven themes. It is important to note that not all of the interviewees necessarily faced each type of challenge or any of them personally. Many times interviewees were aware of the pitfalls of ethical challenges by observing the behavior of their competitors, suppliers, or customers. Still, either directly or indirectly, they witnessed ethical challenges "all the time," in the words of one CEO. It

was interesting to note that only 5 of them addressed the ethical challenge question from a first-person perspective; the other 6 participants spoke of ethical challenges from the third-person perspective. That is, they described witnessing the demise of individuals within their sphere of influence who had succumbed to an ethical dilemma and had experienced negative consequences.

The seven types of ethical challenges noted as themes included (a) dishonest business practices, (b) self-indulgence, (c) not honoring commitments, (d) not caring for others, (e) seduction of power, (f) rationalization, and (g) ego.

Role of Spirituality in Dealing with Ethical Challenges

All of the CEOs confirmed what the literature has stated, namely, that spirituality helps an individual face an ethical challenge and make a better choice. In discussing the role of spirituality in dealing with ethical challenges, 12 themes emerged that crossed case boundaries. All of the themes identified included the notion that spirituality and leadership practice are inseparable and that spirituality (a) provides a source of guidance for better decision making, (b) enables greater accountability, (c) inspires compassion and caring for others, (d) improves relationships in the workplace setting and at home, (e) enables one to be transparent, (f) provides the ability to deal with fear and anxiety, (g) provides the ability to combat greed, (h) provides the ability to not be prideful, (i) helps to avoid the “everybody’s doing it” syndrome, (j) provides the ability to pass the mirror test, and (k) provides an awareness of a greater purpose.

Discussion

Almost weekly, we hear about corporate and government leaders who are breaching ethical and moral standards. That information serves as proof of a crisis in

leadership. The corporate corruption, dysfunction, and misrepresentation of the truth are overwhelming. As I became interested in this crisis and how it is impacting leadership practices, I wanted to determine if there is a way to deal with this crisis. One book that appeared in many of the reference lists of the business research articles I read was *A Spiritual Audit of Corporate America* (Mitroff & Denton, 1999). Bennis called the book a “landmark contribution” to the field of organizational studies (as cited in Mitroff & Denton, p. xii). He supported this claim by asserting that he knew of no other research that examined spirituality in the workplace on an empirical and a conceptual basis. That information indicated to me that more research is desperately needed in spirituality and leadership studies. Thus, I chose this topic for my research.

As I began reading the book, I realized that Mitroff and Denton (1999) made an interesting comparison. They argued that the field of organizational studies faces a situation very similar to the problem of alcoholism. Swiss psychoanalyst Carl Jung spent years trying unsuccessfully to find a cure for alcoholism through medical treatments and psychoanalysis; he finally concluded that the disease is caused by spiritual emptiness and that there is no cure but God. Mitroff and Denton believed that “today’s organizations are impoverished spirituality as well and that many of their most important problems are due to this impoverishment” (p. xiv). The results derived from the current study mirrored some of the results from Mitroff and Denton. Even though their study included a quantitative component of 131 mailed questionnaires and a qualitative component that included 68 face-to-face interviews, the results were similar in the respects discussed in the subsections that follow.

Orientation Toward Religion and Spirituality

The distribution of individuals and their orientations toward spirituality were very similar to that of Mitroff and Denton (1999). The largest group for both studies was the group who saw a clear difference in meaning between religion and spirituality. Just as in their study, the majority of respondents (45%) in this study (Kevin, Charles, Mathew, Thad, Victor) believed that there is a clear difference in meaning between religion and spirituality.

The next largest group for both studies was the group of participants who identified religion and spirituality as inseparable. For this study, 36% of the participants (Troy, Bruce, David, Walter) believed that religion and spirituality are inseparable; for Mitroff and Denton (1999), that group represented 30% of the participants. The third group for both studies represented individuals who believed that religion dominates spirituality; again, the proportions were similar. In this research, the group for whom religion determined spirituality included 2 (18%) of the participants (Adeeb, the Muslim, and Moshe, the Reformed Jew).

Finally, Mitroff and Denton's (1999) results included a fourth group; this study did not. The last group in their study included individuals for whom neither religion nor spirituality had any meaning. The current study did not include a fourth group because to participate in this study required that the leaders had a spiritual, though not necessarily an organized religion, orientation. As a result of the selection criteria, none of the participants felt that religion and spirituality were meaningless, even though some of the participants in this study did not identify with *organized* religion.

