

**DISSERTATION**

***THE INTERSECTION OF LEADERSHIP AND SPIRITUALITY:  
A QUALITATIVE STUDY EXPLORING THE THINKING AND BEHAVIORAL  
ATTRIBUTES OF LEADERS WHO IDENTIFY AS SPIRITUAL***

By

David S. Goldberg

**Submitted in partial fulfillment of the Requirements for the**

Degree of Doctor of Philosophy in Interdisciplinary Studies

with a major in Ethical and Creative Leadership

May 11, 2016

Dissertation Chair: Michael Raffanti, Ed.D.

Union Institute & University

Cincinnati, Ohio

The Intersection Of Leadership And Spirituality:  
A Qualitative Study Exploring The Thinking And Behavioral Attributes Of Leaders  
Who Identify As Spiritual

By

David S. Goldberg

Baccalaureate Degree title: Technical Journalism

Master's Degrees titles: Communication, Consciousness Studies

A Dissertation Approved on: May 11, 2016

by

the following Dissertation Committee members

Michael Raffanti, Ed.D.: \_\_\_\_\_

Stewart Burns, Ph.D.: \_\_\_\_\_

Carol Burbank, Ph.D. \_\_\_\_\_

Union Institute & University

Cincinnati, Ohio

© Copyright 2016, David S. Goldberg

This document is copyrighted material. Under copyright law, no parts of this document may be reproduced without the expressed permission of the author.



## Abstract

While the field of leadership can trace its roots to Plato, Sun Tzu, and Machiavelli, among many others, it has become a focus of contemporary academic studies in the last 50 to 75 years. And while spirituality can trace its origins to Muhammad, Jesus, and Buddha, the exploration of the nexus of leadership and spirituality is much more recent and as a result, a limited body of knowledge exists and thus, is ripe for study.

Many challenges exist, including the fact that the study of leadership is a multidisciplinary academic field that includes a myriad of topics from a vast array of disciplines and spirituality, too, is extraordinarily diverse. This study explored a set of theories and tools to enable leaders to develop and support qualities in themselves and in those with whom they work and interact. Specifically, this work is a qualitative study exploring the nexus of leadership and spirituality, which addresses the gap in the literature that considers this intersection, as evidenced by the Venn diagram that includes leadership, spirituality, and thinking and behavioral attributes.

While a qualitative study, the quantitative element used is Emergenetics, a 30-year-old psychometric tool that looks at the four thinking attributes of analytical, structural, conceptual, and social and the three behaviors of expressiveness, assertiveness, and flexibility. With more than 630,000 profiles completed in 21 languages by people around the world, the universe for this study consisted of 14 one-to-one interviews and two focus groups of 14 people each, one in person and one online. The myriad of faith

traditions with which the participants identified in their youth is provided in Table 2. With regard to the tradition with which participants identify today, of the 42 participants, 24 identify as Science of Mind/Religious Science and 18 identify with other faith traditions or no faith tradition.

The primary question was whether spirituality influences leaders' thinking and behaviors. The secondary questions included an exploration around the ways in which spirituality influences thinking and behaviors. The secondary questions also explored whether spirituality informs the ways leaders challenge things in their organizations and if acknowledging one's spirituality publicly helps or hinders building effective teams.

The highlights of the research include the finding that spirituality does indeed influence everything a leader does and is, whether thinking and behavior attributes and how a leader questions things. As well, while publicly acknowledging one's spirituality is thought to be positive, there are some confounding circumstances, and those ideas are also presented.

The study also includes the group Emergenetics profiles for the two focus groups and all of the individual interviews as one profile, respectively, with an explanation as to how that informed the research.

Finally, the implications of this research to the study of leadership, the study of spirituality and leadership, and the use of the Emergenetics tool in such work is explored.

## Dedication

To Jo Ann “Joie” Beverly Milne Goldberg (1933-1990) and George Goldberg  
(1932-2002)

Mom and Dad, you were my first teachers about virtually everything, including spirituality and leadership. While I was not always the best student, you were and still are extraordinary teachers. I’m so grateful that we chose each other for our life journey this time around. I continue love you from the top of my overflowing heart.

To Richard McKinley Finbow

You, my beloved, have sacrificed the most through this odyssey called my Ph.D. I would never have been at this point in my academic and life journey without you. You know how much I love language and words and the fact that we created a new word as a part of this process is one of so many reasons why I love you to the moon and back. I look forward to sharing so much more with you, over and above the same birthday! And now, all of those hours spent “disserting” will be redirected into co-creating our amazing life together and having fun. You make me happy. Thank you. I love you.

## Acknowledgements

Not only does it take a village to raise a child, it also takes a village to successfully complete a Ph.D. I am grateful to so many for so much. To Christopher, Morgan, Justin, and Kalli Goldberg, thank you for continuing to support Uncle David through some interesting times. The future belongs to you and to Emma, Averie, Allie, and Everly. Education in all of its forms is important, relevant, and necessary at every age. Thank you for celebrating this accomplishment with me, and please remember that Grandma Joie was a sophomore in college when she transitioned into her greater yet-to-be. And Laura and Pat Pederson, thank you for your encouragement and love. I appreciate that my parents had such a strong heart connection with my Godmother, Marion Nelson, and our lifelong friend, Olga Passarelli. Your wisdom, kindness, generosity, and love fueled me.

I continue to feel the love from my family of choice. To Rev. Kathleen Lenover; Rev. Norm Bouchard and Scott Geer; Eileen Flanigan; Monica Heeren; Linda and Jon Scott; Rich Schell and Greg Wragge; Michelle Scavetta; Julie Mierau; Jeannette Flynn; Kimberly Brown; Barbara and Paul Barrett; Peg Coats, Sande Cournoyer; Larry and Chris Katzenmeyer; Rev. Simon and Kristin Shadowlight, I adore you. It's a joy and an honor to be on this path with you.

I offer my gratitude as well to my spiritual family. Specifically, to Dr. Geil Browning, Carol Hunter, and Tim Rouse, you hold a special place in my heart for showing me, both physically and metaphorically, that one can indeed be spiritual and a leader. As well, to my ministers and teachers, Dr. Roger W. and Erica Teel; Dr. Robert A.

“Ras” and Tina Smith; Dr. Michelle Medrano and Ken Crismon; Dr. Moira Foxe and Dr. Patty and Luke Luckenbach, among so many other delightful and enlightened beings including my God Squad, the Practitioner Classes of 2010 and 2012, and my teachers and colleagues in the Holmes Institute, thank you for seeing me as I truly am. To Dr. Kenn Gordon, Mr. Steve Burton, Dr. David Alexander, Dr. John Waterhouse, Dr. Judy Mattivi Morley, Rev. Gregory Toole and all of my colleagues at the Centers for Spiritual Living, I am humbled and honored to work with you every day. To Diane Bishop; Holli Sharp; Alan Hubbard; Tony Lobato; and Jim and Trisha Gance, you are a spiritual leaders’ dream team. The consciousness and creativity that you bring to our collective work every day is part of the reason I got a speeding ticket driving TO work. To all of my ministerial colleagues in the United States and around the world, thank you for continuing to hold the container in which I can do that which I am called to do. And to all of the individuals and couples with whom I have had the honor to work and support, whether through baptisms, weddings, memorials, home blessings, spiritual counseling, or the myriad of life’s rituals, I’m grateful for your trust and continue to hold the highest and best for you. As well, thank you to all who participated in my research.

This document and degree would not have come to fruition without the skill, finesse, kindness, and humor of Dr. Michael Raffanti. Thank you for all of your support and your willingness to share your wisdom and knowledge so freely and generously. To Dr. Carol Burbank, *mahalo* for your patience, heart, and calming presence. To Dr. Stewart Burns, thank you for offering your time and thoughtful comments. As well, I am indebted to Dr. Barbara Mossberg, Dr. Richard Couto, and Dr. Bernice Ledbetter. The study of

leadership benefits greatly from your keen minds and huge hearts, and my work is infinitely better because of you. The journey continues.

## Table Of Contents

Abstract	i
Dedication.....	iii
Acknowledgments .....	iv
List of Tables .....	viii
Chapters	
Chapter One: Introduction	
1	
A. Background	
1	
B. Research Problem	
2	
C. Research Significance	
2	
D. Research Rationale	
3	
E. Theoretical Framework	
4	
1. Emergenetics	
7	
2. Definitions of Emergenetics Terms	
8	
F. Research Questions .....	11
G. Research Assumptions .....	12
H. Definitions of Key Terms.....	13
I. Methodology .....	18
1. Background of Participants.....	18
2. Research Limitations .....	

21	3. Research Delimitations .....
21	4. Role of the Researcher .....
22	5. Analysis for Themes .....
26	J. Key Findings .....
26	K. Implications for Leadership .....
27	L. Chapter Summary .....
27	
Chapter Two: Literature Review .....	
29	
A. Leadership Theories .....	
30	
B. Spirituality in Leadership: Interest and Challenges .....	
34	
1. The Challenge of Definition .....	
34	
2. Spirituality and Religion .....	
35	
3. Risks .....	
37	
4. Feminist Critique .....	
38	
C. Defending and Defining Spirituality in Leadership .....	
39	
D. Directions in Studies .....	
41	
E. Personal Assessments as Leadership Tools .....	
46	
F. Chapter Summary .....	
47	
Chapter Three: Research Methodology .....	
48	
A. Research Design .....	
48	
B. Sample Population .....	
49	
C. Data Sources .....	
50	

	1. Recruiting Participants.....	50
	2. Selection Criteria .....	50
	3. Procedures for Gaining Access to Participants .....	51
	D. Chapter Summary .....	51
Chapter Four: Research Findings .....		53
	A. Overview of Major Themes .....	54
	B. Discussion of Themes .....	54
	1. Theme One.....	54
	2. Theme Two .....	58
	3. Theme Three .....	60
	4. Theme Four.....	61
	5. Theme Five .....	64
	6. Theme Six .....	67
	7. Theme Seven.....	70
	C. Chapter Summary .....	76
Chapter Five: Research Findings and Implications.....		78
	A. Summary of the Study .....	78
	B. Research Findings .....	78
	C. Conclusions .....	79
	1. Emergenetics Thinking Attributes .....	81
	2. Emergenetics Behavior Attributes .....	83

3. Leadership Applications .....	84
F. Implications .....	85
1. Implications for Leadership .....	85
2. Implications for Spirituality in Leadership .....	85
3. Implications for Emergenetics .....	86
G. Suggestions for Further Research .....	87
References .....	90
Appendices	
Appendix A: Venn Diagram of This Study .....	99
Appendix B: What Is Emergenetics? .....	100
Appendix C: Emergenetics Metaphor Diagram .....	102
Appendix D: Sample Narrative Report .....	103
Appendix E: Emergenetics Group Profile for Individual Interviews .....	111
Appendix F: Emergenetics Group Profile for In-Person Focus Group .....	112
Appendix G: Emergenetics Group Profile for Online Focus Group .....	113
Appendix H: Initial Letter to Participants .....	114
Appendix I: Informed Consent Form .....	116
Appendix J: Participant Demographic Form .....	120
Appendix K: Follow-Up Letter to Participants .....	122
Appendix L: Confirmation Letter to Participants .....	123
Appendix M: Institutional Review Board Approval .....	124

## **List of Tables**

Table 1.	A summary of the four Emergenetics thinking attribute behaviors in managers by quadrant.....	81
Table 2.	A summary of research participant demographic information.....	125

## Chapter One — Introduction

### Background

In these days when many perceive demoralizing uncertainty, which in turn affects productivity, sustainable leadership, and organizational vitality, there are multiple indicators that suggest that leadership may be strengthened by a new understanding of “whole person integrity,” an expansion of the “whole brain approach.”

Popular literature on the subject of spiritual life has expanded, many books on leadership and business-related topics have “spirit” or a similar word in the title, and the topic of workplace spirituality has appeared in behavior textbooks (Robbins, 2003 a, b), all of which indicate that the subject has moved into the mainstream in bookstores, as well as in graduate and undergraduate business programs. Likewise, spirituality and religion in the workplace has been a special interest group of the Academy of Management since 1999. It has thousands of members and is helping to legitimize within academia the study of spirituality in the workplace while simultaneously paving the way for introducing this emerging concept into the leadership research agenda.

While the concept of spiritual leadership continues to attract attention, the formal study of the intersection of spirituality and leadership is relatively new, thus creating significant opportunities for impactful research. Dent, Higgins, and Wharff (2005) declared, “While some authors assumed a relationship between religion and workplace spirituality, our research revealed limited scholarship linking religion with leadership” (p. 649). They continued, “Little or no research has been conducted about the spiritual or religious beliefs leaders may hold and how those beliefs may impact leader actions” (p.

649). Noting an additional challenge, Dent (2005) pointed out, “Yet, the field of study is marked by all of the typical characteristics of paradigm development including a lack of clarity about boundaries of the subject in context of leadership.”

### **Research Problem**

This dissertation explored a set of theories and tools to enable leaders to develop and support these qualities in themselves and in those with whom they work and interact. Specifically, this dissertation was a qualitative study exploring the nexus of leadership and spirituality. My research addressed a gap in the literature that considers this intersection at the center of a Venn diagram that includes spirituality, leadership, and thinking and behavioral attributes (Appendix A). Hart (2005) found, for example, that “many workers express the goal of being wholly integrated and not having to compartmentalize their lives. People want to be able to express their spiritual beliefs appropriately without fear in the workplace” (p. 412). The area I pursued is where more traditionally defined thinking and behavioral attributes vis-à-vis leadership connect with newer ideas around spirituality at work.

