

Role of Spiritual Intelligence in Leadership Roles with Special Reference to Educational Institutions

Shraddha Wilfred, Richa Arora, Surbhi Jain

Abstract: *Spiritual intelligence is a higher dimension of intelligence that activates the qualities and capabilities of the authentic self, in the form of wisdom, compassion, integrity, joy, love, creativity, and peace. Consequently, spiritual intelligence is the means of personal and professional success and fulfilment. With development in the educational industry observed in the past two decades, Spiritual intelligence has made its prominent existence with improvements in a wide range of important life skills and work skills. When leadership roles are combined with Spiritual Intelligence, it is named a Spiritual Leadership. Spiritual leadership involves the application of spiritual values and principles to the workplace. A spiritual leader understands the importance of employees finding meaning in their work and demonstrates a genuine concern for the "whole" person, not just the employee. In this paper, we shall try to analyse the importance of Spiritual Leadership in educational institutes and how it helps to enhance the Work Systems of a school. The paper analyses a model school 'Kasturbatai Convent' where the Principal has adopted and implemented Spiritual Leadership and analyse its impact on the school's productivity.*

Need for the Study

Research on the impact of leadership styles on employee job satisfaction is abundant. But, there is little attention given to the research on the impact of spiritual leadership, specifically, to the employee job satisfaction. This study attempts to provide a framework on the relationship between spiritual leadership variables, quality of work life and organizational performance in a multidimensional approach and hopeful to fill the knowledge gap and enrich the body of knowledge in the spiritual leadership theory. The study is done with reference to Educational Institutes and emphasis shall be given on various methods to be adopted by Principles and Leaders of educational institutions to ensure that Spiritual Leadership is practiced effectively in educational institutions.

Keywords: *Spiritual Intelligence, Spiritual Leadership, Education*

I. WHAT IS SPIRITUAL INTELLIGENCE – INTRODUCTION

Spiritual intelligence is the outflow of inborn profound qualities through your considerations, activities and state of mind, says Brahmakumari Shivani. To comprehend spiritual intelligence, it is helpful to first be sure about what we mean when we utilize these two words. [1]

Revised Manuscript Received on April 20, 2019.

Ms. Shraddha Wilfred, Officiating Director, NIT Graduate School of Management, Nagpur-441501, Maharashtra, India.

Ms. Richa Arora, Group CEO and Director, Regenesys Institute of Management, Navi Mumbai-400705, Maharashtra, India

Ms. Surbhi Jain, Head of Academics, Regenesys Institute of Management, Navi Mumbai-400705, Maharashtra, India

Being spiritual means to be “spiritual” is to figure, act and cooperate from a familiarity with self as soul not shape, soul not body. The majority of us are educated to trust we are our physical structures, thus we relate to our body or the names we provide for our bodies, for example, nationality, race, sexual orientation, calling and so forth. This wrong feeling of self is the thing that makes all dread, outrage and pity throughout everyday life. From a profound perspective these feelings are dependably the after effect of self-image, which at that point squares access to your actual spiritual nature which is peaceful, loving and joyful. [1,2]

Having insight: Intelligence is to utilize what you know in the correct path at the perfect time in the right place with the correct goal. For instance, on the off chance that you 'know' yourself as a spiritual being you will likewise 'know' that you don't claim or have anything. When something in your life is harmed or lost, it doesn't influence you in any capacity - you can utilize your spiritual energy to acknowledge and proceed onward. [4] On the off chance that somebody praises the clothes you wear, or put-down you in any capacity about your looks, you are not influenced in light of the fact that you 'know' that your genuine excellence exists in your character, inside your temperament, which nobody can ever take away. At that time, you draw on the internal energy of that information and utilize it to stay stable notwithstanding others pessimism. As a result, you are drawing on your spiritual quality which is just discharged when you know who and what you are, and after that utilizing that quality in the correct route, in the perfect place at the perfect time

A. What Is the Difference Between Spiritual Intelligence and Spirituality?

Most profound sense of being is to 'know' your identity and of spiritual intelligence is to 'acknowledge' your identity and to live in that mindfulness. You have dependably been your identity and, in truth, you can never be other than your identity, yet it requires 'acknowledgment' i.e. that minute when you 'see it', when you 'get it' and after that you 'be it'.

It is simply the information as soul, and the comprehension of your most astounding spiritual

Fig 1: Competencies of Spiritual Intelligence



qualities and characteristics, which are love, peace, virtue and happiness. [3]

Competencies of spiritual Intelligence	
<p>1. Higher Self / Ego Self Awareness</p> <p>1.Awareness of own worldview</p> <p>2. Awareness of Life Purpose (Mission)</p> <p>3. Awareness of Values Hierarchy</p> <p>4. Complexity of inner thought</p> <p>5. Awareness of Ego self/Higher Self</p>	<p>2. Universal Awareness</p> <p>6.Awareness of interconnectedness of life</p> <p>7.Awareness of worldviews of others</p> <p>8.Breadth of time/space perception</p> <p>9.Awareness of limitations / power of human perception</p> <p>10.Awareness of spiritual principles</p> <p>11.Experience of transcendent oneness</p>
<p>3. Higher Self/ Ego Self Mastery</p> <p>12. Commitment to spiritual growth</p> <p>13.Keeping Spirit Self in charge</p> <p>14. Living your purpose and values</p> <p>15. Sustaining faith</p> <p>16. Seeking guidance from Spirit</p>	<p>4. Social Mastery/Spiritual Presence</p> <p>17. Wise and effective teacher of spiritual principles</p> <p>18. Wise and effective leader / change agent</p> <p>19. Makes Compassionate AND Wise decisions</p> <p>20. A calming, healing presence</p> <p>21. Being aligned with the ebb and flow of life</p>

Spiritual intelligence is the outflow of these natural spiritual qualities through your considerations, states of mind and practices. Being spiritual means the conscience has broken down, uprightness has been re-established to character and spiritual esteems interface your inward and external universes (thought to activity). It is the capacity to see each other individual as soul, and accordingly raise above all the bogus personalities of race, shading, sex, nationality, calling and religion. It is in this mindfulness that we are then ready to perceive and interface with the supreme power. [4]

When you understand who you truly are you will find a sense of contentment with yourself not just on the grounds that peace is your actual and unique nature however there is not anymore any internal division and consequently strife between the numerous characters that you had already made (sexual orientation/nationality/calling/belonging and so forth). You never again need to shield or ensure any bogus picture of yourself, so you never again see any other individual as a risk to those pictures.

