

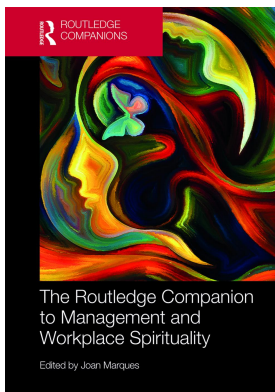
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SPIRITUAL LEADERSHIP AND ITS EMOTIONAL AND PROSOCIAL CONSEQUENCES

A Review and Synthesis

Sukumarakurup Krishnakumar

Introduction

The core concept of spirituality has been defined in a multitude of ways and in multiple domains including leadership (Correa & Sandage, 2018; Culatto & Summerton, 2015; Giske, 2012; Norenzayan, 2016). Inherent in the diversity of these conceptualizations of spirituality is its dimensionality, purpose, and the process—the “what,” “why,” and the “how” respectively (Hill, Jurkiewicz, Giacalone, & Fry, 2013; Houghton, Neck, & Krishnakumar, 2016; Krishnakumar & Neck, 2002; Oman, 2013). Even with such diverse opinions, conceptualizations, and empirical investigations, interest in studying the role of spirituality at work has been steadily increasing especially in the past few years (Anselmo Ferreira, 2018; Moon, Youn, Hur, & Kim, 2018). Using the three dimensional model proposed and empirically tested by Liu and Robertson (2011), spirituality was defined by Moon et al. (2018, pp. 1) as “the basic feeling amongst employees of being connected with a higher power, feeling interconnected with other human beings, and experiencing an interconnection with nature and all living things.” A part of this definition is the notion that an individual is interconnected with others and/or to a sacred entity. The topic of spirituality has been extended into the study and understanding of leadership by researchers and practitioners beginning in the early 20th century (Tarbell, 1933). Just as there are diverse characterizations of workplace spirituality, there are also a broad array of theories and conceptualizations of spiritual leadership (Fry, 2005).

Spiritual Leadership

Leadership is undoubtedly a complex process that involves a leader (or more) influencing a group of people to achieve a certain goal or outcomes. In fact, after examining several definitions, Hughes, Ginnett, and Curphy (2012, p. 5) defined leadership as “the process of influencing an organized group toward accomplishing their goals.” Spiritual leadership is a specialized form of leadership that has been defined as

the values, attitudes, and behaviors that one must adopt in intrinsically motivating one’s self and others so that both have a positive increase in the sense of spiritual

well-being through calling and membership, that is, they experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated.

(Fry, Vitucci, & Cedillo, 2005, p. 836)

Inherent in this definition, and many others, is the role of experience and emotion, that of purpose and calling, and the need to engage in prosocial behaviors—activities that benefit the society as a whole. Just as spirituality has different definitions and viewpoints, spiritual leadership has been conceptualized in different ways. For example, Reave (2005) has incorporated the notions of leader integrity and character including constructs relating to the spiritual leader's character including his/her humility and concern for others. Another approach to spiritual leadership describes a multi-stage framework in which individuals progress from an initial stage of awakening and then through several intermediate stages of uncertainty and doubt, and finally ending at the "dawn" stage in which there is a sense of interconnectedness and transcendence (Benefiel, 2005). Other discussions of spiritual leadership relate to conditions and factors that affect the process itself. Krishnakumar, Houghton, Neck, & Ellison (2015) suggested the role of leader characteristics such as charisma, interconnectedness, and religious or existential faith, and boundary conditions such as narcissism, pro-social motivation to lead, follower perceptions of leader integrity (ethics), and perceived organizational support. The substantial role of leader integrity in Krishnakumar et al.'s (2015) model was empirically tested and confirmed by Yang, Liu, Wang, and Zhang (2017). Yang et al. (2017) also found that spiritual leaders exert their influence on their followers by making them feel more energized and enthusiastic to achieve task outcomes. The phenomenon of feeling energized when being with the spiritual leader was more effective when there was high levels of leader integrity. Yet another approach to studying spiritual leadership was suggested by Parameshwar (2005), who proposed a multistage model in which transcendental processes help spiritual leaders accomplish a higher purpose and empathy, consideration, and vision, which then helps them to steer a group of followers to extraordinary actions based on an ego-transcendent state.