In answer to observations by a number of leadership scholars discussed later as to what is needed in leadership studies, I used Emergenetics (Appendix B), a 25-year-old psychometric profile that looks at analytical, structural, conceptual and social thinking, as well as the behaviors of expressiveness, assertiveness and flexibility. Emergenetics is discussed in this dissertation, including Appendices B, C, and D. In my research I conducted two focus groups and 14 one-to-one interviews, through which I explored the thinking and behavioral aspects of individuals who had completed Emergenetics profiles

and self-identified as being both “spiritual” and a “leader.”

### **Research Significance**

Today’s workers are choosing to embrace a holistic lifestyle that includes leading an integrated life, not compartmentalizing or hiding any part of their lives while participating in another aspect (Benefiel, 2005). This is sometimes expressed as more people choosing to “work to live” rather than “live to work.” As a result, leaders of companies, institutions and organizations must address the desires of their workers, as well as their own, to embrace the spiritual/religious components of their work lives.

Thus, the significance of this work is based on the perception that people in business today are looking for “purpose and passion” (Gordon, 2014, p. 1). While employees at all levels are expected to be more present at work, at the same time companies are finding the deepest motivation for employees is found in purposeful engagement with the work (Moxley, 2000, p. 12). Building on existing studies, this research explored the nexus of spirituality and leadership through an assessment tool called the Emergenetics Profile, as well as focus groups and one-to-one interviews with individuals who have completed an Emergenetics Profile to see if or how it might be used to advance the expression of "purpose and passion" in the workplace.

Through more than a decade of working with Emergenetics in corporate, not-for-profit, government, and spiritual settings, I recognize that while it is a powerful tool, it does not include a spiritual component. One of the proposed outcomes of this dissertation was to create the foundation for the possible addition of a spiritually based component to the existing profile by understanding the gap in the literature with regard to the

crossroads of leadership and spirituality, and bringing together the theoretical constructs of leadership traits, behaviors, and thinking attributes.

### **Research Rationale**

My objective in this study was to understand the possibilities, challenges, and benefits of acknowledging a "whole person" concept that includes spirituality in the workplace to create a win-win-win situation for the employee, employer, and company. To be sure, there is tremendous opportunity to explore the whole person concept for those not on a spiritual path as well and to look at the divergent and convergent aspects, but that is outside of the scope of this paper. The originating purpose stemmed from public and professional observations, as well as personal experience, the latter of which is fully defined below in my role as a researcher.

To summarize here, my personal and professional path has always led me to seek a more holistic approach to life, to being everything that I am in all endeavors or fields of activity. For all of the reasons and complexities described within this study, I was not able to bring this holistic approach to my work experience until, in fact, I made that my work, becoming a minister and an editor of a related spiritual press imprint. Teel (2014) wrote:

All things are more than they seem to be...and you are more than you seem to be.

In the language of integral philosophy, the more powerful approach is to transcend and include. In this way, we embrace all that we are and are freed to expand into greater dimensions of awareness and livingness. (p. 13)

Thus in my study of leadership, I sought to begin down the path that would explore why we might choose to honor the whole person and how or if that might be

done in the context of the modern workplace. Using an assessment tool like Emergenetics offered a promising entry point given its acceptance as a construct and its data-driven approach.

### **Theoretical Framework**

The theory development of workplace spirituality and its relationship to leadership is in its infancy. Reichers and Schneider (1990) called this emerging stage of construct development introduction and elaboration. This first stage is characterized by (a) attempts to legitimize the new construct, (b) a cascade of articles that attempt to bestow legitimacy on both the research and researchers, and (c) the keen attention of scholars trying to define the new term. In the second and third stages (evaluation and leadership theory), the ontology of spirituality in the workplace closely resembles the literature on leadership in that there are many dynamic dimensions or contexts for describing and measuring the phenomena. Sometimes these dimensions confound one another, for example, spirituality as an attribute, which remains relatively static over time, versus the manifestation of spirituality, which can be dynamic and change over time, depending on the situation.

Strack et al. (2002) contended that the research agenda linking spirituality and leadership is a conceptual quagmire because each construct can be defined in hundreds of ways. Some theorists push for rapid closure on a common definition of spirituality at work, seeing this as a necessary prelude to development of spirituality and its relationship to the theory of leadership. Others see the field of inquiry as the continual pursuit of a richer definition and see no need for an early consensus (Lund Dean, 2001). Gaicalone

and Jurkiewicz (2003) stated that workplace spirituality can be active or passive, and that these supposedly contradictory elements must be blended together in order to define it.

Their definition, which follows, attempts to integrate these conditions. It says:

Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy. (p. 13)

Gibbons (2000) posited that the fundamental weakness of the fields is the lack of clear definitions and conceptualizations. This definitional dilemma, however, is not unprecedented. The attempts to find a unified definition of workplace spirituality by researchers in the field and the subsequent frustrations involved in doing so echo the experiences of the leadership researchers. Stogdill (1974) noted "there are almost as many definitions of leadership as there are persons who have attempted to define the concept" (p. 259). He acknowledged that scholars and practitioners might become frustrated with fuzzy and inconsistent definitions.

Korac-Kakabadse and Korac-Kakabadse (1997) provided an in-depth leadership analysis that examines the manager versus leader question and stated that spiritual leaders must reflect on their lives to discover and understand their purposes so that they can lead with authenticity and integrity. They claimed that these leaders are developed through education, training, and/or experience and commitment.

Additional evidence suggested that workplace spirituality should be considered a phenomenon that is impacted by teaching. Burns (1978) put forth an argument decades

ago that the most marked characteristic of leaders would be “their capacity to learn from others and from the environment – the capacity to be taught” (p. 117).

Recognizing the contributions of all of those constructs and so many more, the general frameworks that informed my research were leadership theory that specifically addresses issues around the traits, thinking attributes, and behaviors of leaders; spirituality; and spiritual identity development. As noted, Emergenetics provided a practical framework for this study. Its application of quantitative data for qualitative outputs provided an entry into the work world while offering a thinking and behavioral launching point to explore questions of spirituality in the workplace.

**Emergenetics.** According to Browning and Williams (1996), Emergenetics™ was developed upon research indicating that (a) individuals were born with traits to act and think in predisposed patterns and (b) individuals modified these traits as they interacted with their surroundings. The word "emergenetics" was derived from the concept of emergence, which proposes that human beings are genetically born to prefer processing information in certain patterns, much the same way the predisposition for certain diseases is passed on genetically. It also acknowledges that within social environments individuals learn how to redirect or use natural tendencies to achieve desired outcomes (Lykken, 1981; Lykken, McGue, Tellegen, & Bouchard, 1992).

There are seven sets of attributes described by Emergenetics: four ways of thinking and three ways of behaving (Browning & Williams, 1996; Williams & Browning, 1992; 1996). The thinking attributes are analytical, structural, conceptual, and social awareness. The behavioral attributes are expressiveness, assertiveness, and

flexibility. A sample Emergenetics Profile is included in the appendices (Appendix C).

Williams (2015) stated that the Emergenetics Profile is a reliable, valid, and proven test, and that it provides insight to help individuals identify their thinking preferences and strongest behavior attributes. The tool is the result of extensive research involving more than 630,000 adults. Emergenetics is based on research that indicates (a) individuals are born with traits to act and think in certain ways, and (b) they modify those traits as they interact with their surroundings. The combination of experiences and genetics intertwine to form certain personality traits. The Emergenetics instrument lays the groundwork for understanding this combination by measuring four common thinking attributes and three behavioral attributes, as noted above. Some key points of the Emergenetics Profile are as follows:

- Emergenetics measures four thinking preferences (all of which are not externally visible) and behaviors (which are externally visible) separately. Most other tools mix the two.
- Based on the fact that men and women have documented differences in brain physiology and thinking, Emergenetics previously compared each gender separately, so that men were compared only to other men and women only to other women in determining profiles. That shifted in July 2015. Because of the re-norming process, there were no longer statistically significant differences between male and female profiles in the traits examined. The company announced that Emergenetics Profiles would no longer be normed by gender but rather, all profiles would be globally normed by “general

population.”

- Emergenetics uses a Likert-type scale for responses. This is a scale of 1 to 7 in which the respondent evaluates "most like me" and "least like me." Many other tools use forced choice – respondents must pick one of two choices, neither of which might adequately define them. Psychometrically, the Likert-type scale is more valid than forced choice.
- The Emergenetics Profile is also a visual tool, using seven colors to identify thinking and behavioral preferences. (Browning, 2006).

**Definitions of Emergenetics terms.** Over the course of her work, Browning (2006, 2015) defined the terms with which she would be working. As described, the Emergenetics Profile explores four thinking attributes and three behavioral attributes.

***Definitions of thinking attributes.***

- *Analytical.* This attribute includes reasoning ability, logical analysis, data driven, and rigorous or scientific problem solving.
- *Structural.* This attribute includes the tendency to like guidelines, methodical progress, and predictable and planned agendas.
- *Social awareness.* Individuals with a strong preference for this attribute reflect an interest in relationships and getting along with people and a value of the opinions of others, a sensitivity to others, and visceral intuition.
- *Conceptual.* Individuals with a preference for the conceptual attribute search

for new ways to solve old problems, maintain an enjoyment of the new and different, and have a tendency to produce ideas rather than draw conclusions.

A percentage of 23 or greater is considered to indicate a preference for the particular attribute. It is common for a person to portray a preference in more than one attribute. A bi-modal person has a preference in two thinking attributes while a multi-modal individual demonstrates preferences in three attributes. Emergenetics studies show that 92 percent of the population prefers to use more than one thinking attribute. Only one percent of the population possesses preferences in all four thinking attributes (Browning & Williams, 1996, 2015).

***Definitions of behavioral attributes.*** An important distinction of the Emergenetics Profile instrument is that a person's preference for certain behaviors is captured. The three behaviors that affect how others perceive the thinking attributes are expressiveness, assertiveness, and flexibility. Each of the three behavioral attributes is measured along a spectrum, and each person increases or decreases specific behaviors somewhat, depending on the situation (Browning & Williams, 1996).

- *Expressiveness.* This behavioral attribute indicates the amount of social interest people show for others and the world around them.
- *Assertiveness.* This attribute reflects the style and pace with which one advances thoughts, feelings, and beliefs.
- *Flexibility.* This attribute measures a willingness to accommodate the thoughts and actions of others (Browning & Williams, 1996).

Browning (1996, 2006) clearly stated that there is no such thing as a “leader” profile. Of the people she interviewed, each leader had a unique profile and all varied significantly from one another, thus making her points that people with virtually any profile can be leaders and that the tool speaks to preference, not skill. Emergenetics was developed from Browning’s work in the fields of brain dominance and psychometrics initially with leaders. In her research around Emergenetics and leadership she wrote:

The best leaders I have observed are people who manage from the strengths of their profile, but who also know how to manage using their least-preferred attribute . . . If you want your team to be more creative and ultimately more productive, hire competent people, motivate and reward them appropriately, and then – stand back . . . From the boiler room to the board room, you want the right people on board. If your company has breadth, all of your employees will reflect the corporate mission and contribute to its success. If it has depth, you’ll be able to call on experienced employees when you need them, and promote loyal and knowledgeable people from within. Everybody wants bright, competent employees with enthusiasm and integrity. This is a good start, but it’s not enough. To be successful, you also need to hire all kinds of brains. (Browning, 2006, p. 210)

The body of knowledge around Emergenetics and leadership is growing. Mark Miller (2014), vice president of marketing for Emergenetics, wrote in a blog post:

It really comes down to a total-brain approach to doing one’s work and dealing

with people. You need the leadership-oriented Conceptual element of long-range vision, but you also need the managerial drive to get things done right and focus on how things are structured. You need an Analytical, leadership-driven focus to ask questions like “What? Why?,” but the concrete Socially focused approach to work with people to say “How can this be done? Who will do it?”

[\(www.emerogenetics.com/blog/management-vs-leadership-whats-difference/\)](http://www.emerogenetics.com/blog/management-vs-leadership-whats-difference/)

The structure of the Emergenetics tool, its grounding in research, its large pool of profiles, the precedent of assessments in understanding leadership theory and practice, and my familiarity with Emergenetics as a practical leadership and personal development tool made me want to use it as a framework to explore the intersection of spirituality and leadership and, furthermore, to evaluate its potential to identify traits, patterns, and implications for spirituality in the workplace.

### **Research Questions**

The overarching focus of my research was the supposition that “Spirituality influences leaders’ thinking and behaviors.” The sub-foci, which take the phenomenon in the central research question and break it down into subtopics for examination, included:

1. Spirituality may impact the Emergenetics' attributes of analytical, structural, conceptual, and social thinking.
2. Spirituality may impact the Emergenetics' behavioral attributes of expressiveness, assertiveness, and flexibility.
3. Spirituality is one tool that leaders have in their toolbox, and thus, they are likely to use it in applicable scenarios. Specifically,

- a. Spirituality may inform the way leaders challenge things in their organizations.
- b. Acknowledging one's spirituality publicly at work may help or hinder building an effective team.

Finally, while not the primary focus, the study also included the exploration of gender differences vis-à-vis spirituality and leadership among the factors investigated.

### **Research Assumptions**

The following research assumptions were implicit in this study:

1. The required data were available to analyze.
2. The selected participants were knowledgeable about themselves, their spiritual experiences, and their leadership preferences.
3. Participants were able to convey their knowledge and beliefs via focus group participation and/or one-to-one interviews to the researcher.
4. Many of the factors associated with spirituality, the development of spirituality, and leadership were identified.