When you understand who you really are you find a sense of contentment with the world since you will contain the world rather than it containing you. While before you enabled the world to force itself on you and shape your recognitions and sentiments as indicated by your specific feeling of personality, now your self-discernment is settled in the right character. It could be said you shape the world as you bring it into your awareness. [5]

II. HOW TO INTEGRATE SPIRITUAL INTELLIGENCE IN WORK LIFE?

Spiritual intelligence grows your ability to comprehend others at the most insightful level. Spiritual understanding enables you to observe both the 'genuine reason' of conduct without judgment, and serve the 'genuine needs' of others until the point when they themselves figure out how to address their own issues. This limit is created by first figuring out how to free you from connection and destitution and having the capacity to meet our own particular internal needs. Connection and destitution are the inverse of being spiritually intelligent.

When spiritual intelligence is brought into the workplace work ceases to become a daily chore in order to earn money, and becomes a creative process of service and contribution. Others are seen and regarded as individuals and not objects/assets to complete an occupation, and people have a chance to take in the innermost, invisible and modest abilities of building and managing connections in any zone of life. These capacities incorporate building trust, acting with honesty, identifying a level past feeling, and the initiative of others through a reliably practical disposition and positive vision.

You can remain calm and composed even during emergency and confusion, a more generous and unselfish state of mind towards others and a more illuminated and loose viewpoint on life. [5,6]

A. What Does This Proposed "Intelligence" Consist of That Would Enable Intrapersonal Integration?

Maybe, some portion of this "spiritual intelligence" comprises of framing a complete explanation that gives a general reason to one's life that enables a man to credit importance to day to day activities. The capacity to see how one's ordinary anxieties fit into a larger system suggests an abnormal state of unique reasoning, i.e., the capacity to see how regular concerns identify with more theoretical ideas. This appears like utilization of standard insight to a particular area, i.e. planning how to sort out one's life. Having a master plan and having the capacity to tail it additionally concludes a capacity to direct one's strivings so they harmonize instead of conflicting with each other. This appears like the idea of self-control, i.e. the capacity to control one's conduct in support of one's objectives. Such self-direction is identified with surely understood identity characteristics, for example, honesty – the capacity to control one's driving forces and work toward objectives, appropriateness – the capacity to manage one's relational conduct to keep up great connections, and passionate reliability – the capacity to direct negative feelings in light of affliction to

keep up enthusiastic prosperity. Thus, spiritual intelligence, much like "enthusiastic knowledge," appears to include a blend of officially perceived highlights of general insight and non-subjective identity qualities, as opposed to a particular new sort of intellectual capacity.

However, a fascinating development to insight and self-administrative identity



attributes is the ability to encounter adjusted conditions of awareness. Reports of individuals who have encounters depicted as "enchanted" and "spiritual" propose that these can now and again have a really astonishing impact on a man's life. [7] Reasons behind this are difficult to clarify, yet such encounters are frequently joined by the conviction that one has encountered something intensely commanding, which may provoke a man to re-examine their needs throughout everyday life. Maybe this restoring of one's esteems can help realize intrapersonal coordination. [9]

Abraham Maslow discussed "top encounters" that he characterized as "the greatest experience(s)" of one's life, including conditions of joy and satisfaction. Maslow contended that individuals who have serious apex encounters and who respect them have a tendency to be more "self-actualising," i.e. they live in a way that encourages them understand their maximum capacity. The idea of "self-actualising" sounds a ton like accomplishing intrapersonal combination, and Emmons work on this point has been affected by Maslow's ideas. For instance, Maslow opposed that self-actualising people are more contented with themselves than the vast majority, can surpass a considerable lot of the light-hearted worries that are advanced by society, are less materialistic, and are more focussed on human values. In help of this, an analysis found that individuals who have had top encounters were more probable than the individuals who had not had such encounters to report; that they felt that life was extremely important, they regularly considered the reason for their lives, invested energy thinking about their lives, and trusted they knew the motivation behind life. Furthermore, they had a tendency to be less keen on material belonging, for example, having a lovely home, vehicle, or expensive things, having a high paying job, or professional stability. Amazingly, most of the individuals in this review who revealed having a highpoint encounter said it had affected their life. These outcomes allow some assurance to the possibility that meeting modified conditions of consciousness can enhance intrapersonal reconciliation (i.e. self-actualisation) in any event. In a similar manner, an investigation on the impacts of psilocybin, in which around 66% of members detailed a significant secretive experience, found that months after this experience, the members felt they had more motivating dispositions to life and themselves, that their relationships had enhanced, and a feeling of expanded spirituality and fulfilment with life. Also, a significant number of the members communicated an extended conviction that there is progression after death, e.g. conviction that death isn't a closure yet a change to something much more noteworthy than this life. This more recent study provides additional support for the notion that altered states of consciousness can improve psychological well-being. Whether this justifies the concept of spiritual intelligence is still difficult to say though. [8,10]

B. What Is Workplace Spirituality and How Does It Fit in with Religion?

A man's soul is the crucial guideline usually accepted to be the intangible with invigorating power inside every single individual. It is a condition of personal association with the internal identity of higher esteems and ethical quality and

additionally acknowledgment of reality of the inner idea of others. Today many people are battling with what their spirituality implies for their work since this is the place they spend dominant part of their waking hours. The workplace is presently where an ever increasing number of individuals eat, work out, date, drop their children, and even sleep. Numerous normally look to their associations as a collective focus since they do not have the consistency and association found in different settings. Also, surveys have discovered that American leaders and managers need a more profound feeling of importance and satisfaction at work – considerably more than they need cash and time off. [11]

Along these lines, a notable change is occurring in the individual and professional existences of managers and they more deeply incorporate their spirituality with their work. Numerous agree that this combination is prompting exceptionally positive changes in their connections and their practicality. There is also evidence that workplace spirituality programs not only lead to beneficial personal outcomes such as increased job satisfaction, and commitment, but that they also deliver improved productivity and reduce absenteeism and turnover. Employees who work for associations they consider to be spiritual are less outrageous, more moral, and more dedicated. What's more, there is mounting proof that a more unselfish working environment is more gainful, adaptable and inventive. Above all for organisational effectiveness is the rising examination that that working environment spirituality could be a definitive upper hand. Along these lines, there is a rising and quickening call for spirituality in the work environment. [12]