Belief in a Higher Power or God

Just as in the Mitroff and Denton (1999) study, everyone who participated in this study believed in a higher power, and all of them characterized this higher power as *God*. Mitroff and Denton indicated that the individuals in their study repeatedly talked about how “spirituality is the basic belief that there is a supreme power, a being, a force, whatever you call it, that governs the entire universe” (p. 22). Similarly, the individuals in this study specifically mentioned God in comments like “spirituality is seeing God as Creator,” “Spirituality is worshipping God,” and “Spirituality is how I am influenced by God.”

Integration of Spirituality and Leadership

In both studies, the participants believed that spirituality is inseparable from the rest of their lives. Mitroff and Denton (1999) explained that the people in their study did not want to “compartmentalize or fragment their lives” (p. xv). They believed that their spirits, or spiritual sides, should not be left at home; instead, they wanted their spirits to be part of their daily existence, regardless of where they went and what they did. Likewise, the individuals in this study expressed that as in the words of Kevin, “spirituality intertwined with all of life and was not compartmentalized.” Mathew also talked about how spirituality is “the foundation, what everything else is built on – business, family, and personal life.”

Ethical Decision Making

This was the most important of all the findings. Mitroff and Denton (1999) expressed the belief that “organizations must become more spiritual if they are to serve the ethical needs of their stakeholders.” (p. xiv) They also stated that their data strongly

suggested that individuals or organizations that identify more strongly with spirituality or have a greater sense of spirituality are far less likely to compromise their basic beliefs and values.

All of the CEOs who participated in the current study held similar beliefs. They mentioned that their spirituality is a source of guidance and gives them the ability to make better decisions. Several also mentioned that they cannot understand how anyone can function ethically in today's corporate environment without some kind of spiritual guidance.

Additional Linkages to the Literature: Neal, Lichtenstein, and Banner

The interviews in this study also echoed the work of researchers Neal, Lichtenstein, and Banner's (1999). What they found was that spirituality in the workplace setting leads spiritually oriented people to find "new meaning in their work, renewed and inspired commitment to performance through service, and a deepening of the valuing of relationships in the workplace" (p. 178). The participants in the current study expressed sentiments that were almost identical.

Mathew found new meaning in his work because of spirituality. Mathew was extremely successful and had amassed a great deal of money, but he was not happy until he "found a purpose higher" than self and the desire for wealth and power. Because of his newfound spirituality, he no longer desired wealth and power above all else. His life had new meaning, and money provided him with the means to help others. Kevin, Moshe, and Walter also shared similar experiences. In addition, Kevin, Walter, Moshe, and David commented that they had experienced renewed and inspired commitment to performance by serving others. Finally, there were three excellent examples from this study of

individuals who found that spirituality gave them a deepening of the valuing of relationships in the workplace. Kevin, Thad, and Bruce shared personal examples that the deepening and valuing of relationships in the workplace made life so much more meaningful for them and their employees.

Additional Linkages in the Literature: Margaret Benefiel

The final piece of research that I have chosen to reference in discussing and interpreting my findings is the work of Margaret Benefiel (2003). In her research, Benefiel found that her participants relayed how their spiritual development as individuals had an impact on the spiritual development of the organization. The 11 CEOs who participated in this study expressed similar ideas. Nearly all of the participants attributed their personal success and the success of their companies to a spiritual frame of reference. Most believed that their companies would not be in existence today if it were not for that spirituality.

Implications for Leadership Education

What might all of this mean for leadership education? There are several rather obvious implications. First, this research identified the dire need for continued research on the relationship between spirituality and leadership. Bennis as well as Mitroff and Denton strongly endorsed the need for research in the leadership and organizational studies fields to better educate future leaders about spirituality in the workplace. This study provided one small step in that quest for a better understanding of the complexity and benefit of leadership based on spirituality, but it is still only the tip of the iceberg.

Another serious concern about research on spirituality and the workplace is that it is conspicuously absent in business schools, the reason being that academics and business

schools have “strict standards regarding acceptable research topics and methods” (Mitroff & Denton, 1999, p. 16). Mitroff and Denton also asserted that “even the few studies that do appear [in the research] are quantitative and pertain more to the study of religion in the workplace than to spirituality” (p. 240). As explained by nearly half of the participants in this study, spirituality and religion are not one in the same. This research suggests that it is possible to address ethical issues while steering clear of sectarian commitments.