In each of these approaches to studying spiritual leadership, there are a few common themes. First, most models suggest the role of spiritual flourishing and getting to a stage of ego transcendence in leaders and followers. Transcending one's ego would enable a leader to think about a larger purpose—purpose that is oriented communally rather than about the self. Second, although not necessarily clearly delineated, most models have active and engaging emotional contents in them. For example, in Fry's (2003) model, hope, faith, and altruistic love form the affective dimensions whereas in Benefiel's (2005) model, frustration and joy are interspersed in the leadership process as it unfolds. Third, most models include a sense of interconnectedness—a phenomenon where both the leader and the followers feel a sense of sameness with other individuals either within the leadership unit (e.g., a team which is led by a spiritual leader) or outside (e.g., customers of a company). Fourth, and finally, most spiritual leadership models include accomplishing extraordinary goals as the final outcome. Again, in Benefiel's (2005) spiritual transformation model, emphasis is on the greater good and finding meaning for a higher purpose. Similarly, in Fry's (2003) model, the final outcomes that are expected include organizational commitment, increased productivity, and life satisfaction (Fry et al., 2005). These four common themes point to the importance of spirituality, emotions, and the influence process that the spiritual leader has to ultimately employ to elicit outcomes.

In this chapter, I argue that spiritual leadership, just as leadership in general, manifests through and in the context of affect/emotions and social interactions. Thus, emotional intelligence, the ability to process and manage emotions appropriately, will be an important part of this leadership process and will make it effective through the facilitation of prosocial influence processes.

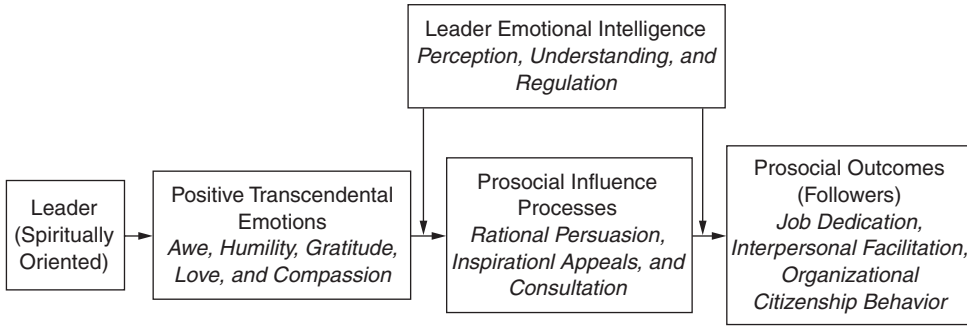


Figure 19.1 An Emotion-Influence Model of Spiritual Leadership and Prosocial Outcomes

Prosocial influence processes will involve those processes that steer a group of followers toward communal and socially relevant outcomes rather than agentic (or task-based) outcomes. In essence, I propose an Emotion-Influence model of spiritual leadership. This conceptual model is presented in Figure 19.1.

To begin discussing the model, first, I briefly review the role of emotions in leadership, particularly as it relates to spiritual leadership, before discussing the role of emotional intelligence.

The Role of Emotions in Leadership

The process of leadership and emotions are inseparable concepts. The role of affect/emotions in leadership in general has been recognized by scholars and practitioners alike. For example, recently, *Leadership Quarterly*, one of the premier journals in leadership, published a special issue specifically dedicated to affect/emotions in leadership (Connelly & Gooty, 2015). Leaders who feel, display, and appropriately regulate emotions are better at influencing their followers and accomplishing goals (Ashkanasy & Humphrey, 2014; Riggio, 2010). In one of the most commonly used theories of leadership, transformational leadership, leader charisma and individualized consideration have been shown to help followers express positive and action-oriented emotions without inhibition (Menges, Kilduff, Kern, & Bruch, 2015). Charismatic leadership is said to be effective when the leader is able to channel emotions through followers and inspire action from them using those emotions (Sy, Horton, & Riggio, 2018).