Work environment spirituality isn't about religion or change, or about tolerating a particular conviction framework. Deep sense of being grinding away is about leaders and followers who understand themselves as spiritual creatures who have a feeling of calling that gives significance and reason to their lives. It is additionally about participation where individuals encounter a feeling of having a place, connectedness to each other and their working environment group. It starts with the affirmation that individuals have both an inward and an external life and that the support of the internal life can deliver a more significant and profitable external life that can have valuable outcomes for worker prosperity, corporate obligation and maintainability, and also budgetary execution – the triple bottom line. [12]

III. LITERATURE REVIEW

The success of the organization in obtaining its goals and objectives depends on managers and their leadership style. Than what is leadership style? Leadership style is a personal characteristic, which lifts people's vision to higher sights, builds commitment, motivates and empowers them to accomplish personal, organizational and social objectives. For instance, there are leaders like the Banyan tree. There are also leaders like coconut tree. Banyan tree is one



which gives the umbrella of protection to those coming under its shade, but it never allows a single grass to grow under it. Leaders of Banyan tree concept build up an empire with committed loyalties, for which the benefits are passed on. But the people who may get benefit would not grow by themselves. They are always the parasites. On the other hand, coconut tree which does not give the shade, but offers tender coconut to the person who may be tired of day's hard work, and wanting to go back to work after some relaxation. Leaders of coconut tree concept allow others to independently grow by themselves. They only extend the support and not the shelter. [14,15] In today's environment, we need persons of coconut tree to convert ordinary man into extra ordinary and achieve sustainable gain in the business. Leadership style is influenced by various factors such as can attitude, knowledge and skills, organizational values, and reliability of employees in different situations. However, no one leadership style is ideal for every situation, since a leader may have knowledge and skills to act effectively in one situation but may not emerge as effective leader in a different situation. [16] To be effective, leaders must behave differently in different situations [11] He argued that Most leadership theories: path-goal, charismatic, and transformational theories of leadership, focused in varying degrees on one or more aspects of physical, mental, or emotional elements of human interaction in organizations and neglected the spiritual component. In Most the leadership research studies spiritual qualities are commonly overlooked in relation to leadership positions [12]. He stated that nourishing the spirit at work requires leaders to consider and respond to yet another dimension of human life beyond those commonly identified with leader-follower relationship. [17,18,28] This response led to the emergence of theory of spiritual leadership. Spiritual leadership is a treasure house of scientific knowledge aimed at establishing peace and harmony in the organization. It develops scientific temperament and finds solutions to the problems confronting mankind. The problems may be encountered within the individual, in the organization or in the society. It removes blind beliefs. It advocates that nothing should be accepted without thorough enquiry [13,24,31]. Spiritual leaders are visionary leaders and these leaders will be a missionary, extremely practical, intensively dynamic and capable of translating dreams into reality. [19,20] Again, it aims at transforming the lives of the people through the continuous process of eliminating negative thoughts like anger, hatred, ill-will, jealousy and fostering positive thoughts like love, compassion, empathy tolerance, and goodwill. [22] These positive thoughts benefit personal outcomes such as good human health, psychological wellbeing, improved employee commitment, productivity and reduced absenteeism and turnover [11,23]

IV. WHAT IS SPIRITUAL LEADERSHIP?

Spiritual leadership includes typically persuading and inspiring employees through expectation/confidence in a dream of administration to key stakeholders and a corporate culture in light of the estimations of charitable love to create

an exceptionally energetic, submitted and profitable workforce. [21,25] The motivation behind spiritual initiative is to take advantage of the central needs of the both leaders and followers for spiritual prosperity through calling (life has significance and has any kind of effect) and feeling of belongingness to make vision and esteem consistency over the individual, enabled group, and association levels; and, eventually, to cultivate larger amounts of employee satisfaction, commitment towards the organisation, financial performance, and social responsibility – the triple bottom line.[26,32]

A. HOW DOES THE SPIRITUAL LEADERSHIP MODEL WORK?

Spiritual leadership is an emerging paradigm inside the more extensive setting of work environment spirituality is anticipated to make a typically persuaded, learning environment. Spiritual leadership involves the qualities, mentalities, and practices important to characteristically propel one's self and fulfill essential requirements for spiritual prosperity

through calling and participation, which decidedly impacts worker prosperity, financial performance and corporate social obligation, – the triple bottom line. [26]

Essential to spiritual leadership is:

1. Creating a vision wherein leaders and followers experience a sense of calling so that their lives have purpose, meaning and makes a difference, and
2. Establishing a organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others. [27,28]

As per the figure underneath, the source of spiritual leadership is an internal life or spiritual practice, for example, investing energy in nature, prayer, religious practice, meditation, self-inspecting, yoga, or writing in a diary. An inner life emphatically impacts spiritual leadership through the improvement of expectation and confidence in a spiritual vision of administration to key partners that keeps followers anticipating what's to come. [29] Expectation in a reasonable, convincing vision delivers a feeling of calling – that piece of spiritual prosperity that gives one a feeling of having any kind of effect and, subsequently, such one's reality has meaning. Spiritual leadership additionally requires that the association's way of life be founded on the estimates of selfless love. Leaders must model these qualities through their attitude and conduct, which makes a feeling of belongingness – that piece of spiritual prosperity that gives one a feeling of being comprehended and acknowledged. The measurements of spiritual leadership and the way

toward fulfilling spiritual needs at that point decidedly impact the key individual and hierarchical results that contain the triple bottom line. [30]