The assumptions based on research and my knowledge of Emergenetics were as follows:

1. As defined by Emergenetics, a tri-modal pattern of thinking preferences in the conceptual, social awareness, and analytic domains may be an indicator of spiritual leader behavior.
2. As defined by Emergenetics, any thinking profile including preferences in the conceptual and social awareness domains may be an indicator of spiritual

leadership behavior.

3. As defined by Emergenetics, profile scores in the third-third range of the ranges for behaving preferences of expressiveness, assertiveness, and flexibility may be an indicator of the demonstration of spiritual leader behaviors.

### **Definitions of Key Terms**

As noted above, both constructs of spirituality and leadership share the problem of not having a specific, consensus definition, and this lack of consensus in discourse perpetuates the conceptual fog and delays the progress of science (Fry & Smith, 1987). For example, the term spiritual may be an aspect of a person whereas leadership may be a manifestation of a specific group of behaviors (Drath & Palus, 1994). Furthermore, when the concepts are combined, the newly formed unit may create definitional redundancy and lead to confounding variables in organizational and leadership research (Dent, 2005). Of critical importance is a definition that does not overlap with other concepts such as altruism, balance, humility, or many others. As Gibbons (1999) noted, “some hard choices about what is not spiritual will have to be made...researchers have an obligation to draw the line somewhere and to decide which concepts are truly spiritual, and which are spiritualizing” (p. 71). Given these problems and the risks that arise without them, I outlined detailed definitions of terms and set them in the context of prior research to establish a clear framework for this study.

The following terms are defined for the purpose of this study.

**Connectedness.** A sense of belonging and accountability to a bigger human reality that spans generations and groups (Piedmont, 2010).

**Leadership.** A process of social influence, which maximizes the efforts of others, toward the achievement of a goal (Kruse, 2013, p. 1). Leaders define business and its practice, therefore leadership requires competence in strategic visioning, catalyzing commitment to the vision, and leading change along with personal competence including passion, integrity, and humility (Bennis, 1989, p. 19; Collins, 2001, p. 74; Conger & Benjamin, 1999, p. 53; Fairholm, 1998, p. 37; O’Toole, 1999, p. 104). Leadership is a relationship of influence experienced among leaders and followers allowing a leader to rally the followers around authentic change and mutual purpose (Laub, 2004). Every person is a leader in some aspect of their lives and virtually every employee is a leader at some point in their work or professional lives (Browning, 2006, p. 138).

**Oneness.** The quality of being one; unity of thought, feeling, belief, or aim (Dyer, 2012, p. 128). When people who identify as “spiritual” speak of Oneness, they identify it as being a part of something bigger than themselves, whether labeled “God,” “Spirit,” “Mother Earth,” or hundreds of other names. In the Christian tradition it is written in the Bible as “The Father and I are One.” In New Thought traditions, it is characterized as “God is all of me and I am a part of It.” It is a belief that the one universal presence is all there is. It is not possible for anyone or anything to be separate, apart, or outside of the one energy, the one ubiquitous presence. The purpose of this research was to identify leaders who identify with and feel that Oneness – an acknowledgement of a higher power.

**Religion.** A set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs. Religion is also associated with systems and processes (ritual and ceremony) (Fry, 2008, p. 86).

**Religiosity.** An institutional concept one uses in pursuit of a particular worship or faith and a reflection of the extent to which one defines oneself to be religious (Reyes, 2006; Zabriskie, 2005).

**Servant Leadership.** The leader exemplifies service to others first and serves as a leader after concern and care for their followers. Servant leaders put forth selflessness and serve the individuals of the organization with the intrinsic perspective toward self-actualization for everyone (Sendjaya et al., 2008).

**Self-transcendence.** The ability of individuals to be objective regarding a time and place beyond their immediate life (Piedmont, 1999).

**Self-transcendent.** A person who is not engaged in self-interest but strives toward a greater act of service to followers (Frankl, 1959; Yalom, 1980).

**Spirit.** Another term for God, Higher Power or Being (Centers for Spiritual Living, 2012).

**Spiritual.** Influenced and guided by a higher power larger than one's human self (Holmes, 1938, p. 67). It infers a direct connection to a higher power, however defined, without the need for an intermediary. It also speaks to that which relates to the human soul rather than material or physical elements. This research explored leaders who

identify as “spiritual” in that they are not leaders only because of their intelligence or education, but they also rely on a higher power.

**Spirituality.** Associated with closeness to God and feelings of interconnectedness with the world and living things (Zinnbauer, 1999), and concerned with qualities of the human spirit (Fry, 2008). Mohamed, Hassan, and Wisnieski (2001) claimed that there are more definitions of spirituality than there are authors and researchers to write about it. Howard (2002) observed that spirituality is so difficult to describe because it is highly individual and intensely personal, as well as inclusive and universal. Additional definitions cover a wide range of phenomena including:

- (a) Khanna & Srinivas (2000), who called it “beauty” and then discussed transformational relationships;
- (b) Levine (1994), who, in addition to creativity, insight, openness, and extraordinary performance, called it emptiness, emptying oneself, or creating a vessel for receiving or containing spirit;
- (c) Boozer (1998), who called it “everything,” as does Sperry (1997), who defined it as a spiritual union with any- and everything;
- (d) Levy (2000), who said it’s inside of him, his quiet zone, very personal, encompassing everything he does;
- (e) Mason and Welsh (1994), who defined it as wonder, play, ignorance, spontaneity, joy, imagination, celebration, discernment, insight, and creativity; and,
- (f) Lichtenstein (1997), who wrote of grace, magic, and a miracle – components

of personal and organizational transformation.

In addition, Goertzen and Barbuto (2001) described three components of spirituality: (1) belief in the sacred, (2) belief in the Unity, and (3) belief in transformation. Many of the common threads for those trying to define spirituality included a search for meaning, reflection, inner connectedness, creativity, transformation, sacredness, and energy.

**Spiritual Leadership.** Leadership that is influenced by a higher power, regardless of label or name (Dufffala, 2004, p. 109). Advances are being made in integrating the theories of leadership and human development (Cook-Greuter, 2002; Wilber, 2000). While empirical research on leadership remains narrowly focused on leadership behaviors, power dimensions, traits and skills, and situational contexts, new areas of research have emerged that recognize leadership as the manifestation of a leader's spiritual core (Fairholm, 1998), leadership as a collective phenomenon (Drath and Palus, 1994), and leadership as concerned with an individual's thinking, inquiring, perceiving, valuing, and acting in a community rather than an individual context (Eggert, 1998, p. 223). At the higher stages of development, leaders are deepening their intuition and inner knowing through a shared consciousness with a higher power or transcendent (Cook-Greuter, 2002; Wilber, 2000).

**Transformational Leadership.** A leader who has an important role in accomplishing tasks and objectives in a manner based on values and beliefs (Burns, 1978). Further, by garnering the trust, respect, and admiration of their followers, leaders have a significant positive impact on said followers (Bass, 1985).

**Universality.** The belief in an expansive definition of life's purpose and meaning (Piedmont, 2010).

**Wholeness.** Not broken, damaged, or impaired; intact; uninjured or unharmed; sound; pertaining to all aspects of human nature, especially one's physical, intellectual, and spiritual development (Barsh, 2014, p. 247). Wholeness refers to the belief that one is created in the image of the divine, however identified, and therefore by definition cannot be broken or less than whole.

**Workplace Spirituality.** Giacalone and Jurkiewicz (2003) stated that workplace spirituality can be either active or passive and that these supposedly contradictory elements must be blended together in order to define it. Their definition attempts to integrate these conditions: "Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy" (p. 13).

## **Methodology**

In answer to observations by a number of leadership scholars discussed later as to what is needed in leadership studies, I used Emergenetics (See Appendix B), a 30-year-old psychometric profile that looks at analytical, structural, conceptual, and social thinking, as well as the behaviors of expressiveness, assertiveness, and flexibility. I also conducted two focus groups and 14 one-to-one interviews, through which I explored the thinking and behavioral aspects of individuals who had completed Emergenetics Profiles and self-identified as being both "spiritual" and a "leader."

**Background of Participants.** Through my consulting and pro bono work, I have offered Emergenetics Profiles to many groups and individuals in the Religious Science community, related churches, and spiritual centers around the country and the world and have amassed a database of approximately 350 people who identify as “spiritual.” This served as my participant pool of people who have completed an Emergenetics Profile who also identify as “spiritual.”

While there are hundreds of thousands of profiles that were completed in 21 languages in the Emergenetics database and while approximately 31 percent of the database consists of profiles from people living outside of North America, this participant pool was formed through my work in spiritual community. I have offered the Emergenetics Profile to three classes of practitioners, or lay ministers. The purpose was to help the participants understand how they think and behave as individuals, and to help the participants and the instructors understand how the classes as a whole think and behave. The information wouldn't change what the instructors have to say or teach but it might help them tweak or deliver it in such a way that it is better understood. It is under the same premise that I offered the Emergenetics Profiles to three different Boards of Trustees, as well as participants in several different groups, including the men's group, the Inner Child Journey participants, and the International Pet Ministry, among others.

In addition, I have provided Emergenetics Profiles to the employees and volunteer leaders of the Centers for Spiritual Living, the international headquarters of Religious Science, for four years. The volunteer groups who have completed Emergenetics Profiles include the Leadership Council, as well as the ministers, practitioners, and laity councils,

among others. These individuals are from a variety of Religious Science communities, including churches and spiritual centers large and small in the United States, Canada, and Europe.

As constituted, the pool consisted of adults older than 18 from many walks of life; male and female; gay, straight, and bisexual; representing a spectrum of social and economic status. For example, research indicated that known incomes of participants ranged from below \$20,000 to well into six figures, as well as people who are un- and underemployed. Working class and professional or managerial status workers, as well as young adults who have not yet officially entered the workforce and retirees were also included. As well, the pool included those living in circumstances that include renting, owning, and multi-person living conditions, both within and outside of biological families. It also included people who are single, divorced, widowed, and remarried as well as those with no children, single parents, and two-parent households. With regard to education, the pool included those who did not complete high school, high school and college graduates, and some with additional advanced degrees. The race/ethnicity mix was predominately Anglo with non-whites and people of color also represented. The gender mix was roughly 60 percent women and 40 percent men. The religious representation included those whose religion of their childhood and earlier life was Christian, Jewish, Muslim, Mormon, Buddhist, Baha'i, Hindu, Agnostic, and Atheist, among others. Some still identify with those traditions.

There were inherent strengths and weaknesses with this pool of participants. The strengths include the fact that all of the participants identify as “spiritual” since they

completed the Emergenetics Profile under the auspices of a church, spiritual center, or one-to-one spiritual counseling. As well, the participants were predisposed to participate in a study of spirituality and leadership.

The weaknesses include the fact that the pool is monochromatic in that the individuals identify as “spiritual” and many self-identified as Religious Scientists. That turned out not to be as big a factor since, as noted above, many Religious Scientists also practice the religion of their upbringing or one to which they were drawn in adulthood. Additionally, most of the participants were personally known to the researcher, which was both an asset and a liability. Viewing this work through the lens of critical ethnography, the participant pool is intrinsically linked to the topic being addressed and thus is contextually inseparable.

I reached beyond the identified pool of participants into the much broader pool of those who have completed Emergenetics Profiles over the past 30 years (approximately 630,000 profiles) by means of an online focus group.

### **Research Limitations**

- Participants were asked to report their self-perception so the data are subjective and may not be completely accurate.
- Researcher familiarity with some participants may have impacted how they answered questions.
- While not the primary focus of the study, it did include the exploration of gender differences among the factors investigated. Thus, while conclusions about male and female spirituality, development of spirituality, and styles of

leading are included, they are not explored in depth, and the areas are ripe for future research.

**Research Delimitations.** The participant pool for this study was delimited as follows:

- Individuals who completed their Emergenetics Profiles and identified as “spiritual.”
- Participants who were within the geographical area where the in-person focus group was held.
- Participants who were familiar enough with technology to participate in the online focus group.
- Participants who were minimally familiar with Emergenetics, since they completed profiles.

**Role of Researcher.** In qualitative research the role of the researcher must be acknowledged (Creswell, 2003; Marshall & Rossman, 1999; Thomas, 2003). The strength of the data obtained from qualitative research hinges on the skills and knowledge of the researcher. For this reason the qualitative researcher must be aware of who he/she is in the inquiry process because the values, biases, and assumptions he/she brings to the process impact the results of the research (Locke et al., 1993). Thus, it is important to minimize researcher bias in qualitative investigation in order to obtain authentic data and credible findings. Acknowledging the researcher’s experiences, values, and assumptions helps to minimize this bias.

Also, researchers interested in pursuing spirituality and leadership are often those

more involved with religion or on a spiritual path in general, so extra care should be taken in the design and implementation of any studies. Specifically, conscious efforts should be made to ensure vigorous transparency regarding potential bias given the background and spiritual or religious inclination of the researchers.

As the researcher for this study, my perspectives on leadership and spirituality have been shaped by my personal and professional experiences. My bachelor's and first master's degrees are in journalism with concentrations in public relations and communication, respectively. I have worked and held leadership roles in a variety of corporate, not-for-profit, and health care settings. Job titles have included manager, director, and global vice president. I dealt with dying and death on a daily basis in my work with the Colorado AIDS Project, the American Cancer Society, the Hemlock Society, and Lutheran Medical Center, among others. In addition to my professional work, in the first decade of 2000 I experienced the death of my father, my transgender oldest sibling, and my life partner of 18 years in rapid succession.