Second, I draw upon the recommendations from 1 of the participants regarding the further implications for leadership education. Walter said, “There are many people who don’t know the difference between right and wrong. Therefore, I would like to see certification programs that include a study in ethics.” In other words, leadership education curricula need to include greater moral and ethical training that must include the principles embodied in the Ten Commandments, the Golden Rule, or the teachings of the Qur’an. These principles should be embodied in required courses of business curricula. They should not be electives. Universities have shied away from such curricula changes, believing that students should have been trained in moral and ethical values prior to attending university. Clearly, that is not the case, as evidenced by the experiences shared by the CEOs who participated in this study. All of them talked about the breaches in moral and ethical values that they see all the time in competitors, customers, and suppliers.

The third implication is for better promotion of the role of spirituality in dealing with ethical challenges in the workplace. There needs to be education regarding organizational models that have been created, for successfully incorporating spirituality into the workplace. Models such as those researched and explained in *A Spiritual Audit of*

Corporate America need to be taught to MBA students; in addition they need to be included in future research models; and finally, presented at business ethics conferences.

In conclusion, it is possible for spirituality to be effectively incorporated into the work setting. The CEOs in this study offered proof of that as well as tools they utilized to accomplish that. Therefore this research may be extremely helpful for other CEOs interested in creating a corporate climate where individuals feel supported in bring their spiritual selves to work. What is even more urgent is that all of this information needs to be passed on to the future generation of leaders if we are to make a dent in the leadership crises before us today.

Recommendations for Future Study

Further research in this area of spirituality and its impact on ethical leadership is desperately needed, as mentioned earlier. There are two possible directions for future research regarding this area of spirituality and ethical leadership. The first involves taking the instrument created by Mitroff and Denton (1999) and administering it to staff and employees of CEOs who claim to have a rich spiritual life. The objective would be to determine, from the perspective of the employees, if the spiritual emphasis in the life of the CEO translated down through the levels of the business or company, such that the company operated in a more ethical manner.

The other recommendation is to do quantitative research to determine if there is a statistical relationship between spirituality and moral integrity by administering two instruments to a larger sampling of CEOs. One instrument, the Spirituality Assessment Scale (SAS) would measure the CEO's spirituality. The SAS was previously tested by Hariprasad (2006), who explored the relationship between spirituality and

transformational leadership practices. The other instrument, the Moral Compass Inventory, was created by Lennick and Kiel (2005) and was widely used in their research on moral intelligence. This instrument would measure the CEOs' moral intelligence. It would be interesting to see if a high score in the SAS correlated with a high score on the Moral Compass Inventory.

One final observation emerged from this that may provide an interesting topic for future research. The ethical challenge of the seduction of power was a theme that surfaced for 3 of the participants. For those 3 who mentioned the seduction of power, what made them so aware of the ethical challenge presented by power? None of the other 8 participants ever mentioned the word power. What caused issues of power to arise for some, but not others? Did issues of power arise for 3 individuals as the result of the millions of dollars being generated by their companies? Do individuals become more aware of power issues with age? Kevin and Thad in particular talked about the destructiveness of power and commented that it is important to keep the ego in check. As Kevin said regarding this matter, "Power and status, it changes people," not necessarily for the better.

Limitations of the Study

Before concluding, I must acknowledge a potential limitation of this study, namely, my personal concerns and assumptions that led to my choice of this research topic. The topic, ethical leadership, is close to my heart, so researching the topic was a labor of love. I started this research with a strong set of beliefs, so I took deliberate steps to maintain balance and focus. First, I transcribed the interviews word for word, and then I included continual member checking of the transcripts, themes, and narrative analysis.

Finally, my data were reviewed by an MBA professional and a doctor of education who recently graduated from the same doctoral program. Both concurred that my findings were presented accurately.

Summary

Two key findings were gleaned from this qualitative study. All of the individuals who participated in this study explained that their spirituality is an important part of their leadership practices. The framework of spirituality in their leadership practices provided the guidance in what constitutes right and wrong, that is, moral and ethical choices. For them, that guidance and definition are clearly explained in the fundamental teachings of the Bible, the Torah, and the Qur'an. In addition, all three books include very similar teachings and principles for living, such as compassion, integrity, and responsibility. It is especially interesting that these three books are utilized by more than half of the world's population (Barrett, 2004).