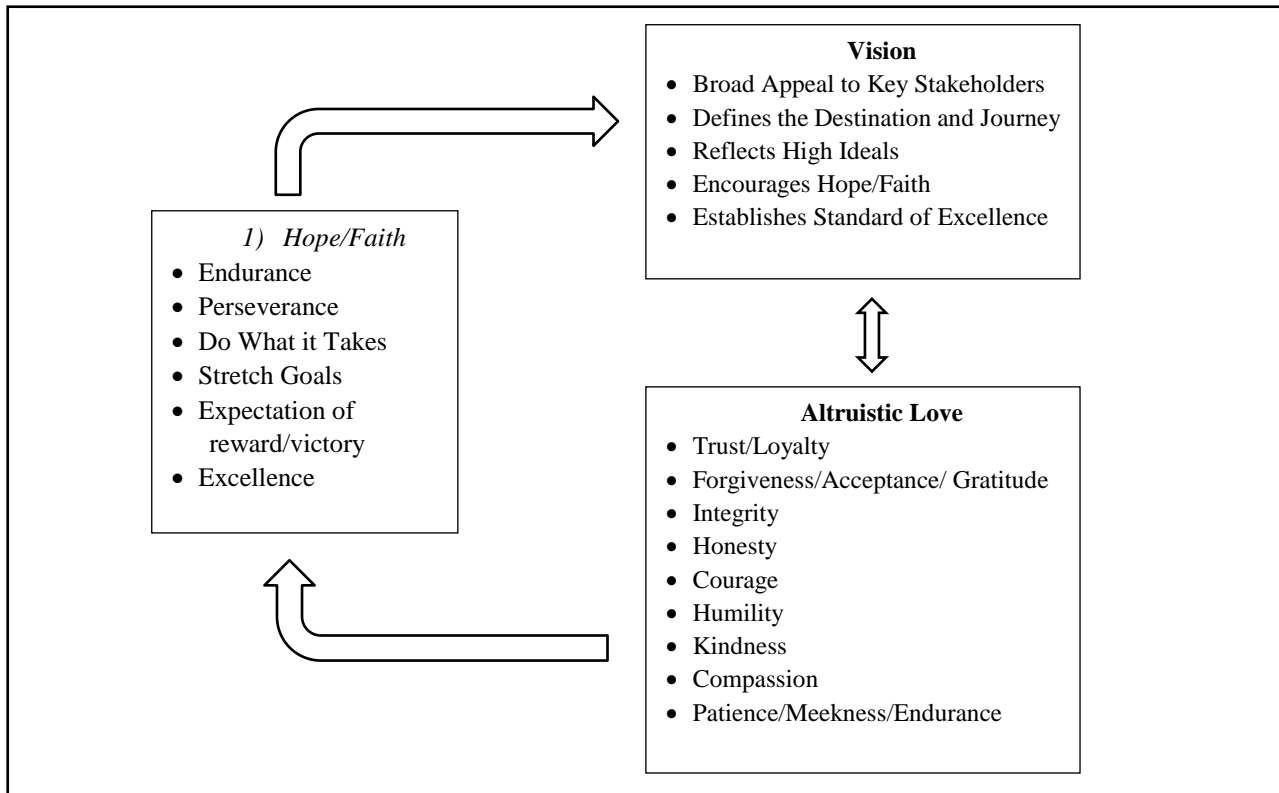


Fig 2: Qualities of Spiritual Leadership

B. Personal Spiritual Leadership

Personal Leadership is the self-assured capacity to coagulate your reasoning and build up a proper direction for your life, to confer yourself to moving toward that path and afterward to make decided move to obtain, achieve or turn into whatever you recognize as a definitive goal for your life. Personal Leadership is a procedure of building up a positive mental self-image that gives one the boldness and self-assurance important to deliberately pick activities that fulfil one's needs, to endure, and accept the outcome. Personal Spiritual Leadership requires trust/confidence in a vision of administration to others through selfless love. The source of Personal Spiritual Leadership comes from an inward life, careful or intelligent practice in view of profound standards established. By being focused on a dream of administration to key partners' pioneers have an individual feeling of calling, having any kind of effect in other people groups' lives, and guarantee that their life has significance and reason. [31]

C. Organizational Spiritual Leadership

Organizational spiritual leadership centres on group relations between leader-follower, follower-leader and companion peer as being dynamic and proportional after some time. It is notable that pioneers through role modelling, effective practices, and different means can adjust the self-ideas, states of mind, objectives, and convictions of followers. Through group interactions an emergent procedure happens whereby singular recognition after some time frame gathering and, eventually, authoritative impression of Spiritual Leadership. As this procedure unfurls, pioneers and supporters in the

association start to shape perfect mental models of hope/faith in a dream of administration to key partners through philanthropic love. As group members' high in spiritual leadership interact, they consistently reinforce the level of spiritual leadership of each other and the gathering. [32] Thus, this builds the group's sense of calling and belonging, at last supporting and impacting each other toward a sustainable mindset and a promise to do their part to augment the triple bottom line.

A. Examples of The Spiritual Leadership Triple Bottom Line Business Model in Action - Unilever.

Paul Poleman, CEO of Unilever, an Anglo-Dutch company with 176,000 employees, 76,000 suppliers in 190 countries, and 300 factories worldwide. Unilever Offers more than 400 brands—Ben & Jerry's ice cream, Dove soap, Lipton tea, and Hellmann's mayonnaise—to over 2.5 billion customers is a perfect example of Spiritual Leader. [33]

At Unilever, environmental dangers and poverty are significant issues for relatively all aspects of business tasks from manufacturing detergents to developing tea. Principal to Poleman's initiative theory is his view that the genuine reason for business is to think of arrangements that are significant to society and help improve society. He likewise trusts that clients will

surrender organizations that neglect that, while organizations that grasp the triple bottom line will definitely turn out to be more beneficial.[34,35]