As a consequence, I began to explore the deeper meaning of life and death. It is through this work that I found the teachings of Ernest Holmes and Science of Mind and Spirit, which in turn influence my interests as a researcher. Also known as Religious Science, it is not Scientology nor is it Christian Science. Religious Science is under the umbrella of Progressive Spirituality with the Unity and Unitarian Universalist traditions, among others, and honors wisdom in all forms, whether from Buddha, Mohammad, Jesus, or Dr. Seuss. Religious Science views Jesus Christ as the great example rather than the great exception.

In his work from the beginning to the middle of the 20<sup>th</sup> century, Holmes looked for the “golden thread” in all of the religions of the world. What he found was that the theme of Oneness was present in virtually every religion he studied, whether eastern or western, and regardless of the age of the teaching. Thus, Religious Science is based on the philosophy of Oneness and the belief that humans are original blessings not sinners. All beings are exactly where they are supposed to be, doing exactly what they are supposed to be doing. Religious Science honors all faith paths – including those not on a faith path – and all people and relational orientations. Thus, it is possible for one to embrace Religious Science while maintaining another religious or spiritual identity, whether Muslim, Jewish, Christian, Zoroastrian, or any tradition known to humankind.

To expand on my professional journey and its influence on me as a researcher, I started my formal leadership studies when I was immersed in a five-year program to become a lay minister in my denomination. I started a third program of study for a second master’s degree in Consciousness Studies, which is also the designated ministerial training program in Religious Science, while I was still involved with the first two programs. One of the results of this is my strong desire to bring together my passion for leadership with my love of spirituality. I have completed the second master’s degree and am a minister of Religious Science. I also manage the publishing department of our international headquarters, which includes four direct reports, as well as a myriad of consultants and vendors. My team and I publish a magazine that is distributed to 30 countries. I also oversee three book imprints.

In the four years I have been in my position, I have released and hired three

advertising representatives, two editors, two associate editors, and two graphic designers. It also has been interesting officially becoming a minister two years into my tenure. When I started in the role, I was a Religious Science Practitioner, but, having completed my education described above, I became Reverend David Goldberg. Working for a spiritually based organization as I do, this has been a different experience from the personnel approaches and concerns of my prior corporate and non-profit roles.

My ministry without walls touches approximately 80,000 people on a monthly basis and is primarily of the written word. <<David, you may want to add that you also reach a social media audience of nearly 500,000 self-selected followers.>> I am bringing together decades of experience in the corporate and not-for-profit leadership and coupling it with my spiritual calling.

My home church is the largest in the Religious Science movement. The sanctuary of Mile Hi Church in Lakewood, Colorado, seats 1,400 people; there are three services every Sunday and seven identical candlelight services at Christmas. The church has approximately 15,000 “members and friends.” I am a previous member of the Board of Trustees and have served in a number of other leadership roles.

I have been a certified Emergenetics associate for 10 years as well, thus my use of it as a launching point for exploring the intersection of leadership and spirituality. I have personally administered thousands of Emergenetics Profiles in a variety of settings, both those of which I was a part, as well as those with whom I worked on a consultative basis with both organizations and individuals. While I value the tool for many reasons, it lacks a spiritual component that would be extremely helpful in my work. It does, however, look

at the tendencies of those completing profiles in terms of behavioral and thinking attributes, and enables me to challenge my beliefs and expand what I know by using a sophisticated analytical tool to explore preferences and patterns as part of my qualitative research.

This professional and educational background enhanced my awareness, knowledge, and sensitivity to leadership and spirituality, and assisted me in conducting this research. Due to my previous experiences working closely with and promoting spiritual leadership, I was aware that certain biases may have been brought to bear on this study. Although every effort was made to ensure objectivity, these biases may have shaped the data collected and the way experiences as a researcher were interpreted. As I conducted this study I carried with me the perspective that leadership is influenced by spirituality – that the two cannot be separated. At the same time I recognized the importance of remaining open-minded about the ways in which individuals understand their own spirituality and the degree to which they chose to integrate their spirituality in their leadership.

**Analysis for Themes.** The transcripts of the interviews and focus groups were coded and analyzed for general themes. Upon further developmental work, the strongest general themes of the study came to light as follows:

1. Spirituality influences leaders' thinking and behaviors.
2. Leaders make a clear distinction between “spirituality” and “religion” as they relate to work teams.

3. Spirituality informs the ways leaders challenge things in their organizations.
4. Acknowledging one's spirituality publicly at work supports the individual.
5. Continual growth in one's business expertise, knowledge, and skill is parallel to the leader's personal spiritual expansion and deepening.
6. Spirituality influences the Emergenetics thinking attributes of analytical, structural, conceptual, and social thinking, as well as the behavioral attributes of expressiveness, assertiveness, and flexibility.
7. Gender is not relevant to the thinking or behavioral attributes of leaders.

Each theme is discussed at length in Chapter 4.

### **Key Findings**

Spirituality is integral to the way leaders lead. Indeed, it can be no other way. Also, leaders make a clear distinction between spirituality and religion. Spirituality is seen as being more of a personal relationship to one's higher power, however defined, whereas religion is more tied to traditional dogma, rituals, and ceremonies. That being said, while acknowledging one's spirituality in the workplace is seen as generally positive, there are risks. That same spirituality informs how leaders challenge things within their organizations. A desire for personal growth is tied to one's desire for spiritual connectedness and expansion. It follows that the research participants said that spirituality also influences a leaders' thinking and behavioral attributes as defined by

Emergenetics. Conversely, while a consideration, participants stated that gender is not a primary consideration when exploring the thinking and behavioral attributes of leaders.

### **Implications for Leadership**

This research pointed in the direction that people who are free to be themselves are much more effective in their professional lives. When they're at work, they can focus fully and be present with the task at hand rather than being distracted by what they or their colleagues may have said about their spirituality. Workers are no longer interested in compartmentalizing their lives. Just as there is significant work around "breaking down the silos" within organizations, individuals are interested in living holistic lives and doing the same work within themselves. Integration seems to be a key concern for today's workers. With this impetus, leaders must be prepared to respond accordingly, enabling employee wholeness and leading from a place of inspiration and integration.

### **Chapter Summary**

While the research around leadership and spirituality continues to grow, the scholarship in the area is still in its relative infancy. With this research my intention was to add to the body of knowledge by exploring what the thinking and behavioral attributes of spiritual leaders may be. My qualitative research included focus groups and one-to-one interviews as well as the psychometric tool known as Emergenetics. In chapter two I will provide additional context for this study of spirituality and leadership by way of a review of the literature.

## Chapter Two - Literature Review

The purpose of this literature review was to examine the nexus between spirituality and leadership by exploring key questions, definitions, and characteristics of both constructs, both individually and in relationship to each other, in existing theory and practice. Given that theories about leadership and spirituality are not bound by concrete definitions or an immutable nature, and likewise evolve over time with shifting societal constructs, older resources are included in this review to demonstrate the roots and evolution of relevant theories.

As with most new ideas, some scholars have been willing to embrace the concept of spirituality as an informative component in the discussion on leadership while not yet fully elevating the discussion to the creation of a separate, new theory of spiritual leadership. Others have raised understandable concerns about its value or place in the professional world in a nation founded on the separation of church and state, and one in which we have made significant progress toward equal rights regardless of beliefs, background, or practice. This push/pull between acceptance and consequent study on the one hand and rejection or cautious concern on the other is understandable. Explaining one behavioral element of this tension, O'Toole (1995) wrote that an "unconscious manifestation of the resistance to change is to reject any example that isn't perfect" (p. 19). While perfection isn't and never will be the goal, the point is taken. And yet Kidder (1994) offered, "the task of the twenty-first century will be to discover the common ethic that reflects an appreciation for sound standards while retaining the tremendous progress we have made in many areas toward tolerance and diversity" (p. 16), not the least of

which is honoring the spiritual aspects of leaders. While neither of these points adds to the definition of spirituality or leadership, an energetic balance between standards and tolerance is recognized, thus we are at the beginning of the work on the journey that is understanding spiritual leadership.

### **Leadership Theories**

To advance this understanding, we must first look to the literature regarding leadership as a whole. While many notions of leader traits and their relationship to “successful” leadership have surfaced, it is yet unclear what those specific traits are, if such a consensus or exclusive set even exists. Because leadership requires the more widely studied traits of envisioning, conceptualizing, reframing, and interpersonal behaviors directed toward achieving organizational change, it is likely that the requisite traits for leaders who also acknowledge some form of higher power, whether called God or hundreds of other names, would be different, and I posited more expansive, than those identified by the likes of Stodgill as early as 1948 and again in 1974.

In fact, Bernard Bass's definitions of transformational and transactional leadership, which have been commonly used in leadership studies, provide direction for an expanded understanding of leadership and related traits, definitions that can also add to our understanding of spirituality in leadership. Bass (1985) said the following:

To sum up, we speculate that those leaders who are more frequently transformational are likely to be higher (than those leaders who are more frequently transactional) in social boldness, introspection, thoughtfulness, and general energy but not sociability, cooperativeness, and friendliness. Needed is an

examination of how much transformational and transactional leadership is associated with the personality and values of a sample of executives who have been tested on measures of authoritarianism, assertiveness, introspectiveness, need for achievement, maturity, integrity, field independence, creativity, and originality. (p. 176)

According to Bass and Avolio (1994), the definition of transformational leadership represents the acts involved in directing, moving, and empowering people within an organization to embrace and move toward the vision of success created for the organization. These behaviors are referred to as the “Four I’s of Leadership.” These are:

1. Idealized influence. Leaders are admired, respected, and trusted as role models by their followers. This is achieved by considering the needs of others over personal needs, sharing risks with followers, and behaving consistently. Transformational leaders can be counted on to demonstrate high standards of ethical and moral conduct, and to avoid the use of power for personal gain.
2. Inspirational motivation. Leaders identify meaning and challenge in followers' work, which results in increased motivation and inspiration. Leaders involve followers in creating the vision for a positive future, which arouses team spirit, enthusiasm, and optimism. Expectations are clearly communicated that are appealing to followers. The transformational leader demonstrates commitment to goals and shared vision.
3. Individualized consideration. Transformational leaders develop a supportive

climate and create opportunities for learning. They pay special attention to the needs of each individual for achievement and growth by serving as a coach or mentor. These leaders listen effectively and encourage two-way communication as a respectful understanding of the individualized differences of employees is built. Through these efforts followers and colleagues are developed to increasing levels of potential.

4. Intellectual stimulation. Leaders question assumptions, reframe problems, and approach old situations in new ways resulting in increased follower efforts to be innovative. New ideas and creative solutions to problems are solicited from employees with no public criticism of mistakes. People affected by a problem are included in the problem-solving process. New approaches are encouraged even if they differ from the transformational leader's opinion. (pp. 3-4)

In the same study the authors also describe aspects of transactional leadership:

- Contingent reward. Leaders contract an exchange of rewards for employee effort, promise rewards for good performance and recognize accomplishments.
- Direct report. An employee who has an immediate subordinate relationship to the leader.
- Management by exception (active). Leaders watch and search for deviations from rules and standards and take corrective action.
- Management by exception (passive). Leaders intervene only if standards are not met or when significant and obvious problems occur.
- Trait. According to Cattell (1950), a trait is a mental structure inferred from

observed behavior to account for regularity or consistency in that behavior. (p. 9)

Clearly, transformational leaders, as denoted by the term itself, aim for more holistic meaning and impact in their approach to leadership than do transactional leaders, outcomes similar to those engaged in spiritual leadership. Along with this, its early inclusion of morality as a source of this impact makes transformational leadership promising for better understanding the meaning and impact of spirituality in leadership.

Another element that we also must include as part of the equation of leadership and spirituality is ethics. As Ciulla (2003) asserted:

The study of ethics is about what we should do and what we should be. It's about right, wrong, good, evil, and the relationship of humans to each other and to other living things. Leadership is a particular type of relationship, the hallmarks of which are power and/or influence, obligation, and responsibility. (p. xi)

Likewise, it helps if we are aware of and acknowledge the immigration of ideas and concepts from other countries and languages that tie concepts of human connectedness and responsibility for others to leadership, concepts that align with ethics. For example, what we might describe as the ability to see others as ourselves is encompassed in the Zulu concept of Ubuntu. Lipman-Blumen (2005) defined it as:

The principle of caring for each other's well-being...and a spirit of mutual support.... Each individual's humanity is ideally expressed through his or her relationship with others and theirs in turn through a recognition of the individual's humanity. Ubuntu means that people are people through other people. It also acknowledges both the rights and the responsibilities of every citizen in

promoting individual and social well-being. (p. 244)

President Barack Obama (2013) discussed the concept at length when he spoke at the memorial honoring Nelson Mandela, first Black president of South Africa. Obama emphasized that it was Mandela's understanding and recognition of the spiritual ties that unite us as humans, and, even further, that individual realization only happens in caring for others that enabled Mandela's embodiment of Ubuntu and thus his impact.

He not only embodied Ubuntu; he taught millions to find that truth within themselves. It took a man like Madiba [Mandela's tribal name] to free not just the prisoner, but the jailor as well; to show that you must trust others so that they may trust you; to teach that reconciliation is not a matter of ignoring a cruel past, but a means of confronting it with inclusion, generosity, and truth. He changed laws, but also hearts.