When faced with moral and ethical choices, all of the CEOs in this study spoke about the strength and assistance they receive from their spirituality. Spending time in prayer or contemplation enabled them to overcome the ethical challenges of moral or ethical dilemmas successfully. For them, prayer and/or contemplation was a way of knowing the path to follow and the source of strength in order to follow the guidance received.

This closing thought is most eloquently expressed in the words of Joseph Jaworski (1998b):

I began to consider the self-reinforcing problems confronting us: unscrupulous leaders who abuse the power entrusted to them, and lazy, self-indulgent citizens who, in effect, invite this kind of behavior. I felt deep concern and a real sense of personal responsibility about this state of affairs, but what bothered me even more

was my own sense of powerlessness to make lasting change. How could we get a handle on this problem and really make a difference? (p. 34)

My hope is that this research may make a small difference in resolving the problems confronting leadership today.

REFERENCES

- Ashmos, D. P., & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry*, 9(2), 134-145.
- Badaracco, J. (2006). *Resisting the seductions of success*. Retrieved from <http://www.hbswk.hbs.edu/cgi-bin/print>
- Baker, W. (2005). *America's crisis of values: Reality and perception*. Princeton: Princeton University Press.
- Barrett, D. (2004). *Brief summary of world religion statistics*. Retrieved from <http://www.bible.ca/global-religion-statistics-world-christian-encyclopedia.htm>
- Benefiel, M. (2003). Mapping the terrain of spirituality in organizations research. *Journal of Organizational Change Management*, 16(4), 367-377.
- Conger, J. (1994). *Spirit at work: Discovering the spirituality in leadership*. San Francisco: Jossey-Bass.
- Copeland, J. E. (2005). Ethics as an imperative. *Accounting Horizons*, 19(1), 35-43.
- Covey, S. (2000). Universal principles. *Executive Excellence*, 17(5), 3-4.
- Csikszentmihalyi, M. (1993). *The evolving self*. New York: HarperCollins.
- Delbecq, A. L. (1998). *Christian spirituality and contemporary business leadership*. Paper presented at the Academy of Management Meeting, San Diego, CA.
- Denzin, N., & Lincoln, Y. S. (2000). *Handbook of qualitative research* (2nd ed.). Thousand Oaks, CA: Sage.
- Elkins, D., Hedstrom, L., Hughes, L., Leaf, J., & Saunders, C. (1988). Toward a humanistic phenomenological spirituality. *Journal of Humanistic Psychology*, 28(4), 5-18.
- Fombrun, C., & Foss, C. (2004). Business ethics: Corporate responses to scandal. *Corporate Reputation Review*, 7(3), 284-288.
- Gardiner, J. J. (1998). *Quiet presence: The holy ground of leadership*. New York: John Wiley & Sons.
- Glesne, C. (2006). *Becoming qualitative researchers* (3rd ed.). Boston: Pearson Education.

- Greenleaf, R. K. (1977). *Servant leadership: A journey into the nature of legitimate power and greatness*. New York: Paulist Press.
- Hanh, T. N. (1991). *Peace in every step*. New York: Bantam Books.
- Hariprasad, S. (2006). *The relationship of managers' self-reported leadership practices and their spirituality*. Unpublished doctoral dissertation, Florida International University.
- Haywood, E., & Wygal, D. (2004). Corporate greed vs. IMA's ethics code. *Strategic Finance*, 86(5), 45-49.
- Heskett, J. (2003). What can aspiring leaders be taught? *Working Knowledge for Business Leaders*, xx, 1-21. Retrieved from <http://hbswk.hbs.edu>
- Jaworski, J. (1998a). Destiny and the leader. In L. Spears (Ed.), *Insights on leadership* (pp. 258-267). New York: John Wiley & Sons.
- Jaworski, J. (1998b). *Synchronicity: The inner path of leadership*. San Francisco: Berrett-Koehler.
- John Templeton Foundation. (2005). *Sir John Templeton biography*. Retrieved from http://www.templeton.org/sir_john_templeton/index.asp
- Johnson, R. (1991). *Owning your own shadow*. San Francisco: HarperCollins.
- Kabat-Zinn, J. (1990). *Full catastrophe living: Using the wisdom of your body and mind to face stress, pain, and illness*. New York: Dell.
- Kanungo, R. N., & Mendonca, M. (1994). *What leaders cannot do without: The spiritual dimensions of leadership*. San Francisco: Jossey-Bass.
- Klein, S. (2002). No revised lesson plan at B-schools; Back of the class: Ethics after Enron. *Crain's Chicago Business*, 11(1), 1-3.
- Lamb, R. B. (2000). Ethics in financial services. *Business and Society Review*, 104(1), 13-17.
- Lennick, D., & Kiel, F. (2005). *Moral intelligence*. Upper Saddle River, NJ: Wharton School.
- Lincoln, Y. S., & Guba, E. (1989). *Fourth generation evaluation*. Newbury Park, CA: Sage.
- McCollum, B. (1999). Leadership development and self-development: An empirical study. *Career Development International*, 4(3), 149-154.