In many instances, the feeling or experience of an emotion correlates with the display of emotions. In a leadership context, however, the leader's *felt* emotions need not necessarily be the most appropriate or effective emotions that are *displayed* to his or her followers. For example, a leader that faces a strenuous situation is highly likely to feel such negative emotions as fear, anxiety, anger, frustration depending on the situation that arises. If this leader expresses the same negative emotions to his/her followers, then, they can potentially induce such negative emotions in the followers (Lindebaum, Jordan, & Morris, 2016). Negative emotions encourage deviant behaviors in people such as withdrawal, lack of motivation, abusive and rude behaviors, and sabotaging other people's performances (Rupperecht, Kueny, Shoss, & Metzger, 2016) and not the positive and extraordinary prosocial behaviors that an organization needs or wants. Thus, for leadership to be effective, a leader should be able to intelligently regulate *felt* emotions and subsequently be able to *display* emotions and behaviors that will positively facilitate proactive and prosocial behaviors in their followers (Edelman & van Knippenberg, 2017; Jordan & Lindebaum, 2015). Research supports this idea. For example, Edelman and van Knippenberg

(2017) found that training leaders in expressing and displaying *felt* emotions, a strategy known as deep acting, and the positive emotions that emanate from it, had positive effects on leader effectiveness. In sum, the process in which leaders feel and display emotions can have a significant impact on proximal (e.g., influence tactics, style) and distal outcomes (e.g., job performance, organizational outcomes).

Leader Emotional Intelligence

Leaders are not just passive conduits for emotions to flow—they actively process and regulate emotions using their emotional abilities (Riggio, 2010). The leader's emotional abilities, especially their emotional intelligence (EI), can play a major role in the spiritual leadership process. EI is defined as the ability to perceive, assimilate, understand, and manage emotions for productive purposes (Mayer & Salovey, 1997). In this regard, leader-EI has significant impacts on leadership outcomes (Kim & Kim, 2017; McCleskey, 2014; Walter, Cole, & Humphrey, 2011; Walter, Humphrey, & Cole, 2012). Leaders that can effectively perceive, understand, and manage emotions can prioritize tasks, organize action, and consider the needs and wants of followers and concurrently strive with them to attain goals and objectives (Walter et al., 2011). This speaks to the importance of abilities relating to emotions or emotional competence. Competences or abilities associated with the processing and regulation of emotions helps leaders not only to be “nice,” but also to motivate his/her followers to accomplish tasks (Riggio, 2010; Rong, Sui, & Yang, 2015). A leader with higher levels of such competences will have the ability to discern the different verbal and nonverbal cues and mannerisms of his/her followers and attend to those followers appropriately (Vidyarathi, Anand, & Liden, 2014). A highly emotionally competent leader can assuage fears, reduce anxiety, and increase inspiration and other positive emotions (Neil, Wagstaff, Weller, & Lewis, 2016). Taken together, findings on *felt* emotions, *displayed* emotions, and the competences that may integrate them, i.e., EI, coalesces well with the findings on the effects of spirituality on felt emotions and emotional displays of the leader (Edelman & van Knippenberg, 2017; Van Cappellen, Toth-Gauthier, Saroglou, & Fredrickson, 2016).