### **Spirituality in Leadership: Interest and Challenges**

As leadership studies have grown from trait-driven theories to ones like transactional and transformational leadership that point to greater meaning and impact, and our understanding of leadership has expanded with global constructs like Ubuntu, interest has grown too in the specific study of the role of spirituality in leadership and in the workplace. Leaders are becoming more cognizant of the concept of the “whole” person, which includes recognizing the role spirituality plays in the lives of their followers and employees. Some are clearly on board and truly interested in doing well by doing good vis-a-vis their followers. Others are looking for anything that will give them an advantage in an increasingly competitive marketplace, whether with employees or

products. For their part, employees are less willing to “check” their spirituality at the door. Korac-Kakabadse, Kouzmin, and Kakabadse (2002) found that organizations must honor the whole person and the spiritual energy that is at the core of everything. If their spirituality serves them in all other aspects of their lives, why should employees be asked or ordered to not bring that aspect of themselves into the workplace?

**The Challenge of Definition.** Yet as fields of study, both leadership and spirituality share the problem of not having a specific, consensus definition, and this lack of consensus in discourse perpetuates the lack of clarity (Fry & Smith, 1987). Furthermore, combining the terms *spiritual* and *leadership* complicates the definition process in that researchers already face a wide array of usages of these two terms independent of one another. When the concepts are combined, the newly formed unit may create more ambiguity than clarity.

**Spirituality and Religion.** Two aspects that confound the definition of spiritual leadership are the connection between and connotations of spirituality and religion. Their potential for overlap and implications from that were addressed by Dent et al. (2005) who suggested that spirituality, much like religion, is essentially a belief system that informs how it impacts leadership:

Although several articles promote a distinction between spirituality and religion, many authors write as if there is no belief system that accompanies someone’s spirituality. Theory development should recognize that any form of spirituality also includes practices and beliefs (i.e. a religion) and that the accompanying

beliefs are an important, if not more important, element of how someone's spirituality is manifest in his or her leadership. (p. 642)

One meta-analysis of the spirituality in leadership literature found that "religion was predominantly associated with formal/organizational religion, while spirituality was more often associated with closeness to God and feelings of interconnectedness with the world and living things" (Zinnbauer, Pargament, & Scott, 1999, p. 896). Another study identifies that religion is about systems and processes (ritual and ceremony) while spirituality "is concerned with qualities of the human spirit" (Fry & Slocum, 2008, p. 90).

From this perspective, it might be said that spirituality is focused on "being" while religion is focused on "doing." This understanding doesn't appease many concerns related to the challenges – perceived and real – of spirituality in leadership, but it may eliminate fears that a specific religion's rules might be required of leaders seeking to acknowledge their whole selves as they lead in organizations.

For example, although the starting point for any discussion of religion in the workplace as it relates to individual employees in the United States is Title VII of the Civil Rights Act of 1964, there is no such document and little research highlighting the role religion plays from a corporate perspective. What role does religion play, if any, in the human resources policies, procedures, and decisions of Marriott International or Domino's Pizza, whose founders and executives are known for their Mormon and Catholic beliefs, respectively? Chick-fil-A is clear about the role Christianity plays in its organization as put forth in its corporate purpose statement: "To glorify God by being a faithful steward of all that is entrusted to us. To have a positive influence on all who

come in contact with Chick-fil-A” ([www.chick-fil-a.com](http://www.chick-fil-a.com)).

From one religious perspective, there are six characteristics that identify most spiritual leaders.

1. They lead others into their own encounters with God.
2. They lead others to discover their own purpose and identity.
3. They lead others into transformation, not just production.
4. They impact their atmosphere.
5. They help people to see old things in new ways.
6. They gain a following because of who they are, not because of a position they hold (Hamp, 2015).

From a spiritual perspective, DaVita, a leading provider of dialysis services worldwide, has been “creating a strong and positive, values-based organization where all levels of the organization have an emotional commitment to its success.” The organization’s new world headquarters features a Zen conference room with bamboo and a tabletop fountain. DaVita’s core values include service excellence, integrity, team, fulfillment, fun, continuous improvement, and accountability. Although not “religious,” DaVita’s CEO, Kent Thiry, has credited Buddhism with some of his personal guiding principles. During a 2011 speech at the Stanford Graduate School of Business, Thiry, an alumnus of the school, said that students can learn from a Buddhist saying: “One cannot pour from an empty cup.” He urged them to “refill your cup physically, emotionally, mentally, spiritually” in addition to going on to successful careers. His objective at

DaVita, he said, is not to create better business leaders: “It’s about creating life leaders for whom business competence is a subset.” ([www.standord.edu/group/knowledgebase](http://www.standord.edu/group/knowledgebase))

**Risks.** There is significant hesitancy, however, in some parts of organizations regarding the acknowledgment of a higher power in any form to be sure. Questions raised by those in other fields represented within organizations might include concerns about the legal ramifications, accommodations and boundaries, precedents, measures of success, and the background or training of business leaders who are responsible for making decisions and implementing programs regarding the integration of spirituality in the workplace.

Furthermore, there are those who not only do not see spirituality as a component of leadership, but see it, rather, as a detriment. Bell (2008) wrote of the possibility that spirituality can act as a force of resistance in relation to management through the development of a practice-based morality.

Additionally, the surge in literature on spirituality raised the red flag for Elmes & Smith (2001) that spiritual leadership could be the next management fad, especially when its attempts to integrate spirituality into existing leadership and management practices are seen as simply the means through which people can be exploited to improve organizational performance. Along the same lines of inquiry, Price (2003) argued that the pseudo-transformational leader embraces perverse values such as favoritism, victimization, and dependency of followers rather than empowerment. Price warned that even authentic transformational/spiritual leadership in and of itself can induce and maintain a leader’s belief that he or she is somehow above the moral requirements that

apply to the rest of the world, and he or she may rationalize engaging in prohibited behaviors whose outcome could oppress or harm innocents.

**Feminist Critique.** While not directly related to spirituality and leadership, in a relevant study, feminist-scholar Deborah Eicher-Catt (2005) interpreted the discourse of servant leadership — a theory that evokes spiritual connotations — through the lens of feminist deconstruction. Eicher-Catt argued that although servant leadership seems to promote a moral and spiritual effect on organizational environment and culture, a meticulous investigation revealed servant leadership upholds androcentric, patriarchal norms and serves political ends. She believes in the negation of servant leadership's revolutionary potential, which cannot “advance genderless leadership” (p. 17). Eicher-Catt contends servant leadership did not create a new idea or message about leadership or organizational culture but prescribed to ethics immersed in religious ideology. She argues servant leadership is a myth appealing to universality, but only reproduces a status quo that perpetuates the interest of a few and holds fast everyone else to its principles (Eicher-Catt, 2005).

### **Defending and Defining Spirituality in Leadership**

While there are those who find it uncomfortable to think about integrating spirituality and leadership or cite reasonable concerns about its impact, others find it a natural occurrence. Wheatley (2002) wrote:

I don't think it accidental that questions from the domain of spirituality have moved into leadership. In fact, I think it's an unavoidable consequence of this time of turbulence. As our world grows more chaotic and unpredictable, we are forced

to ask questions that have, historically, always been answered by spiritual traditions. How do I live in uncertainty, unable to know what will happen next? How do I maintain my values when worldly temptations abound? What is the meaning of my life? Why am I here at this time? Where can I find the courage and faith to stay the course? (p. 23)

Wheatley further maintained there are eight principles that describe the essential perspectives, beliefs, and work for leaders now: (1) life is uncertain, (2) life is cyclical, (3) meaning is what motivates people, (4) service brings us joy, (5) courage comes from our hearts, (6) we are interconnected to all life, (7) we can rely on human goodness, and (8) we need peace of mind (Wheatley, 2002, p.226).

Thus, in our current environment, leaders are starting to explore their own spirituality as part of the package of values, beliefs, and wisdom they bring to the workplace, along with their skill, knowledge, and biases, both known and unknown. Sternberg (2003) wrote that, "...wisdom is not just about maximizing one's own or someone else's self-interest, but about balancing various self-interests (intrapersonal) with the interests of others (interpersonal), such as one's city or country or environment or even God" (p. 152). The point is that spirituality not only provides context about leaders, but also about how they interact with those for whom they hold some responsibility. Additionally, the term spirituality implies a broader scope of belief in a higher power not necessarily tied to the rituals and dogma associated with more formal or traditional religions.

Working toward a common definition, Dent et al. (2005) explored what the shared threads were in the existing body of knowledge regarding spirituality in leadership. They used an emergent process to identify and validate eight areas of difference and/or distinction in existing workplace spirituality literature. These were: (1) definition, (2) connected to religion, (3) marked by epiphany, (4) teachable, (5) individual development, (6) measurable, (7) profitable/productive, and (8) nature of the phenomenon. Their findings concluded that most researchers coupled spirituality and religion, and that most either have found or hypothesize a correlation between spirituality and productivity.

According to Dent et al. (2005):

The reality of today's business world is that there are decreasing economic returns because of fierce competition from those operating in a technologically driven environment. Burack (1999) argues that it will be people and people-centered leaders and organizations that will make the difference.... For many employees, work has become a lifestyle, and people want a good life and will go to (or stay with) organizations where they can get it. Burack defines the workplace that offers a good life as a spiritual one. (p. 625)

Continuing this trend, in referencing Moxley (2000), Fry (2003) offered a "call for more holistic leadership that integrates the four fundamental arenas that define the essence of human existence – the body (physical), mind (logical/rational thought), heart (emotions, feelings) and spirit" (p. 717). The new field of spiritual leadership would be advanced by rigorous work in all of those areas – whether pursued individually or in combination — and more. This research explored aspects of two of those areas by

looking at behaviors (physical) and thinking attributes (mind), specifically as identified through the Emergenetics Profile and a set of those who had completed it.

Ciulla (2003) tied leadership and spirituality together nicely in *The Ethics of Leadership*. In the chapter, “Moral Leadership and Culture,” she reprints Joshua Cooper Ramo’s interview from *Time Magazine* of former United Nations General Secretary Kofi Annan. To provide the framework, Ramo used a Fante tribal proverb that states, “Gather the five virtues then you are a man.” The five virtues are dignity, confidence, courage, compassion, and faith. Of the last virtue, Ramo wrote:

What you discover in Annan’s job fairly quickly is that a moral compass is not enough for you to find your way.... The job requires more than a sense of right and wrong; it also demands a special kind of diplomatic telemetry. It requires faith. (p. 275)

### **Directions in Studies**

Initial studies into leadership and spirituality have generally taken one of two paths: to tie spirituality into one of the existing leadership theories or to develop a new, stand-alone theory. With regard to the former, although clearly separate from leadership theories, a review of organizational and management theories informs this work. Pina e Cunha, Rego, and D’Oliveira (2006) contended that every theory of organizational leadership has explicit or implicit views of spirituality in the workplace. To be clear, their analysis and ongoing work is a typology that takes more generic concepts of the spiritual to organize their approach to organizational cultural analysis. To analyze the presence of spiritual ideologies in management theories, they analyzed management theories as

spirituality theories with regard to representations of people and the organization. From this analysis, they extracted two major dimensions of people (as dependent or independent workers) and the organization (as spiritually informed or spiritually uninformed) that, in combination, result in a typology that advances four organizational types of spirituality: the soulful organization, the holistic organization, the ascetic organization, and the professional organization.

An approach encompassing the latter thesis for a stand-alone theory was presented by Benefiel (2005). Building on Pina e Cunha et al.'s work, she proposed a conceptual framework for spiritual leadership toward organizational transformation. This conceptualization begins by pointing out two challenges unaddressed in the current theories of spiritual leadership: (1) the growing epistemological critique of the existing empirical studies of organizational spirituality, and (2) the need for a more robust and sophisticated understanding of the spiritual aspect of spiritual leadership.

For the purpose of this study on the intersection of spirituality and leadership, it is worth noting that while some of the literature in the area makes a distinction between the two terms, some does not. For the purposes of my work, I view spirituality and leadership as different from spiritual leadership. Gandhi and Mother Teresa were spiritual leaders. More leaders, however, are integrating their spirituality into their leadership of corporations and organizations. My focus is on this latter group. Expressing that succinctly in a repeated fashion nonetheless becomes a mouthful. Thus, throughout this paper, the terms are used together for readability and ease of understanding the larger points being made.

Perhaps the most influential and comprehensive spiritual leadership theoretical models are Fairholm (1998) and Fry (2003). Fairholm's model described leadership as a personal reality one adopts to make sense of the dynamic interactive process of leadership. His theory suggested that the relative success of leadership is measured through the perspective of the observer and the conception of leadership held by the individual actors using a hierarchical, five-level behavioral-based model. Fairholm argued that we all see leadership differently depending on our current level of psychological existence, our current paradigm, and our current virtual environment. His five virtual environments include: leadership as management, leadership as excellent management, values leadership, trust cultural leadership, and spiritual leadership. Fairholm argued that until recently, spirit and soul have been absent from the major leadership models. He wrote:

In the last decade of the twentieth century we can detect a new virtual environment that helps us understand leadership. A few people are combining much of the discussion of the past 15 or 20 years and concluding that leadership is a function of the leader's concern for the whole-soul, the inner self. They believe that leadership comes out of the leader's inner core spirit. This, not facts about personality or situation, determines what is right and good for them and for other organization members. (p. 57)

In his paper, "Toward a Theory of Spiritual Leadership," (2003), Fry noted the accelerating call for spirituality in the workplace, describes the universal human need for spiritual survival through calling and membership, and distinguishes between religion

and spirituality. His model includes intrinsic motivation and religious-based as well as ethics and values-based approaches to leadership. This model proposes conceptual distinctions among hope/faith, vision/mission, and altruistic love. The model is also causal and suggests, for example, that hope/faith leads to vision/mission, which, in turn, leads to a leadership or spiritual calling. He wrote, “The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team and individual levels, and, ultimately, to foster higher levels of organizational commitment and productivity” (p. 4). He concluded that:

To motivate followers, leaders must get in touch with their core values and communicate them to followers through vision and personal actions to create a sense of spiritual survival through calling and membership.... And, by incorporating calling and membership as two key follower needs for spiritual survival, spiritual leadership theory is inclusive of the religious-, ethics-, and values-based approaches to leadership. (p. 17)

Hart and Brady (2005) addressed spirituality at the individual level and relied heavily upon psychology and religion in their research. They proposed using archetypal psychology as a framework for understanding the human need for spirituality more clearly because, they posited, it provides important insights into spirituality and organizational life. Because most spiritual needs reside in the deepest aspects of the self, they suggested that an archetypal approach helps researchers and leaders alike recognize not only that people have spiritual needs but also why they have them. The authors wrote about three common archetypes and their implications in a management context. That is

followed by an application of the archetypal approach to some of the more spiritually corrosive aspects of organizational life and a discussion of the implications of archetypes as a source of motivation.