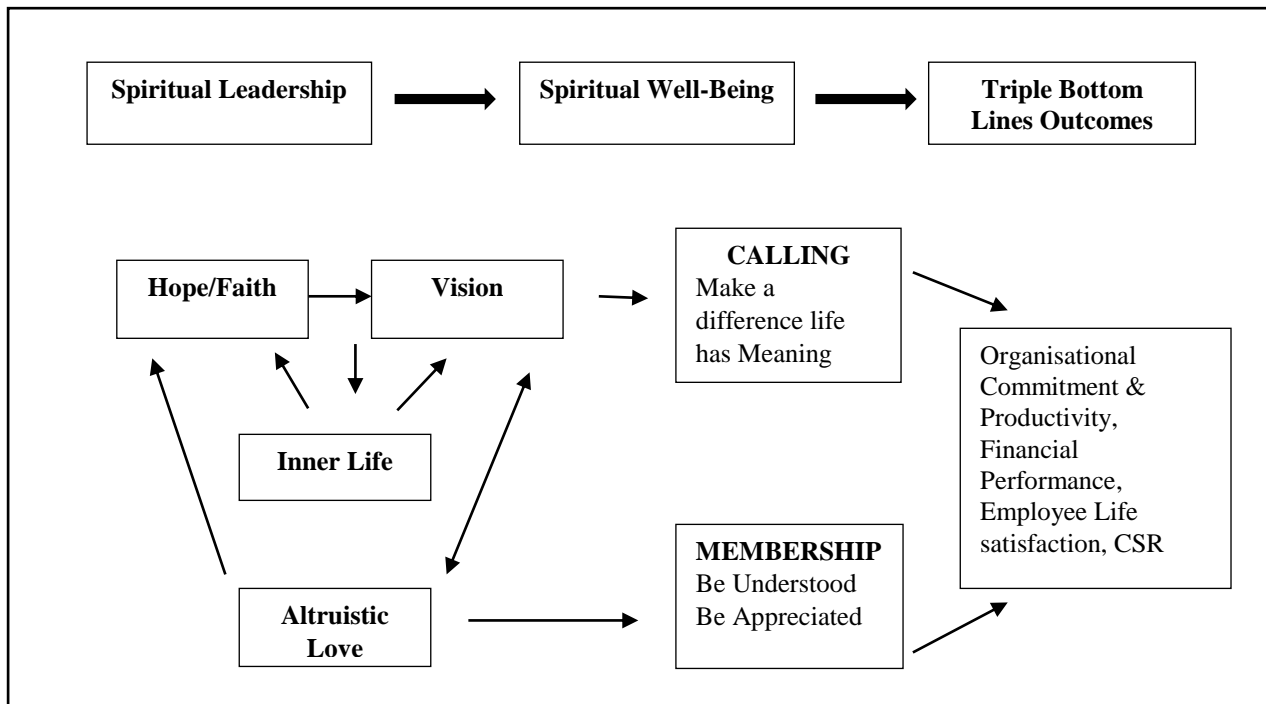


Fig.3: The organizational spiritual leadership model

Poleman’s hold of sustainability is not without his critics and imitates the balance all leaders show who relate to the concept of triple bottom line. Most difficult is the challenge from investors, for whom Unilever’s great goals mean little contrasted with their want for profit and other benefits. Accordingly, Poleman has stayed ardent to his rationality. Realizing that it will take a long time for the organization’s sustainability plan to demonstrate positive outcomes he rejected quarterly gains for investors. In doing this he agreed with the individuals who contend that the extreme strain to meet quarterly targets traps organizations in an endless loop of strain to amplify share price for investors to the detriment of long-term development and execution of complicated techniques, such as enhancing working conditions, enhancing the environment, and sustainability aspirations.

Poleman trusts that achievement isn’t characterized by a title or position but instead by having a reason throughout everyday life and the diligence to accomplish it. He likewise finds time to talk with entry level applicants and additionally have little concentration gatherings, dinners, or mid meal with individuals in the organization at all levels (there are just five levels at Unilever). He sees this as one of his most imperative methods, to make a steady culture to encourage their careers. Poleman says that the primary concern he has found in life is that it isn’t about yourself, but about your human environment as well. He believes that the main nature of a leader is to be a

4. **Build practice**—Lead, support, and contribute to debate, discussion, and improvement of leader competencies for effective leadership for sustainability.

The basic assumption underlying these objectives is that, although building the organization is desirable in itself, its main purpose for sustainable development is to make it better equipped to meet the other three objectives. [35,36]

good, moral individual rather than behave his designation. The best guidance he says he got from his dad is to not overlook where you originated from and keep your feet on the ground. His recommendation to others is to recall forget that it isn’t about yourself and to be thankful. [33,34]

B. Discussion and Conclusion

Finally, four interrelated objectives must be realized in order to embed sustainability in the triple bottom line through spiritual leadership:

1. **Build the organization**—Develop the organization’s capacity to support other organizations as well as become more sustainable itself.
2. **Build leadership**—Support the development of leader knowledge, skills, and competencies, and the organization’s capacity for embedding sustainability into the triple bottom line.
3. **Build partnership**—Actively contribute to policy and stakeholder development and practice in sustainable development at the industry, national and global levels.

V.SPIRITUAL LEADERSHIP AND LEADERSHIP EFFECTIVENESS

More research is needed on the incorporation of spiritual leadership into the workplace as well as how to become a spiritual leader. It’s a well-known fact that leader of any organisation plays a



critical role in the success or failure of the system. Spiritual leader helps to create a culture which ensures that spiritual well-being is adopted completely by its followers. These values promote leadership effectiveness and deal with employee motivation, developing a positive climate, development of trust amongst employees and enhancing positive relations between employees at all levels ensuring goal achievement of the system. Likewise, Spiritual Leaders create motivated workers by making spiritual knowledge as a part of their daily culture. It was noted that employees, under a leader who demonstrates spiritual leadership become happier, are more committed to work, and develop a stronger sense of calling. Research demonstrates that workers turn out to be more productive inside the association when Spiritual leaders support duty and ensure coordinated effort. Considering this, spiritual leaders have an extremely positive impact on its employees and ensure that the positivity of spiritualism stays with the organisation. However, research indicates that when organizations are able to implement spiritual leadership in the workplace and choose a leader who is deeply committed to the concept, positive outcomes are accomplished.

A. Guidelines for Incorporating Spiritual Leadership into Educational Institute

Despite the fact that Spiritual Leadership is still emerging, there is little uncertainty that this type of Leadership contains attractive characteristics in which many institutes should seriously think about. For those educational institutes with an enthusiasm for Spiritual Leadership, there are a couple of rules that must be considered while deciding how to consolidate this style of administration into the organisation in general. To start with, institutes must have an "clear and convincing vision of where they need to be in the near future". This vision ought to depict a voyage that will give employees a sense of calling, of one's life having importance, and having any kind of effect. I should be able to excite the employees for coming to work and arouse a feeling of dedication in them towards the organisation. This vision ought to reflect high beliefs that empower both confidence and expectation in employees. Second, educational institutes must have a culture that is lined up with that of a Spiritual Leadership structure. [37,38]

This culture must epitomize the possibility of altruistic love that gives both extreme rewards. The way of life of Spiritual Leadership is one in which leaders and followers share duty and ends up where power is assigned to this group in which employees see how their jobs are applicable to the institutes vision/mission. Colleagues in this sort of culture are analysed to continue and do what it takes to achieve the objectives through expectation and confidence in the vision of the association, their pioneers, and themselves. Ultimately, institutions must pick a leader who is in the forefront of the followers, and behind one when somebody needs consolation, and besides one when somebody needs a companion. [39]

Since this leader is at the core of the vision and culture of the educational institute, maybe this is the most fundamental advance. Profound LEADERS are individuals who are regularly thought to be moving, visionary, and can move past boundaries and restrictions. These pioneers focus on

higher-order needs and attempt to build motivational backup of supporters into the institute. "Spiritual Leaders are proactive pioneers who can change the way that others see and act". This implies Spiritual leaders can assemble trust and sympathy in the association. Spiritual Leader are people with the ability to take a backseat to being in charge and build teams of people who collectively share leadership responsibilities. At last, Spiritual Leaders are more inspired by the need to have any kind of effect rather than just making a living. [40,41]

B. Spiritual Leadership Case – Kasturbatai Convent High School, Butibori, Nagpur

Kasturbatai Convent is a higher secondary school situated at Butibori in Nagpur City. It has been fighting for effective administration systems since inception which has led to reduced admissions, absence of working systems, sense of job insecurity amongst teachers, low morale of teachers, reluctance towards adopting changes as well as negligence towards effective teaching in classrooms. This also led to decline in the academic results of the campus and increase in applications for transfer certificates of the students. After the retirement of the former principal, Mr. Suresh Mehadia joined the school as the Principal and is a strict follower of spiritual leadership. He is a spiritual and transformational leader have taken on new exciting roles as he continues to deal with the ever-changing face of education.