Spirituality, Emotions, and EI

For ages, spiritual traditions, driven mostly from a religious-philosophical perspective, have highlighted the importance of taming or controlling negative emotions and enhancing positive emotions (Macavei & Miclea, 2008). In most of the religious traditions, emotions are never shunned or supposed to be eliminated—their presence is often acknowledged and accommodated in such a manner as to guide or facilitate social functioning (Correa & Sandage, 2018). Spirituality has been shown to facilitate positive and prosocial feelings at work because spirituality imparts a sense of “greater good” and the need for communal actions (Day, 2017). The effects of spirituality can be specifically related to the experience and expression of positive transcendental emotions—emotions that concern others and transcends self-interests of the individual that experiences those emotions (Tong, 2017). Although an exhaustive list and a detailed review of such transcendental emotions is outside the purview of this chapter, many researchers include such emotions as compassion, love, awe, humility, and gratitude (Tong, 2017; Van Cappellen, 2017). Research clearly shows that such emotions, by their very nature and purpose tend to facilitate concern for the other, and hence are prosocial in nature (DeSteno, Bartlett, Baumann, Williams, & Dickens, 2010). This is particularly pertinent to the emotion-influence spiritual leadership model (Figure 19.1), as a sense of the other or a sense of a community can help spiritual leaders better influence his or her followers.

Let us examine each of the major transcendental emotions. Compassion and love have been shown to be associated with higher levels of spirituality and have been implicated in spiritual leadership (Chen, Yang, & Li, 2012; Fry, 2003). Compassion significantly mediates the effects of spirituality on altruistic behavior (Saslow et al., 2013). An emotion that is closely related to compassion, love, has been shown to be effective in the leadership process (Dennis & Bocarnea, 2005; Fry, 2003; Van Cappellen, 2017). From a religious perspective, most world religions advocate showing compassion and subsequently engaging in compassionate acts and research supports this idea (Saslow et al., 2013). Awe, defined as “a positive emotion of wonder in response to something vast and beyond comprehension” is closely associated with spirituality (Preston & Shin, 2017) and leadership (McCann, Langford, & Rawlings, 2006). Followers are particularly influenced by feelings of awe toward the leader which then affects their affective commitment. Humility, next on the list of transcendental emotions, is defined as “an interpersonal characteristic grounded in a perspective of self-transcendence that is manifested by a willingness to view oneself accurately, an appreciation of others’ strengths and contributions, and teachability” (Wang, Owens, Li, & Shi, 2018). Leader humility, overall, has been shown in prior research studies to help facilitate such positive employee outcomes as increased voice (Hu, Erdogan, Jiang, Bauer, & Liu, 2018), reduced turnover (Ou, Seo, Choi, & Hom, 2017), increased task performance and creativity (Hu et al., 2018; Wang et al., 2018). The final transcendent emotion is gratitude. Gratitude is defined as “a feeling of thankfulness directed toward others that emerges through social exchanges between helpers and beneficiaries” (Grant & Gino, 2010, p. 946). Gratitude has been shown to be an extremely important emotion in the workplace (Mills, Fleck, & Kozikowski, 2013). Followers’ perception of a leader’s gratitude can facilitate the emulation of ethical behaviors (Badrinarayanan, Ramachandran, & Madhavaram, 2018). Leaders who express gratitude can influence others to achieve prosocial outcomes (Grant & Gino, 2010).

In addition to its effect on positive transcendental emotions, spirituality buffers individuals from the stressors and blocks affective responses that signal strain (Byrne, Morton, & Dahling, 2011). In a large study of patients with coronary heart disease, researchers found that higher levels of spirituality were associated with lower levels of depression, anxiety, and anger (Ginting, Näring, Kwakkenbos, & Becker, 2015). Using the event sampling method in a group of 390 managers, a researcher found that managers that had higher levels of daily spiritual experiences showed a greater switch from negative to positive emotions when compared to those managers who had less daily spiritual experiences (Tong, 2017). In effect, spirituality helps block negative thoughts and emotions and facilitates positive transcendental emotions.

From a spiritual leadership perspective then, the spiritual leader should be able to better understand and process emotions such that they are processed, felt, and displayed in a productive way (Yadav & Yadav, 2018). This will involve the reduction of negative emotions and stress, and the amplification of positive transcendental emotions, both in the followers and in the leader. To enable a leader to use such emotions and emotional competences, the leader has to exert influence over his or her followers. Next, we discuss how spirituality will help leaders exert self-transcendental and prosocial influence processes.