Kubicek (2005) also focused on the role of spirituality in the individual's life through the tool of spiritual intelligence (SQ) in employee development, as developed by Zohar (2005). She explored the similarities between emotional intelligence and SQ, and addressed the importance of spirituality to leadership. Quinn (1996) also wrote of the role of the individual when he asserted, "There comes a time when we all question whether something is right. At such times, we have to listen and follow our inner voice, even when it means tackling the system and enlisting some unconventional procedures and techniques" (p. 219).

One of the newer theories comes from Steingard (2005), who proposed a theory of spiritually informed management that integrates traditional and spiritual approaches to management. The model has three dimensions: (1) awareness: unconsciousness and consciousness; (2) change: translation and transformation; and (3) manifestation: temporal and perennial. Franz and Wong (2005) offer a "wider lens" in their critique of Steingard's model. Specifically, they disagree with Steingard's dismissal of religion from the discussion of spirituality. From their perspective, the purpose of religion is to access and attain the substance of spiritual engagement. Kolodinsky, Giacalone, and Jurkiewicz (2008) offered an even broader view than Steingard or Franz when they wrote that spiritual values in the workplace can be viewed from an individual, organizational, or interactive perspective. Using data collected from five samples consisting of full-time

workers taking graduate coursework, results indicated that perceptions of organizational-level spirituality appear to have the greatest impact on attitudinal and attachment-related outcomes. Specifically, organizational spirituality was found to be positively related to job involvement, organizational identification, and work rewards satisfaction, and negatively related to organizational frustration. Personal spirituality was positively related to intrinsic, extrinsic, and total work rewards satisfaction. The interaction of personal spirituality and organizational spirituality also was found related to total work rewards satisfaction.

### **Personal Assessments as Leadership Tool**

One field of endeavor directed at defining or at least understanding the traits of leadership is personality profiles and assessment tools. These evolved in the second half of the twentieth century to become a ubiquitous element of leadership development, all aimed at understanding leadership and improving its application through analysis of behaviors and preferences.

In *Emergenetics*, Browning (2005) explained her work with people who are successful in their fields and would be considered leaders. She started her research by asking each of the participants to complete an Emergenetics Profile. Browning then interviewed them to get their interpretation as to how they described the “gifts and drawbacks” of their profiles. Her conclusion: “There is no such thing as a perfect Emergenetics ‘leadership’ profile.” Effective leaders understand that diversity, synergy, and energy result when ambitious folks with different preferences are allowed to perform a job together in a safe environment (Browning, 2006, p. 85). While there is no singular

profile of a successful leader, this dissertation explored, in part, the possibility that there are profiles that better predict leaders who also identify as spiritual. (See Research Assumptions.)

### **Chapter Summary**

Whatever the motivation, the intersection of leadership and spirituality is emerging as an important area of scholarship and study as wholeness becomes a higher priority for today's workers and leaders.

In the next chapter I will provide more information about all aspects of my research methodology, including addressing the sample population, data collection, and research questions. I will also address the role of the researcher and offer more information on Emergenetics, the assessment tool I used.

### **Chapter Three – Research Methodology**

The research methodology for this study is qualitative, including focus groups and individual interviews. The first part of the study was to review and analyze the questions used on the Emergenetics questionnaire and to determine which, if any, were applicable to this work. The second part of the study was to convene the focus groups and conduct personal interviews. The recordings of the interviews and focus groups were transcribed, coded, clustered by themes, and correlated to determine the relationships that may or may not exist between the concepts explored. I then wrote the qualitative interpretation of the data, looking for the common and divergent preferences and themes.

#### **Research Design**

This study used a qualitative approach consisting of two focus groups and 14 interviews with individuals who completed Emergenetics Profiles and also identified as “spiritual” and “leader.” Upon completion of the focus groups and the interviews, I had the audio recordings transcribed then analyzed and coded the data, looking for common themes supporting my supposition about the possibility for adding a spiritual component to the Emergenetics Profile for future use. Both focus groups and interviews were relevant to this work and reliable sources for qualitative research.

In a succinct explanation of focus groups, Klenke (2008) wrote:

Focus groups are unstructured or semi-structured interviews with small groups of people who interact with each other and the group leader. They have the advantage of making use of group dynamics to stimulate discussion, to gain insights, and generate ideas in order to pursue a topic in greater depth.... They can

be used, for example, to examine not only what group members think but also how they think and why they think in a given way, their understandings and priorities.... A focus group interview is, first and foremost, an interview. It is not a problem-solving session. It is not a decision-making group.... The process is open and emergent (p. 132).

In addition, Seidman (2006) wrote:

The purpose of in-depth interviewing is not to get answers to questions, nor to test hypotheses, and not to “evaluate” as the term is normally used. At the root of in-depth interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience.... Being interested in others is the key to some of the basic assumptions underlying interviewing technique. It requires that we interviewers keep our egos in check. It requires that we realize we are not the center of the world. It demands that our actions as interviewers indicate that others’ stories are important. (p. 9)

### **Sample Population**

There are approximately 630,000 profiles in the Emergenetics database and approximately 350 profiles in the control group that identify as “spiritual.” After a survey and analysis of the specific questions on the original Emergenetics questionnaire, I analyzed the profiles and Participant Demographic Forms of the control group, and conducted one in-person focus group from the pool of participants and one online focus group from the broader pool of all completed Emergenetics Profiles. I also conducted interviews with 14 people.

Creswell stated:

Qualitative research questions are open-ended, evolving, and non-directional; restate the purpose of the study in more specific terms; start with a word such as “what” or “how” rather than “why”; and are few in number (five to seven) (2007, p. 107).

Thus, my questions for discussion during the focus groups and personal interviews included but were not limited to:

- What does it mean to be a leader?
- What does it mean to be a spiritual person?
- When and how did you come to your spirituality?
- What was your process of integrating leadership and spirituality?
- How would you describe your early efforts at integrating leadership and spirituality?

### **Data Sources**

The study evaluated data from two primary sources. First, Emergenetics Profiles from the control group of those who have completed profiles under the auspices of “spiritual work” were randomly selected for review and inclusion in the study. Those individuals were then invited to participate in one of two focus groups or a one-to-one interview.

**Recruiting Participants.** Participants were recruited from a database of approximately 350 people who had already completed their Emergenetics Profiles under the auspices of a spiritual community or church. Additionally, 14 people for each of the

two focus groups and 14 people for the interviews were recruited.

**Selection Criteria.** As noted, there are currently approximately 350 Emergenetics Profiles in a database that have been administered and collected through spiritual centers and churches. It is from that database that I selected the participants for the focus groups and interviews. Since all of the participants came to do the Emergenetics work through spiritual community or as part of their spiritual work, they had already self-selected as “spiritual.”

The Participant Demographic Form (Appendix J), along with personal knowledge of the participants, was used to identify the participants’ leadership role within their company or organization.

**Procedures for Gaining Access to Participants.** As part of the registration to take the Emergenetics Profile, all participants agreed to release their profiles for this research. In turn, I acknowledged the confidentiality of each individual profile by committing to not share it with any identifying information without the express written permission of the individual. I stated that the information would be used only in aggregate as part of this research project.

Once the participants were selected as noted above, I sent each one via email an Initial Letter (Appendix H) reintroducing myself, explaining the purpose of my research, how they were selected to participate, and what the process would be going forward should they choose to engage. I also provided the Informed Consent Form (Appendix I) and Participant Demographic Form (Appendix J).

## **Chapter Summary**

The purpose of this qualitative exploratory study is to investigate the intersection of leadership and spirituality and how participants' spirituality informs their leadership as explored above. As noted in the discussion of terms and throughout this proposal, the field of spiritual leadership is promising and still has many challenges and opportunities for researchers.

The point-counterpoint is apparent in the conversation regarding the possibility of measuring workplace spirituality. Ashmos and Duchon (2000) created a 34-question instrument with a 7-point Likert-type scale based on a review of the literature that led to the development of several dimensions of spirituality that could be broadly construed as contributing to inner life, meaningful work, and community. Bell and Taylor (2001), in a participant observation study measured the dimensions of language and values spirituality (belief, journey, unity, higher power, and personal fulfillment) that surrounded the workplace.

On the other end of the spectrum, several researchers agree with Wilber's (1997, 2000b) philosophy of ephemeral inner aspects such as emotions, values, beliefs, and community. He points out that workplace managers are skeptical about spirituality because they see no equivalent scientific method to test its validity. He notes that while science may not be able to prove that inner dimensions exist, others can experience them and know intuitively that they are woven into the fabric of the universe.

Most researchers describe the tremendous care with which measurement must proceed. It is perhaps most accurate to say that spirituality may not be measurable, but that there are closely correlated manifestations of spirituality which can (Dent, 2005).

That is the unique contribution that this study has made to the body of knowledge around spiritual leadership.

## Chapter Four – Research Findings

As noted earlier, the study of the intersection of spirituality and leadership is relatively new. My research sought to address a gap in the literature that considers the intersection of leadership and spirituality. The primary question was, does spirituality influence leaders' thinking and behaviors? To that end, the secondary questions were:

1. In what ways does spirituality influence the thinking attributes of analytical, structural, conceptual, and social thinking and the behavioral attributes of expressiveness, assertiveness, and flexibility?
2. Does spirituality inform the ways leaders challenge things in their organizations?
3. Does acknowledging one's spirituality publicly at work help or hinder building an effective team?

Before initiating the focus groups and interviews, I reviewed the Emergenetics questionnaire to determine if any of the 100 questions were applicable to this work. Some could have been subjectively interpreted to be indirectly relevant to this work, such as "One of my goals is building the self-esteem of the people I meet," "I tend to be very sensitive to the feelings of people around me," "I am very conscious of time," "I put human feelings and needs before my own success and achievement," "I can intuitively sense solutions to problems," and "My friends come from all races, beliefs, and cultures," among others. However, none were deemed to be directly applicable.

As well, while not the primary focus, the study included the exploration of gender differences vis-à-vis spirituality and leadership among the factors investigated. As outlined earlier, the research consisted of one in-person focus group consisting of 14

participants; one on-line focus group consisting of 14 participants and 14 one-to-one interviews, including 11 in-person and three via electronic conferencing.

### **Overview of Major Themes**

Once all of the interviews and the two focus groups were recorded and transcribed, the transcriptions were then coded and clustered for themes. Table 1 in the Appendix lists the demographic information of the study participants. Analysis of the transcriptions indicated the following seven themes regarding spirituality and leadership, and its influence on Emergenetics assessment attributes:

1. Spirituality influences leaders' thinking and behaviors.
2. Leaders make a clear distinction between "spirituality" and "religion" as they relate to work teams.
3. Spirituality informs the ways leaders challenge things in their organizations.
4. Acknowledging one's spirituality publicly at work supports the individual.
5. Continual growth in one's business expertise, knowledge, and skill is parallel to the leader's personal spiritual expansion and deepening.
6. Gender is not relevant to the thinking or behavioral attributes of leaders.
7. Emergenetics is a valued tool for those who ascribe to being spiritual in their leadership, and yet while there were some common traits in their Emergenetics Profiles, there is no defined or detectable profile for a spiritual leader.

### **Discussion of Themes**

**Theme One: Spirituality influences leaders' thinking and behaviors.** Indeed, there is no way that it cannot. Virtually everyone who participated in the research, whether in the focus groups or the one-to-one interviews, said the same thing. They often pointed to the concept of “wholeness” and “Oneness” in support of this influence on thinking and behavior, saying that they cannot – and believe that others cannot – segment their lives or divide their lives into silos. That is, they can't be unspiritual at work and, likewise, can't leave their work selves at the door of their spiritual community.

I-12, a female living and working in England, explained it succinctly:

My leadership by its very nature is something that could equally be called spiritual leadership. It comes from being in your authentic self, being true to that Divine nature that you... which we all ... truly are. I couldn't have always said that.

Many described the positive outcomes — for them personally and/or for those around them — that they saw coming from their connection to spirituality as leaders.

FO-3, a female participant in the online focus group, said, "...The more I've delved into my spirituality, the better leader I've become.... The more [I] can exhibit those qualities that are important to me in my spiritual practices, the better leader I can be."

FO-12, also a female participant in the online focus group, used similar terms to describe the benefit to herself and her decision-making, and noted:

The more you dive into your own spirituality and get to know yourself and the more you're grounded – it really helps me to understand that all things are connected and that makes a huge difference in the decisions that I'm making.