A study was conducted on this style of leadership and data was collected through interview and observation sessions at the school. The researcher interviewed around 229 teachers, Principal and Supervisor of the school and following outcomes of impact of Spiritual Leadership were found out. This report will focus on impact of Spiritual Leadership on educational institutions with reference to various traits demonstrated by a Spiritual Leader. It majorly tries to analyze:

- 1) The important traits and values that today's principals must possess in order to lead spiritually,
- 2) Principals as agents of change,
- 3) Principals as managers, and
- 4) Their responsibility of ensuring inclusive education for a diverse school community.

Traits and Values:

The Principal of Kasturbatai Convent possesses both technical and symbolic traits comprising of logical thinking and being passionate like an art lover. Being a good planner, resource-allocator, coordinator, supervisor, disseminator, jurist, gatekeeper, and analyst are some of the various technical roles adopted by Mr. Mehadia. The principal is expected to enact various representative roles like being an anthropological detective, actor, visionary, historian symbol, poet and most importantly a great leader. He acts as a facilitator for internal leadership effective business communication within the system and school management, and ensures assessment of the efficacy and progress of school-based responsibility. The values that Mr. Mehadia

follows include openness to participation as it encourages the faculty and students to actively contribute towards any discussion/decision affecting them. He values openness to diversity in perception, which ensures a deeper sense of understanding of principles required for a good academic and organizational effectiveness. The third value is openness to conflict where he tries to resolve conflicts to create better solutions for complex issues. The next value he has is openness to reflection where he tries to reflect on his own and others' thinking; thus ensuring better managerial decisions. Lastly, the principal of Kasturbatai Convent has demonstrated openness to mistakes and he acknowledges his mistakes openly in front of others and learns from them. Principals must be clever and innovative in their endeavors to achieve and react to changes. To be pioneers of progress, principals must inundate themselves in genuine circumstances of change and

start to make their own particular hypotheses of progress always testing them against new circumstances and against grounded records of others' expectations.

As Agents of Change:

It's a good thing to understand and accept that change often encounters resistance; be it from teachers, students or parents. The major setback for the school staff and students was to accept a Principal who was completely different from the former head in terms of his behavior and administrative traits. Principal Sir took it as a challenge by making it easy for staff, students and parents to talk about their apprehensions with an open mind and heart. Mehadia sir always listens to them, and picks up on cues to design new ways of thinking and managing the school. This produces also helps to produce actions and reactions to situations of change. As we stepped in the 21st century, schools especially in Nagpur have realized a great deal of transition; as we change from the denominational to an integrated school system. The Principal of Kasturbatai Convent is front and center in this transition. The principal knows that both uniqueness and association must go hand in hand to make sure that the process of reforming the structure, timing and culture of the school. Principal Sir understands that dissimilarity, variety and disagreement are unavoidable and they create a hitch in learning, and creating a new, unique school culture. Thus, he shares his right of creating this change with the faculty, parents and students of the school. The best part in this whole episode was that the principal ensures effective communication of goals, and decision-making thus creating a school vision and supporting his staff.

The schools of Nagpur have created 'Nagpur School Councils' to catalyze the relationship and realignment between the stakeholders of all the schools of the city. The Principal Sir has stepped in the leadership role in the formation of this community. This committee mobilizes all the required forces and resources for academic and social development of the skills of parents, teachers, students and principals of various schools. The principal, as an agent of change, made his expertise accessible by fostering, developing and supporting the council. He prepared himself for embracing resistance, shared ownership of change, developing positive relationships with school councils and

navigates the complex two-way relationship between the school and the state.

C. Principals as Managers:

Traditionally, management and leadership which lead to organizational decision making is generally assumed to be principal-centered activity. However, at Kasturbatai Convent, the principal has tried to reorganize himself and the faculty of the school to involve in participative decision making and thus prepare for tomorrow's managerial functions. Hence the responsibility that was dominantly taken care of by the Principal is now spread out amongst the group in a site-based management system. Faculty members and Principal meets every weekend to discuss about the educational policy and agenda for the school, plan events and activities, discuss loopholes in the process, decide future plans for the school etc. The principal and the teachers vote for each decision and each vote carries equal weight, hence the principal can be outvoted at any instance. This type of Participative Leadership has brought in a new understanding of and appreciation for the principal's role in the successful operation of the school. Still, the main and usual tasks of the Me. Mehadia remain same but since now he focuses more on building the consensus by assisting staff members in providing accountability and encouraging staff development and experimentation.

By sharing his decisive capacity, one may feel that the principal is losing his authority; but Mehadia sir says that "My sphere of communication is huge and strong as well thus ensuring that the influence of the decision increases. Earlier when I used to take a decision, only I alone used to try and implement it, but now hen the group makes the decision the group effectively works on it.

D. Principals Providing Inclusive Education:

The educational institutions have faced a lot of changes in this turmoil of development in the past two decades, specifically schools and their systems. With the increase in the number of schools in the city as well as the implication of Sarva Shiksha Abhiyan and Right to Education (RTE), schools have realized a major difference is the cultural diversity today. The student population in most of Nagpur's schools is comprised of students from all strata of the society including BPL (below Poverty Line) plus from Vidarbha region as well. The main role of the principal sir is to maintain the cultural and financial diversity as well as honor it in both the content and conduct of their schooling. The Principal Sir organizes regular Parent Teacher Meetings, Class Family retreats, and other get together to establishing a meaningful relationship with diverse members of the school community. Thus he maintains his relations with this diverse group out of his office plus makes himself more accessible and a priority to talk with people giving out a very positive message.