Influence Processes in Leadership

Influence processes are central to any leadership. In fact, by definition, the core of every leadership situation involves some kind of influence process (Falbe & Yukl, 1992). Leaders choose many influence processes in their leadership activities. While a comprehensive review is outside the purview of this chapter, I will review the most important and pertinent influence tactics before explaining their roles and mechanisms in spiritual leadership.

Overall, research shows that the influence tactics that any leader uses fall into three categories: hard tactics, soft tactics, and rational persuasion (Clarke & Ward, 2006; Kipnis & Schmidt, 1985). Hard tactics involve the use of one's position as a power base, instilling pressure in one's followers, and forcing followers to engage in certain behaviors that the leader demands. Soft tactics involve the use of supportive and developmental influences and relies on the leader's personal rather than position power. One example of a soft influence tactic is inspirational appeal which is defined as a process where the "agent appeals to the target's values and ideals or seeks to arouse the target person's emotions to gain commitment for a request or proposal" (Yukl, Seifert, & Chavez, 2008, p. 610). Finally, rational persuasion involves the use of facts and logic to persuade or influence the follower. Research suggests that different types of leaders tend to use more (or less) of these influence tactics. For example, charismatic leaders, due to their focus on a future vision that is typically hopeful and positive, tend to use soft tactics as they have to appeal to the followers' positive emotions to be successful (Griffith, Connelly, Thiel, & Johnson, 2015). In a study that involved safety performance and climate, researchers showed that transformational leaders use such tactics as consultation and inspirational appeals and transactional leaders have been shown to use rational persuasion and coalition building (Clarke & Ward, 2006). In an open task setting where a leader manages individuals that engage in highly creative and innovative tasks, the leader should use appropriate influence tactics such as collaboration and participation to stimulate creative thinking in followers (Mumford, Scott, Gaddis, & Strange, 2002). Other studies also show that rational persuasion and inspirational appeals are used by transformational leaders (Charbonneau, 2004). Overall, soft and rational influence tactics are used more frequently by leaders than other tactics (Yukl & Tracey, 1992).

Spirituality, Emotions, and Influence Tactics

While there is ample research relating to the role of influence tactics in leadership in general, there is virtually no research on the role of spirituality and spiritual leadership on influence tactics. In my model of spiritual leadership, I suggest that leader spirituality, emotions, and EI together facilitate the appropriate choice of influence tactics employed by the leader. Research indicates that there is no one influence tactic that is better than others for all leadership situations. Even so, it has been shown that soft influence tactics and rational persuasion used singly or in combination, generally works better than most other ones (Charbonneau, 2004; Roth & Schwarzwald, 2016). I discussed earlier that a spiritual leader will be likely to experience and express positive transcendent emotions more often than negative emotions. The prevalence of such positive emotions facilitates two processes in the leadership situation. First, positive emotions generally have been shown to increase or broaden the scope of cognitive processing both in leaders and followers (Vacharkulksemsuk & Fredrickson, 2013). This will result in more creativity and subsequently more problem solving behavior. I propose that the opening up of possibilities by positive emotions further facilitates flexibility in the employment of the various influence tactics by the leader. A leader could switch from an inspirational influence tactic to rational persuasion based on the situation at hand. For example, inspirational appeals may work once a group of followers are influenced using data, figures, and logic (Yukl, Falbe, & Joo, 1993). Second, research evidence from multiple domains suggests that positive emotions tend to increase prosocial attitudes and cognitions in individuals facilitating such behaviors as cooperation, relationship building, and increased commitments (Berry & Hansen, 1996; Yee, Gonzaga, & Gable, 2014). Emotions can act as signals that inform others about the intentions of an individual (Barasch, Levine, Berman, & Small, 2014). In this context, a spiritual leader, by the elicitation

of transcendent emotions can signal to his or her followers that he or she is prosocially motivated, which includes intentions for facilitating the long-term benefit of the followers.