- McDermott, B. O. S. J. (1994). *Partnering with God: Ignatian spirituality and leadership in groups*. In J. Conger and Associates (Eds.), *Spirit at work* (pp. 133-161). San Francisco: Jossey-Bass.
- McKean, E. (2005). *The new Oxford American dictionary* (2nd ed.). Oxford, NY: Oxford University Press.
- Michael, M. (2006). Business ethics: The law rules. *Business Ethics Quarterly*, 16(4), 475-504.
- Miller, B. (2000). Spirituality for business leadership. *Journal of Management Inquiry*, 9(2), 132-133.
- Mitroff, I. I., & Denton, E. (1999). *A spiritual audit of corporate America*. San Francisco: Jossey-Bass.
- Moore, T. (1992). *Care of the soul*. New York: HarperCollins.
- Neal, J., Lichtenstein, B., & Banner, D. (1999). Spiritual perspectives on individual, organizational and societal transformation. *Journal of Organizational Change Management*, 12(3), 175-186.
- Palmer, P. J. (1994). Leading from within. In J. Conger and Associates (Eds.), *Spirit at work* (pp. 19-40). San Francisco: Jossey-Bass.
- Park, H.-J. (1998). Can business ethics be taught?: A new model of business ethics education. *Journal of Business Ethics*, 17, 965-977.
- Patton, M. Q. (2002). *Qualitative research & evaluation methods* (3rd ed.). Thousand Oaks, CA: Sage.
- Peck, S. (1978). *The road less traveled*. New York: Simon and Schuster.
- Peppers, C., & Briskin, A. (2000). *Bringing your soul to work*. San Francisco: Berrett-Koehler.
- Pielstick, C. D. (2002). *Teaching spiritual synchronicity in a business leadership class*. Unpublished working paper, College of Business Administration, Northern Arizona University.
- Polkinghorne, D. (1995). Narrative configuration in qualitative analysis. *Qualitative Studies in Education*, 8, 5-23.
- Ryan, A. (2005). Mystics: Standing before the light. *National Catholic Reporter*, 41(17), 6a.

- Scott, K. T. (1994). *Leadership and spirituality: A quest for reconciliation*. San Francisco: Jossey-Bass.
- Stake, R. (1995). *The art of case study*. Thousand Oaks, CA: Sage.
- Stake, R. (2000). Case studies. In N. Denzin & Y. Lincoln (Eds.), *Handbook of qualitative research* (2nd ed., pp. 435-442). Thousand Oaks, CA: Sage.
- Stark, M. (2004). The moral dilemmas of young professionals. *Working Knowledge for Business Leaders*, xx, 1-9. Retrieved from <http://hbswk.hbs.edu>
- Tuotii, F. (2003, November). Contemplative prayer: Antidote for an ailing generation. *Merton Annual*, xx(16), 27-40.
- Vranceanu, R. (2005). The ethical dimension of economic choices. *Business Ethics: A European Review*, 14(2), 94-107.
- Walsh, R., & Vaughan, F. E. (1993). *Paths beyond ego: The transpersonal vision*. Los Angeles: Tarcher/Pedigree.
- Zimbardo, P. (2007) *The Lucifer effect*. New York: Random House.

Appendix A

Letter of Introduction

LETTER OF INTRODUCTION**Mary Rose Johnson**

11254 Linares Street
San Diego, CA, 921219

I am a doctoral student in the School of Leadership and Education Sciences at the University of San Diego, and currently conducting research for my doctoral dissertation. My study will focus on the impact of spirituality on leaders' decision making. I need 10 volunteers who currently head for-profit companies and, also, have rich spiritual lives. Volunteers will be expected to do the following:

- 1) Complete a brief demographic questionnaire via phone or email.
- 2) Participate in a recorded interview, which will last approximately one hour.
- 3) Answer post-interview clarification questions via either email or telephone
(total time not to exceed 15 minutes)

If you meet the criteria and would consider participating in the study, please contact me by either telephone or email (maryrose@san.rr.com) as soon as possible. Thank you for considering this request.