Mehadia sir has put up welcoming signs throughout the school in major languages spoken in this region and conducts prayers for all religions in the campus. He sends out 'Communique' which is the quarterly newsletter to all the



parents and has regular meetings with members of the school community. Other useful strategies involve getting out in the community and attending meetings of community organizations.

Listening is another major area where the principal has focuses much in the past few years. Earlier the principal never used to listen to the parents or teachers and used to make judgmental decisions

based on his observation and bias only. Mr. Mehadia made an effort to really listen to people making them realize that they've been heard, and thus encourage their participation in greater numbers than ever. The Principal provides translational services in school get together and meetings making it interactive by allowing parents and stakeholders to ask questions, and avoiding interrupting those who are speaking.

Moreover, in the exertion of setting up and keeping up great relations with school stakeholders, it is critical to find out about the variety amongst these stakeholders. For this, Mr. Mehadia takes regular rounds in the school premise by just strolling around the school and by welcoming parents and other stakeholders shares their views of the school by filling up his questionnaire. He visits each classroom as well as urges the faculty to visit every other faculty's classes and take appropriate feedback towards the betterment of the organization. It is very important to get everybody including students engaged with deciding school objectives and dreams at the beginning of the year, he says. Another critical part of the connection amongst Principal and school groups is by holding meetings, occasional get together, newsletters, newspapers and school handbooks. Workshops and Faculty Development Programs has helped in including staff cooperation and gives the educators a chance to develop themselves thus creating a sense of positive obligation towards the school. The Principal additionally holds his own workshop and share his knowledge and learning from his previously attended workshop with the teachers, thus making them aware of the developments taking place. He also finds funding for the staff for attending workshops making it a lucrative learning process. Writing private notes of appreciation for special efforts has been quite effective. He elevates the teachers and himself to higher levels of morality and motivation

VI. CONCLUSION:

Spiritual Intelligence is the most important trait of a Spiritual leader and Spiritual Leaders are much better prepared to take on any challenges and are more likely to see the results of their efforts quicker. Spiritual Leadership has portrayed itself as a developing leadership style and many educational institutes are occupying this type of leadership as it ensures a great boost in productivity of the employees, employee satisfaction, their commitment towards work as well as financial stability of the organisation. Earlier, the idea of Spirituality in leadership was misunderstood for being religiously biased but emerging research indicates that a leadership style which focuses on the spiritual well-being of both followers and leaders leads to positive outcomes for both if called Spiritual

Leadership. Organizations that choose to use this form of leadership must transform the vision and culture of their work as well as choose an appropriate leader. More research is needed on the constructs of Spiritual Leadership as emerging trends indicate.

REFERENCES

1. Kegan, R. (1975). *In over our heads: The mental demands of modern life*. Harvard University Press, (1994). Triandis, Harry C. "Culture training, cognitive complexity, and interpersonal attitudes." *Cross-Cultural Perspectives on Learning*, 50.
2. Mendenhall, M. E., Reiche, B. S., Bird, A., & Osland J. S. (2012). "Defining the 'global' in global leadership." *Journal of World Business*, 47, no. 4: 493-503.
3. Fry, L., & Nisiewicz, M. (2013). *Maximizing the Triple Bottom Line through Spiritual Leadership*. Palo Alto, CA: Stanford University Press.
4. "50+20 Agenda. Management Education for the World." (n.d.). Accessed September 20, 2017, <http://50plus20.org/5020-agenda>.
5. Brundtland, G. H. (1987). "Our common future—Call for action." *Environmental Conservation*, 14, no. 4: 291-294.
6. Maak, T., & Pless, N. M. (2006). "Responsible leadership in a stakeholder society—a relational perspective." *Journal of Business Ethics*, 66, no. 1: 99-115.
7. Ferdig, M. A. (2007). "Sustainability leadership: Co-creating a sustainable future," *Journal of Change Management*, 7, no. 1: 25-35.
8. Lazlo, C., & Brown, J. (2014). *Flourishing enterprise: The New Spirit of Business*. Palo Alto, CA: Stanford University Press.
9. Fry, L., & Kriger, M. (2009). "Toward a Theory of Being-Centered Leadership: Multiple Levels of being as Context for Effective Leadership." *Human Relations*, 62, no. 11: 1667-1696.
10. Giacalone, R., & Jurkiewicz, C. (2003). "Toward a science of workplace spirituality," In R. Giacalone and C. Jurkiewicz (eds.), *Handbook of Workplace Spirituality and Organizational Performance*. New York: M. E. Sharp:3-28.
11. Fry, L. (2003). "Toward a Theory of Spiritual Leadership." *The Leadership Quarterly*, 14: 693-727.
12. Jackson, K.T. *Journal of Business Ethics* (1999) 19: 61. <https://doi.org/10.1023/A:1006149905996>
13. Fairholm G.W., (1996) "Spiritual leadership: fulfilling whole-self needs at work", *Leadership & Organization Development Journal*, Vol. 17 Issue: 5, pp.11-17
14. Sweeney, P., & Fry, L. (2012). "Character development through spiritual leadership." *Consulting Psychology Journal*, 64, no 4: 89-107.
15. Benefiel, M., & Fry, L. (2014). "Spirituality and religion in the workplace: History, theory, and research." *Psychology of Religion and Spirituality*, 6, no. 4: 175-187.
16. Fry, L., Matherly, L., & Ouimet, J. (2010). "The spiritual leadership balanced scorecard business model: The case of the Cordon-Bleu-Tomasso Corporation." *Journal of Management, Spirituality, and Religion*, 7, no. 4: 283-315.
17. Kaplan R., & Norton, D. (2007). "Using the balanced scorecard as a strategic management system." *Harvard Business Review*, July-August: 150-161.
18. Walt, V., (2017). "Selling Soap and Saving the World." *Fortune*, March 1: 122-130.
19. Cunningham, L. (2015). "The Tao of Paul Toleman." *Washington Post*, May 21. Accessed November 26, 2017, https://www.washingtonpost.com/news/on-leadership/wp/2015/05/21/the-tao-of-paul-polman/?utm_term=.96252a821733
20. McCovey, J. (2015). "I Only Do What I Want to Do." *Fast Company*, November: 66-70, 120-121.
21. "Oprah's Angel Network Fact Sheet." Accessed December 28, 2017, <http://www.oprah.com/pressroom/about-oprahs-angel-network>
22. "Oprah Charity Work, Events and Causes." Accessed March 03, 2018, <http://www.oprah.com/pressroom/about-oprahs-angel-network>
23. "Paul S. Amos: This is not who we are." (2011). *Faith & Leadership*. Accessed January 16, 2018,