I-12 described leading large groups of young men in the printing industry, an environment that felt militaristic to her, when she started to seek a different approach to leadership that ended positively. She said:

...[I was] playing with behaving in a different way and feeling into whether that enabled me to be a stronger leader with my people or whether they perceived weakness as that shift happened. That was my internal struggle with the idea of “Can I be what I perceive as a more gentle leader and yet engender a stronger leadership...?” It really was an evolution for all of us as I grew with them in many ways and took a very different approach to what they were used to in the industry and even what they’d witnessed from me initially. We all grew through that.

Within this theme, as we can see in I-12’s comment above, a number of respondents noted that their spirituality, and thus its expression in the workplace, was a journey or path. We are all on a spiritual path whether we know it or not. Some of us are not aware of it, therefore we’re not focusing on it and using that awareness to enhance our way of being in the world. Further, it was this path, whether they were aware of it or not, that ultimately led them to acknowledge or rely on some degree of spirituality in their leadership. When speaking about her evolution into spiritual leadership, I-12, explained further:

To a certain extent, initially it looked like a lot of personal reflection and awakening awareness that applying leadership from a more dictatorial role just didn’t feel authentic. There was a dissonance of following the things that I had

been traditionally taught and feeling like that wasn't me being my authentic self.

It's like trying on a new suit of clothes; you're trying on a new way of leading.

In addressing how his spirituality came to be a part of his leadership, I-1 said:

I think it just emerged over time... [B]efore I was doing any form of ministry, I was a social worker, I was a treatment tech at an adolescent rehab house, and a number of other things in high school and college; leadership programs with the state, working with government officials and public policy processes. Through all of that there emerged within me a reliance on an inner wisdom. So I will use that as my definition of spirituality's influence on leadership.

I-1, for example, said:

I think part of that emerged for me organically, one, because I was, in many cases, sort of thrust into leadership positions at an early age and so I was the one in the room thinking to myself, well, I'm not trained in this, I'm not an expert, who the heck am I to be here? But somebody saw something, and somebody appointed me, somehow the door opened up, and so here I am. To navigate that internal voice of "Oh no!" I had to turn to something, and rest on something, and breathe, and say there must be a reason I'm here.... There was a surrender that took place when I was doing those kinds of things and that then became my pattern and my style of leadership was to surrender to a wisdom greater than I am and I rely upon [it].

FI-1, a college professor, provided an example of someone who exemplified the behaviors of spiritual leadership without being aware of them, or, in this case, not even aspiring to or acknowledging them. He said:

I'm reminded of my mentor in graduate school. He was inclusive. He honored people's gifts, nurtured them, helped bring them forward. He would co-author articles with people; he would bring them into speaking engagements. He treated people extraordinarily well. And, he was a complete and total atheist. Would I define him as a spiritual leader? Absolutely.

Another emergent idea was the thought that a key decision is the point from where one leads – from the heart or from the head. Alongside this they're defining the meaning of spirituality in leadership, or, as in FI-1's comments above, it's presence even if unconsciously or unintentionally. The participants described an opportunity to create an environment where they lead from their hearts or from their intuition, and where they create a culture of heart-led decision-making, teamwork, or work-life balance. Many of them used the Emergenetics Profile as support.

I-9, a lay CEO of a major real estate company who wasn't raised in and isn't practicing a specific faith tradition, connected it to ethics and said:

For me, spiritual leadership is about ethical and purposeful leadership. It's about leading in a way that creates pride and it creates inspiration. It's leading with a greater good than just the organizational needs that we might have. It's moving beyond what's the right solution, but it's more how do you live your life? How do you implement family in that? How do you implement your physical being, your

exercise or whatever that is to create health around that? How [do I make the] time and contemplate things that are important, whether it be religious or spiritual? It's recognizing that it's more than just getting the job done at work. ... [I]t all boils down to [the fact that] that spiritual leadership gives room and credit for the whole person living a life that is full and something you can be proud of.

**Theme Two: Leaders make a clear distinction between “spirituality” and “religion” as they relate to work.** The vast majority of study participants offered a sense of religion being more concerned with specific dogma and tradition. Conversely, they viewed spirituality as being a more direct relationship between an individual and her or his own concept of the divine. To many participants, spirituality does not mean organized religion. Religion is more of a routine, attending church, and identifying people with a specific sect and following the rules. Spirituality is seen as an umbrella term that covers one's relationship with God, ergo one's relationship with all. It's about relationship, not religion. Also, some translated it to a belief in meaning and a reason for existence while others translated it to mean intuition, energy, or essence. To all of those ideas was added the sense of a higher purpose. Specifically, a linkage to what one does and how one behaves and why one does what one does in the context of something bigger beyond self.

FO-6, a male participant in the online focus group, said, “When I do try to be a good leader, that spirituality comes through. At the same time there's a big difference between being spiritual and being religious – that's a really big distinction.” He continued:

To be truly religious, you have to also be spiritual but you can be spiritual without being religious. You don't have to have an organization to which you belong spiritually; it can be more of an internal thing. You don't have to be a part of an organized church.... It's difficult sometimes to see spirituality – you can hear people talk about religion; spirituality is something of a sense, a feeling.

Religiosity is a bunch of rules made by man and woman in their own particular sect, their own particular religion.

I-14, a female retired school administrator principal, said:

I think religion is more of routine, attending church, and identifying with a specific sect, following the rules that you're told about in church – to me, that is religion. Spirituality is recognizing and feeling that power within and it's overarching; it takes in all religions, all people, all situations, and all circumstances.

The two have a point of intersection, but I believe they are separate as far as definitions are concerned.

**Theme Three: Spirituality informs the ways leaders challenge things in their organizations.** There is a balance between and awareness of what is in the highest and best interest of the individual and the team and/or organization. There are times in any workplace when it doesn't matter what that “thing” is, whether it's a commitment to family or a religious commitment or health or anything else — there are times when everyone participates to get the work done. The recognition of their spirituality, however, coupled with training in conflict management, led to an awareness of the power of having people recognize the commonalities that they have. In other words, they were able to

focus on the areas of agreement rather than the areas of disagreement. For example, an educator dealing with an angry parent would start by stating that they both have a common goal and that is the very best for the child. That would immediately align the people engaged in what could have been a more contentious conversation.

FO-12, a female in the corporate world, said:

I've been in a couple of situations at work, probably two or three different times, where somebody has done something or asked me to do something that I find unethical and for me, it's a choice. Sometimes I've gone to people and asked what do you think I should do in this situation, and some people say don't say anything or don't do anything – but I can't live with that. I've made the choice to confront unethical behaviors, whether that means I'm going to lose my job doesn't matter to me because I couldn't live any other way than to speak up and say something. It's a choice you make and it's a choice I make every time.

FO-1, a female university professor and founder of a non-profit said:

I'm thinking about the connections between spirituality and leading organizations. For me, personally and professionally, [this] is where the social justice lens comes in. We pay attention to voices that are missing or voices that are silenced. ... looking at the ways in which there have been populations who have experienced oppression and privilege – which is some of my work with human trafficking, that really looks at not only the voice missing or quieted, it's also looking at decisions that are made that have unintended consequences. The best-intended policies that

shut folks out.... Connectedness through spirituality informs the way that we lead in the movement and for me personally.

FO-4, a female in a higher education setting, said:

I've seen people who are highly religious and that gets in the way of their being inclusive and making good choices. I don't know how you can be a great leader and not be spiritual. The leaders I look up to and the leader that I aspire to be are all spiritual; they have connectedness, they look at the people who don't have a voice and make sure their voices are being heard.

**Theme Four: Acknowledging one's spirituality publicly at work supports the individual.** Acknowledging one's spirituality publicly at work supports the individual.

However, there are pros and cons to doing so. In Emergenetics terms, this opened up the conceptual conversation around love of self first. A belief was stated that when I accept myself and love myself for who I am, I make the way for everyone else to love and accept me. Some shared that religion was never spoken about at work or not something they or their colleagues "wore on their sleeves." It's not something that was talked about but rather it was just who they are, the concept that actions speak louder than words.

FO-14, a female who holds a corporate job, explained the role of choice and how spirituality and/or religion expresses itself at work. She said:

...It's a personal choice. For example, we have a front desk person who is homosexual and I had a leader who I had to call on the table several times because he would say, 'In my religion...' [referencing the sexual orientation of this worker] and I would say, 'Don't even go there. This is about work.' Truly spiritual

people aren't overt with it. It's something that you sense about them and you'll hear them say things about their connectedness.... You see their actions and it is clear those actions are congruent with their belief system.

Furthermore, FO-7, a female who owns her own consulting company and teaches at a university, observed that some aspects she associated with spirituality are being brought into the curriculum and teaching materials, as well as in her client work. She explained:

Leading from a place of authenticity is really the most powerful place to lead from.... My textbooks are actually having a dialog around love in the workplace. I feel that is a spiritual place to lead from. It's really been squashed. I've also seen in my consulting work a lot of organizations squash that out of the workplace.... We forget what it means to be empathetic and how that plays a role in love and spirituality. Two things for me — there are tenants of spirituality and leading from an authentic place.

I-10, a male entrepreneur, noted his experience and assumptions associated with how spirituality supported, or did not, a range of employees in his company, especially as they went through a change in ownership structure. He said:

We had people all along the [spiritual] spectrum from love to fear. When we sold the company, we had 30 employee owners. They were younger, I think the average age was about 35, and I made the mistake of assuming because they were younger that they would be perhaps more progressive. Many of my guys, and they're mostly guys, that worked out in the field on the trains, on the track, and in

the shops, were somewhat tenured in the railroad industry, which is somewhat militaristic and as an industry very ego-based and very fear-based.... I had people who were a little resistant to employee ownership because they liked the concept of being kind of compartmentalized and you just tell me what to do and I'll do my job. You're the manager, you're the leader, you do that stuff, and I'll do my stuff. They came around on that because we were open and shared information once a month, shared the financials of the company and had huddles. We were very transparent in how we ran the company.

He continued:

On the other end of the spectrum, we had people who were very evangelical in a fundamentalist way, which – obviously there was some resonance between us with my spiritual approach, more human-centered approach. There were also some conflicts because they were what Paul Reyes in his studies on sub-cultures in the United States calls “traditionalists.”

Speaking of support that he, in retrospect, wished to have, I-10 explained the value of having cultural or a kind of ideological alignment with a board and how that impacted both him and his perceived success as a leader. He noted:

...The biggest mistake I made in putting my board together was focusing on what they were bringing to the table as far as industry experience and knowledge and expertise and contracts. Not focusing as much on their orientation toward consciousness and their tribe, if you will.... What it takes to grow a conscious organization is sometimes making decisions and investments for the long run.

Sometimes that can require taking a risk and any risk is too great of a risk to the organization if your job is to really protect the mothership, and that's not what I believed our job was. I felt we had something larger to do than just survive. I think survival is a really lousy orientation as a person or an organization – it is boring. That brought about a little bit of conflict.

**Theme Five: Continual growth in one's business expertise, knowledge, and skill is parallel to the leader's personal spiritual expansion and deepening.**

Expanding on the mentions of a path or journey in theme four, comments on a learning curve, continuous learning, and/or a commitment to keep growing were common. There was also a lot of talk about balance between one's practice of personal growth and spiritual leadership. Some commented that balance is a struggle, while others stated that balance is a myth and, thus, that the real focus should be on being present wherever one is. There was also discussion about how some have spent more time on spiritual journeys than some of those they're leading. This led to a the perspective that opportunities often arise to teach about grace or reflection, inviting those whom they manage to reflect because, the thinking went, that is where true growth occurs.

I-5, a female senior executive, spoke to the ideas of balance and the need for constant check-ins on her journey, even how that manifests itself physically. She said:

For me right now it's a very internal journey.... I notice where I am energetically in my body all the time. I have a real flag, an energetic flag – it's a knot in my solar plexus, and when that is present then I am quickly moving out of alignment with who I want to be. So I really just have to stop, realign, and then decide

whether the situation is worth it. Is it something that I'm going to be successful at? I have to make some choices. I can't just keep the train on that track, because it's not going to come to a happy end for me or anybody else. I just have to pay attention, and the question is, how quickly can I do that? Sometimes it gets swept away with what's happening and then I have to come back to myself. It's that process of coming back and choosing. I want to tell you that it's a split-second activity, but sometimes it's a five-day activity.

FI-4, a retired scientist who described himself as a "perfect MBA" in his early career, said how spirituality started to impact his behavior as a leader later in his career, noting:

In my later career, it was going in knowing I was getting ready to have a very difficult conversation and saying something like, before I walked in the door, "Dear God, please let whatever comes out of my mouth be your words and not mine." Then I started realizing that started happening a lot – like three or four times a day, I'm asking for help because whatever was coming out of my mouth was not – I was not being successful in the workplace.... So I had to reach into something, please help me to be a better person. When I started consciously realizing that I was turning to God to help me be a better leader, then I understood my spirituality.... I can use it for me to be a better person, for me to show up better ... then it became more powerful for me.

FI-6, a retired corporate manager, said:

I grew up Catholic and my family was very private about their religion so we never really talked, even amongst ourselves.... It was a personal journey, but it wasn't really a personal journey because you were never taught to introspect. It was something outside of you.... My connection to Science of Mind is that drawing out of those pieces and allowing that introspection to happen.

I-6, a minister, and thus with some responsibility or overt expectation to teach others, described how both his personal growth and leadership journey influenced opportunities to guide others to reflection or growth. He said:

[An early mentor told me], "Your job as a minister, as a spiritual leader is to guide and direct people toward the truth. It is not to sit back and watch them make the mistakes and get hurt without you giving them the direction as to how to get free of that." And I said, "But how do you do that without moving into judgment?" And he said, "You have to develop a sacred heart." And I said, "What is a sacred heart?" And he said, "The sacred heart is the ability to sit and talk to another human being and not see them through judgmental eyes and not see them through critical eyes, but to speak through love but still give them the guidance and direction to be able to move into a skillful way of being as opposed to an unskillful way of being."