The same transcendent positive emotions such as awe, humility, gratitude, love, and compassion discussed above can play a major role in facilitating the appropriate use of influence tactics by a spiritual leader. Experiencing and displaying awe can impart a sense of humility in an individual (Prade & Saroglou, 2016). By experiencing and displaying awe, a leader can, in fact, be perceived as being more humble by his/her followers, which then helps his or her followers to be more productive, more open in communication, and foster a more creative and innovative work environment (Stellar et al., 2018; Wang, Zhang, & Jia, 2017). Additionally, humility can counteract Machiavellian and Narcissistic tendencies, which can be deleterious for leaders (Owens, Wallace, & Waldman, 2015). Gratitude has also been shown to influence individuals in a positive manner (Armenta, Fritz, & Lyubomirsky, 2017). For example, studies have shown that gratitude helps people feel more connected to one another, which, again, relates back to the prosocial tendencies mentioned earlier (Algoe, 2012; Wood, Maltby, Stewart, Linley, & Joseph, 2008). Gratitude exerts strong effects on interpersonal relationships as well (Algoe & Haidt, 2009). The nature of gratitude being closely connected with spirituality is also well documented (Tudder, Buettner, & Brelsford, 2017; Usher, McMinn, Bufford, & Gathercoal, 2017). If gratitude is expressed/displayed, then, the leader can influence followers to engage in prosocial behavior toward organizational stakeholders, but also to each other increasing both performance as well as group cohesion and unity (Froh, Bono, & Emmons, 2010; Layous, Nelson, Kurtz, & Lyubomirsky, 2017). Specifically, by showing gratitude, a leader not only implies humility, but also signals to his or her followers that he or she is open to consultation and is willing to listen to their suggestions and feedback.

Inspiration, which is an important emotional state closely associated with transcendental emotions, is elicited by leaders (through inspirational communication and leader behaviors). Inspiration occurs when an extremely successful individual (leader) or being actively encourages and motivates extraordinary action in individuals. The inspired individuals then strive to achieve the same success and qualities as that of the inspiring leader (Klein, Case, & Fitness, 2018; Thrash & Elliot, 2004). Positive transcendent emotions experienced and displayed by leaders (and followers) encourage the elicitation of inspiration among followers. As is prevalent in the leadership literature, inspiration can be a powerful tool for leaders. Spirituality, through its effects on transcendental positive emotions, further enhances the elicitation of an inspired state, which subsequently motivates followers to engage in extraordinary prosocial behaviors. While inspirational appeals can be an effective influence tactic, consultation can also be chosen depending on the situation. Consultation can only occur if the leader believes that he or she can benefit from the thoughts and knowledge that followers possess—this is often seen when leaders are humble and generally prosocial in their motivations.

The Effects of Spirituality, Emotions, and Influence Tactics

When an individual, particularly a leader, uses influence tactics, various outcomes can be elicited from his/her followers. Falbe and Yukl (1992) suggest outcomes from influencing a target consist of *commitment*, *compliance*, and *resistance*. Commitment is when the target (of the influence tactic) is intrinsically motivated to exert effort. As a result of commitment, the follower exerts extraordinary effort and goes over and above what is expected of him/her. Compliance is a response from the target of the influence (or the follower) where they will exert average effort to follow orders or respond to the specific actions requested by the leader, but will not exert extra effort. Finally, resistance is the response to an influence tactic where the target tries to not

follow through on the requests by the leader by recusing himself/herself or counter arguing with the leader. Subsequent research has suggested that such soft influence tactics as inspirational appeals and consultation tend to generally favor commitment and so does rational persuasion. Hard tactics generally achieved compliance and/or resistance. Research further suggests that using combinations of influence tactics may be much more effective than using just one type of tactic. Soft tactics such as inspirational appeals and consultation were considered to be generally more effective than other influence tactics. Rational persuasion is typically effective if used with other soft tactics.