- <https://www.faithandleadership.com/multimedia/paul-s-amos-not-wh-o-we-are>
24. "Cindy Wigglesworth, The Twenty-One skills of Spiritual Intelligence". (2012). Accessed March 19, 2018, <http://www.andyatwood.com/spiritual-intelligence.html>
 25. Bass, B. M., and Steidlmeier, P. (1998). Ethics, Character and Authentic Transformational Leadership: 1-25.
 26. Brubacher, J.W., Case, C. W, Reagan, T. G. (1994). *Becoming a Reflective Educator: How to Build a Culture of Inquiry in the Schools*. Corwin Press, Inc: California.
 27. Christensen, G. (1994). The role of the Principal in transforming accelerated schools. Unpublished doctoral dissertation, Stanford University.
 28. Deal, T. & Peterson, K. (1992). *The leadership paradox*. San Francisco, CA: Jossey-Bass.
 29. Farber, B. & Ascher, C. (1991). *Urban School Restructuring and Teacher Burnout* (Report No. EDO-UD-91-5). New York: ERIC Clearinghouse on Education. (ERIC Document Reproduction Service No. ED 340812)
 30. Forman, G., Pufall, P.B. (1998). *Constructivism in the Computer Age*. New Jersey: Erlbaum Associates Publishers.
 31. Fullan, M. (1995). *Theory into Practice*. College of Education: The Ohio State University, 34(4):231-235.
 32. Goodlad, J. (1994). *Educational Renewal*. San Francisco: Jossey Bass.
 33. Leithwood, K. A. (1992). *The Move Toward Transformational Leadership*. *Educational Leadership*, vol. 49, no.5: 8-12.
 34. Marsh, Myranda S. Chapter 9: *Life Inside a School: Implications for Reform in the 21st Century*. *Preparing our Schools for the 21st Century*.
 35. "Louis W. Fry et al, *Spiritual Leadership as an Integrating Paradigm for Servant Leadership*" Accessed March 15, 2018, <http://slideplayer.com/slide/10867509/>
 36. Ryan, J. (1999). *Leadership and Diversity: Establishing and Maintaining Relationships with School Communities*. *Orbit*. Vol. 30, No.1.
 37. Simon, R. (1987). *Empowerment as Pedagogy of Possibility*. *Language Arts*, 64(4):370-382.
 38. Strauber, S., Stanley, S. and C. Wagenknecht. (1990) *Site-Based Management at Central-Hower*. *Educational Leadership*. 47(7):6460.
 39. Christea F. & Pieter S. (2012). "The Spiritual Leadership Dimension In Relation to Other Value-Based Leadership in Organization", 6, no.15:286
 40. Sonar P. (2011). "The Level of Faculty Members' Spiritual Leadership (SL) Qualities Display According To Students in Faculty of Education", no 15:2036
 41. Anty A. "An Overview of Spiritual Intelligence and the SQ21" Accessed on August 2018, <http://www.andyatwood.com/spiritual-intelligence.html>.

instrumental in bringing pedagogical innovations and its mission of influencing practice and promoting value based growth. She has been instrumental in devising several innovative strategies to increase the students' admission for different business management programs offered by Regenesys and has also ensured 100 per-cent placements for all the programs. She holds leadership accountability for continuous improvement and implementation of the mission, vision, goals, values and policies of Regenesys and its subsidiaries.

With her vast experience in the business world, her realization that competent business leaders are the need of the hour and beyond in India and Africa, led to the development and introduction of several new skill-based courses for Indian and African students. During her career stint of 18 years, Dr. Richa has always held complete ownership for developing strategic plans for business growth for start-ups and developing infrastructure, market expansion, product development and new launches. Throughout her career span she has led large teams of diverse employees and has a proven track record of building franchises, delivering excellent business results and strategic administration. Dr. Richa is most passionate about education. In the past, she has served as the CEO with DANANDA, Director of University of Seychelles, and Deputy Director of Symbiosis Centre for Management Studies and an academican with Delhi School of Professional Studies and Research. A graduate from a renowned B-school Dr. Richa is also a published author, an academic reviewer for journals and a most sought-after speaker at various seminars, held internationally and nationally. A strategic thinker with an analytical mind, Dr. Richa possesses very strong communication skills and people management abilities. She brings to the table a high level of energy, dedication and integrity to the job. A doctorate in Marketing, Dr. Richa has authored and published two books on marketing and 13 papers in international journals and 15 papers in national journals to her credit.



Dr. Surbhi Jain is the head of Academics- India at Regenesys Institute of Management. She has a PhD (management) and an MBA (Marketing and HR). She has over 10 years of experience. She reads voraciously and writes eclectically. She has published several International research papers and books on Business Communication, Change Management and Management of Training and development. Her professional involvement in institutions has always been defined by three distinct engagements: the contest of ideas; their translation into actionable initiatives; and the building of programs. Dr. Jain has held eminent positions in a number of premier national and international organisations dealing with administration and higher education in particular.

AUTHORS PROFILE



Dr. Shraddha Wilfred, an educator and a trainer with amazing leadership expertise, she has over 11 years of experience in teaching management education. A Doctor of Philosophy in management education, she holds the position of the Officiating Director at NIT Graduate School of Management. She has been well known for her creative and innovative leadership practices. She has published books and quiet a number of research papers at National and International Platforms. She has a number of awards and recognitions to her name and is a well renowned Consultant for ground-breaking HR practices in the corporate world. She is associated with a number of Government and Private organizations as a partner trainer and mentor. Along with this, her inclination towards social service is commendable and she is associated with a number of NGOs. Her social work mainly in the field of benefitting the medically deprived section of the society and promoting girl education.



Dr. Richa Arora, a seasoned business leader and a passionate educationist with 18 years of experience in the education sector, Dr. Richa Arora is currently the Group CEO and Director of Regenesys Business School in India, Nigeria and South Africa. Dr. Richa brings with her a rare combination of extensive business, leadership skills, academic and an insight across various business segments. Dr. Richa holds an extensive leadership experience in propelling academic growth across the Indian and African regions of Regenesys Business School. She has to her credit of establishing 3 educational centres of Regenesys across India, Nigeria and South Africa. Dr. Richa has been