Sincerely,

Mary Rose Johnson
Doctoral Candidate

Appendix B
Research Questionnaire

RESEARCH QUESTIONNAIRE
How Spirituality Impacts Leadership

Name: _____

Address: _____

City, State, Zip: _____

Phone: Office _____ Cell _____

Gender: Male _____ Female _____ Year Born: _____

Ethnic background: _____

Religious affiliation: _____

Name of your company: _____

Type of Business: _____

Your title within that company: _____

Leadership responsibilities: _____

Years in your current position: _____

Number of years in your current company: _____

Years of experience in your profession: _____

Number of employees in your company: _____

Number of people who report to you: _____

Company's annual gross revenue: _____

Appendix C

Consent Form

CONSENT FORM
HOW SPIRITUALITY IMPACTS LEADERSHIP

Mary Rose Johnson is a doctoral student in Leadership Studies at the School of Leadership and Education Sciences at the University of San Diego. You are invited to participate in a qualitative research project she is conducting for the purpose of exploring the concept of spirituality and its impact on leadership practice.

The project will involve a private one-hour interview where the researcher will ask you questions about your spirituality and how your spiritual practices impact both your personal life and your leadership decisions. Prior to the interview, she will ask you to complete a short survey with questions regarding your current leadership position within your organization, how long you have been in that position, and other general demographic data, such as your religious affiliation and age. The interview will take place at a time and place convenient for you. Interviews will be digitally recorded and notes will be taken. If requested, a copy of the recording and/or transcription of it will be provided to you.

Participation is entirely voluntary and you can refuse to answer any question and/or quit at any time. Should you choose to quit, there will be no adverse consequences for you and any recordings will be destroyed.

The information you give will be analyzed and studied in a manner that protects your identity. That means that a code number will be used and that your real name will not appear on any of the study materials. All information you provide will remain confidential and locked in a file cabinet in the researcher's office for a minimum of five years before being destroyed.

Risk associated with participation in this study is minimal. Since the researcher will be asking questions of a personal nature in regards to emotional aspects of your life, there is the potential that strong negative feelings may be triggered as you contemplate significant events in your life. Should you find that you need additional emotional support, you can contact the San Diego Mental Health Hotline at 619-291-4808. The benefit to participating will be in knowing that you may help educators and researchers learn more about a potential influence of spirituality on leadership practice.

If you have any questions about this research, please contact Mary Rose Johnson via email at maryj@sandiego.edu or Dr. Robert Donmoyer, professor at the University of San Diego, via email at donmoyer@sandiego.edu.

I have read and understand this form, and consent to the research it describes to me. I have received a copy of this consent form for my records.

Signature of Participant

Date

Name of Participant (**Printed**)

Signature of Principal Investigator

Date

Appendix D

Interview Guide

INTERVIEW GUIDE

HOW SPIRITUALITY IMPACTS LEADERSHIP

All responses to the following questions will be held and treated in strict confidence. Before we begin the questioning, however, let me thank you for completing the initial questionnaire and ask if there was anything unclear on it.

1. What does the term leadership mean to you?
2. What does the term spirituality mean to you?
3. Explain the importance of spirituality in your life?
4. What are some specific spiritual practices you incorporate into your life?

(Possible follow-up questions)

- a. In discussing spirituality you mentioned meditation, could you describe what the term meditation means to you
 - b. For some people, spiritual practices include meditation, but you did not mention the term. Could you talk about your views of meditation?
5. Can you talk about/say more about how spirituality impacts the different aspects of your professional life?
 6. Would you describe one or more ethical challenges that you have had to confront in your professional life?

(Possible follow-up questions)

- a. Are they unique to your company, type of organization, or industry?
- b. To what extent does the competitive structure of the industry that your firm operates within influence the type and severity of the ethical challenges that you typically face?

7. What role if any did spirituality play in the way you dealt with the ethical challenges you described?
8. As you know my concern in doing this research is to determine how spirituality impacts ethical decision making, is there anything else you can tell me that would help me accomplish this goal?