Integrating Spirituality, Emotions, and Influence Tactics

As seen from the model (Figure 19.1), I propose that the spiritually oriented leader will be able to effectively lead a group of followers to accomplish extraordinary outcomes such as prosocial behaviors. This process is accomplished by a three-step process. In the first step, the spiritual leader will engage with his or her spiritual beliefs or cognitions by recalling spiritual experiences, synchronizing his or her thoughts, values, and intentions, and the expression of positive transcendental emotions. In the second step, the leader will select the appropriate influence tactics by analyzing and processing the positive transcendental emotions that were elicited in step 1. At this stage, leader-EI will play an important moderating role where higher levels of EI will facilitate better selection of influence tactics. Step 3 will involve the use of influence tactics to achieve outcomes such as prosocial behaviors. Prosocial behaviors are defined as “helping behaviors performed to benefit or help an individual, group, or an organization with whom an individual interacts while carrying out his or her organizational role” (Lee, 1995, p. 197). Here, I define prosocial behaviors more broadly as a group of behaviors, that enhances outcomes for others—the organization as well as the society as a whole.

These include increased dedication to one’s task, interpersonal facilitation (helping), and organizational citizenship behaviors (Borman & Motowidlo, 1997). Note that prosocial behaviors can be both in-role (prescribed job-related responsibilities) and extra-role (behaviors that fall outside the prescribed duties). In this step, leader-EI will again play an important role in facilitating the use of influence tactics such that prosocial behaviors are elicited from followers. Specifically, leader-EI will moderate the relationship between the selection and use of influence tactics and the elicitation of prosocial behaviors such that higher leader-EI will lead to a stronger relationship between influence tactics employed and the amount of prosocial behaviors. This happens because a leader with high-EI will be able to better read, analyze, and understand follower emotions and respond to those emotions in a more accurate and appropriate manner, thereby enabling the appropriate use of influence tactics. For example, in a team that has been already convinced by logic and facts, but is feeling less positive and less energetic, a leader with high EI can use inspirational appeals as an influence tactic.

Implications and Future Directions

In this chapter, I proposed a spiritual leadership model in which a leader influences his/her followers through the elicitation of positive transcendental emotions thereby, with the help of leader-EI, chooses appropriate influence processes, and ultimately enhances prosocial behaviors in his or her followers. With this model, I suggest that the spiritual leadership process is most effective when accomplished through the elicitation and management of positive emotions. This is not to posit that negative emotions are not important—on the contrary, it is important to make sure that the leadership process is unaffected by negative emotions. Positive

transcendental emotions further help the spiritual leader to be open with his or her influence processes, to be humble, and to invite feedback and suggestions from his or her followers, to motivate them by inducing action-oriented positive emotions such as inspiration, and, ultimately to achieve extraordinary outcomes in the form of prosocial behaviors. Whether one is religious or not, the spiritual aspects of one's life, when incorporated into leadership processes and in the ways of influencing people, will be extremely effective in eliciting prosocial and proactive outcomes that are useful for the organization and the society as a whole. A major implication of this line of thought is that leadership outcomes, then, will subsequently increase the overall accomplishment of goals. Additionally, the prosocial and communal nature of the tasks and the leadership style will help make sure that the employees achieve outcomes in an ethical fashion rather than through shortcuts. In this model, I have suggested that the experience and display of positive transcendental emotions are an important part of the spiritual leadership process. Thus, an organization that is engaged in the development of spiritual leadership should train and develop leaders to authentically experience and express such positive transcendental emotions as awe, humility, love, compassion, and gratitude. Organizations should also encourage potential leaders to develop their EI skills, particularly their perceptive skills which can help such leaders to be continuously aware of their followers' needs, wants, challenges, and accomplishments. Future research should examine the role of spirituality and EI in the perception, understanding, management, and display of positive transcendental emotions. This is especially important in a leadership context. Research should also examine the role of emotions and EI in the selection and employment of appropriate and effective influence processes.

Conclusion

To conclude, leadership in organizations can often predispose leaders and their followers to set highly difficult goals, engage in hard influence tactics, and attempt to achieve goals by any means necessary. While this may be productive in the short run, this may prove to be costly and deleterious for organizations in the long run. Thus, organizations may be able to sustain longer-term performance by encouraging leaders to lead spiritually by feeling and expressing positive transcendental emotions and ultimately facilitating prosocial performance behaviors in their employees.

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