He continued:

I've been working on that for the last 20 years. And that's probably my primary tool that I use in leadership is to have conversations from the sacred heart. Now, do I always do it? No. Do I wish I always did it? Yes. Do I try to always do it?

Yes. And do I slip up and err? Yes. And how do I deal with myself when I don't live up to my own expectations? I practice the sacred heart on my own being so that I don't put myself down, but I correct myself and move forward so that my next behavior is more skillful than the one that I just did.

**Theme Six: Gender is not relevant to the thinking or behavioral attributes of leaders.** In this research, responses to questions about gender differences varied. The issue was raised that it is less about gender and more about diversity of perspectives and experience. While there was broad support for the theme that gender shouldn't make a difference when exploring spirituality and leadership, the reality expressed by participants was that it still does. It was also noted that while the leadership in many traditional religious institutions is patriarchal, the leadership in many of the New Thought traditions in general and Religious Science in particular is predominantly women.

Exploring the issue through the lens of Emergenetics, this diversity of perspectives is extremely important in looking at leadership and performance, and is what Emergenetics echoes. Recently published findings following a re-norming of a cross-section of more than 50,000 Emergenetics Profiles from around the world highlight the different ways that men and women think and behave. The findings showcase some interesting gender insights:

- When the tool was first created 30 years ago, men reported a stronger preference for analytical, structural, and conceptual styles of thinking, and a preference in the more forceful and driving end of the assertiveness spectrum. Conversely, women reported a stronger preference for social thinking, and a preference for being on

the talkative and gregarious end of the expressiveness spectrum, and in the welcoming-of-change end of the flexibility spectrum.

- Since the 1980s the differences between the way men and women report their preferences have been diminishing to the point where in 2015 there was actually no statistically relevant difference. That means men are just as likely to report a preference for social style of thinking as women, and women are just as likely to report a preference for analytical style of thinking as men.

Since it is diversity in thinking and approach that creates more effective workplaces and more inspired workforces, it stands to reason that leadership needs to advance all of these elements of thinking and behavior, which the data show are equally found in both men and women.

FI-10, a New Thought minister and former Catholic nun, said:

I came from the extraordinary patriarchy that is the Catholic Church. While I see vast differences in Science of Mind and New Thought churches and spiritual centers, it still feels like a novelty to see or have a woman in the pulpit even though half of our Religious Science ministers are women. I know we're all one and gender shouldn't make a difference, and (yet) my experience and my eyes say it still does.

SB, a female and president of a large professional recruiting and headhunting firm, said:

I grew up in a traditional, large Mormon family. The Mormon Church is highly patriarchal, to put it mildly. I left the church as a young woman and earned great

success in the corporate world. I found my way back to the church several years ago, met my husband, and we were married in the Temple. While I love my life, I sometimes feel a dichotomy. In my professional life, I'm running a good-sized company and people listen to me because of my experience, expertise, and, I'd like to think, heart. At church, I'm humbled to be the leader of our local branch of the Woman's Relief Society and that's as far as I'm able to go in church leadership.

I-7, a female, spoke about choosing to take what some perceived as a "lesser" leadership role that also included her reporting to a male. She said:

I loved being the Spiritual Leader of my community for almost 20 years. When I decided to move on and become an associate minister at a larger church, I got the question of "Why would you do that?" more than once. My answer is that I enjoyed almost everything about running my own church and now I get to focus on doing everything I enjoy and I'm not responsible for those things that I find less interesting. I know in my heart of hearts that I'm no less a "leader" or no less "spiritual" just because of the title, the position in which I serve, or that my "boss" happens to be a man.

FI-8, a consultant and former high-ranking technology executive, said:

I find it's a mixed bag. I'm grateful to have served as president of the board for one of the biggest churches in the Religious Science movement. I feel like I was absolutely treated as an equal and my expertise and what I brought to the table was valued. We also talk about our belief that we are all One and that nobody is

separated from the Divine and that we're not separated from each other. And yet, I still feel a need to work with female ministers and support women in their development on all levels. It's just something I'm called to do.

FO-9, a Catholic nun, said:

My intention is to be blind to gender in the work that I'm doing in the world and yet, I live with all women and ultimately take my marching orders from a man who sits on the Throne of St. Peter.

FI-2, a male and professional psychic, said:

I look at church as wonderful entertainment and a great motivational speaker. Given my background in entertainment, I expect to see males and females throughout the service. Every service is different, but I think overall they do a good job with the balance. And there are certainly some ministers that I resonate more with, but that doesn't have anything to do with gender. For me it's their energy and how resonant I am with it.

**Theme Seven: Emergenetics is a valued tool for those who ascribe to being spiritual in their leadership, and yet while there were some common traits in their Emergenetics Profiles, there is no defined or detectable profile for a spiritual leader.**

Speaking to how Emergenetics was used within a governing body of a spiritual organization, the point was raised that the group "has followed instructions" and used the tool positively rather than as a sword, which is a temptation. As well, there was recognition that Emergenetics is a snapshot of an individual and a moment in time, that it is about how we present and receive information, and that there's no judgment around

that. The level in which one resides in consciousness is the world that one sees. There is a place beyond which one goes from total selfishness and rage and worry into more altruistic viewpoints of life.

I-14, a female retired school administrator principal, said:

Emergenetics is an evolved tool that probably stands on the shoulders of Carl Jung's work and all the work in the Myers-Briggs. It's a natural evolution to me. It's more sophisticated, it answers more questions, and it shows a deeper look into how we are structured and function. It's a wonderful tool.

I-3, leader of an international, spiritually based non-profit, said:

What you see in my Emergenetics [Profile] is that I'm as close to a quad(ramodal) as you can get. I'm like 2 percent off. I think that is ideal for the position I'm in because you've got to be able to compartmentalize, and you've got to be able to talk on every level and I never really feel exhausted, whereas you talked about Emergenetics, some people [work] out of their area [of preference]. They can still do it with skill but they're exhausted at the end of the day. I don't find that I'm exhausted.

I-1, a CEO and senior minister, noted how Emergenetics awareness aids his leadership approach and increases his ability to flex his preferences to achieve better outcomes. He said:

I think [Emergenetics] is a really incredible tool. It's very helpful when we're in large groups to help us understand the various tasks that are before us and to understand what kind of skill set is required for us as a group to get through that.

Some of the work that we do is conceptual, some of it is analytical, and so we need all of those four [thinking attribute] quadrants for certain parts of our time together — a committee, or a board, or any gathering of leaders. There's a social component. My red [social] is very thin, the thin red line. Sometimes I really just roll my eyes at the need to check in with everyone and go around the circle and... I want to get to work. I have realized how important it is to do that work, to spend time in the red, and how that greases the wheel for the rest of the work to flow. I can catch myself and our group when we're spending too much time in a particular area. Even if it's a dominant area in my chart, when we spend too much time there, there's a trigger that goes off like a timer. Ding. I'm done.... I've been able to pay attention to that with myself and with others and use that as a navigation tool for facilitating the meeting.

FI-9, a sales manager, also noted the value of awareness and a balance of profile strengths and organizational intent or capacity, and said:

What I see is if you take a CEO over an organization it might be in their best interest that they want to have the organization run in a place of openness and love, and harmony — all of the pieces that you want as a spiritual being — but you also might not be the person who can lead that. If you look at [the Emergenetics] Profiles, you have to have the right balance in any way you show up in an organization. You might want this perfect place, this perfect operation, but you can't lead it so you need to surrender and allow that balance. There are so many aspects to a profile that you need in order to make that work.

I-5, a senior executive, said:

I love [Emergenetics]. I think it gives a really good picture of our default positions, where we move when we're under stress, and what's going to allow us to be comfortable moving forward in situations that challenge us. So some of us need facts and data, some of us need a hand held, some of us need to feel we're not constrained. There are different things we need to feel comfortable moving forward and Emergenetics does a good job of helping us identify that. The tool itself is a great tool.

I-4 also shared specific examples of how Emergenetics helped in his leadership, and said:

Emergenetics has been helpful in my ministry in two specific ways. First, it has helped me understand myself and my co-minister much better. Our profiles are significantly different. I have a preference in red [social thinking] and she does not. When she speaks on Sunday, she does a masterful job and has such a command of our teaching and language in general. She greets all of our congregants after service and spends time in community. What Emergenetics has taught me is that at the end of that day, she's going to be tired. There's nothing wrong, and nothing needs to be fixed. She's working out of her preference and it just takes more energy for any of us to do that.

He continued:

The second thing that it has helped me do is to make sure that my sermons are balanced and that I have something for every thinking attribute. So I do my

outline and know generally what I'm going to say, and then I look at it through the lens of Emergenetics. What do I have for my analytical thinkers? Am I "netting it out" in a way that works for them? For my structural thinkers, I know the service has to begin and end on time, and that my talk shouldn't be longer than the allotted 15 minutes. For my conceptual thinkers, I need to relate what I'm talking about to a few things they already know and invite them into at least one new thing. And for my social thinkers I need to include at least one story about someone they know or would like to know. When I'm able to do that, that's when I get a lot of people saying "You spoke directly to me today," which, in my opinion, is the highest compliment a minister can receive.

In response to the question, "Does spirituality live in a particular part of the brain?" FO-11 said:

I don't think so. I think it's bigger than the pieces. I heard a pastor at a Baptist Church say, "God can't be duplicated." When I asked her what she meant, she said, "God is in all of us" and what I need may not be what you need, so God shows up for me very differently. To that end, God might be in the details. God might be in the bar trying to pick up someone. God might be in creating the next innovation. God might be in creating a strategy. I think, yes, it's in different spaces and it's in all spaces.

Ultimately, the research showed, just as the founder of Emergenetics, Geil Browning, states, "There is no such thing as a perfect Emergenetics Profile for leaders or any other profession" — that there is, indeed, no perfect profile for a spiritual leader. The

Emergenetics Profiles of the people who participated in this study were as varied as the individuals themselves. The group profile snapshot for both of the focus groups as well as for the one-to-one interviews are included (Appendices E, F and G). They break down as follows.

**Emergenetics Group Profile — Interview Participants.** The combined profile of the 14 people with whom I spoke individually is as follows. The profile is tri-modal, abstract, and divergent with thinking preferences in conceptual (32 percent), social (28 percent) and analytical (26 percent). The remaining thinking attribute is structural (12 percent). With regard to the behaviors, expressiveness (62<sup>nd</sup> percentile), assertiveness (58<sup>th</sup> percentile), and flexibility (63<sup>rd</sup> percentile) equate to the second-third in each attribute.

**Emergenetics Group Profile — In-Person Focus Group.** The combined profile of the 14 people with whom I met in person as a focus group is as follows. The profile is bimodal and divergent with thinking preferences in social (32 percent) and conceptual (29 percent) thinking. The remaining thinking attributes are structural (21 percent) and analytical (18 percent). With regard to behaviors, expressiveness (55<sup>th</sup> percentile), assertiveness (37<sup>th</sup> percentile), and flexibility (62<sup>nd</sup> percentile) also equate to the second-third in each attribute.

**Emergenetics Group Profile — Online Focus Group Profile.** The combined profile for the 14 people with whom I met as part of an online focus group is as follows. The profile is tri-modal, divergent, and abstract with thinking preferences in conceptual (32 percent), social (28 percent), and analytical (26 percent) thinking. The remaining

attribute is structural (14 percent). With regard to the behaviors, expressiveness (62<sup>nd</sup> percentile), assertiveness (58<sup>th</sup> percentile), and flexibility (63<sup>rd</sup> percentile) also equate to the second-third in each attribute.

Out of these profile summaries, some highlights are clear:

1. Both the online and interview subjects had similar profiles in that they are conceptual, social, and analytical in order of preference.
2. All three groups are in the second-third of all three behavioral attributes, which means they can get to either end of those spectrums (expressiveness, assertiveness, or flexibility) easier than if the group had been in the first- or third-third.
3. The preference in divergent thinking in the interview group, helped explain the challenges in getting back some of the study documentation and scheduling some of the interviews as well as more free-wheeling conversations and what might appear to be rambling at times.

All of the above outcomes were not planned for in the selection process and were random outcomes. As the researcher, when I viewed the individual Emergenetics Profiles and the group profiles, it did help me to better navigate the interviews and conversations. While the content of what I needed to cover didn't change, I was able to include nuances in my questions and interactions that helped the discussion go more smoothly.

While Emergenetics helped me as the researcher to better understand the research participants, the tool itself was not helpful in the broader framework of the study, specifically diving deeper into the connection between leadership and spirituality.

### **Chapter Summary**

In exploring how spirituality influences the thinking and behaviors of leaders and the secondary questions highlighted above, this research found that spirituality is an overarching concept that affects virtually every aspect of leaders and how they lead. Additionally, while not currently constructed for such use, a possibility exists to add a spiritual component to the Emergenetics Profile to aid in future studies of leadership and spirituality. Finally, creating group profiles for the focus groups and the group of interview participants as a whole aided in communicating more clearly with all of the research participants and hearing the nuances of their responses. In Chapter Five I will discuss these findings.

## **Chapter Five – Research Findings and Implications**

### **Summary of the Study**

The purpose of this study was to explore the nexus of leadership and spirituality through qualitative research and through the quantitative lens of thinking and behavioral attributes as put forth in the assessment tool of Emergenetics. Specifically, the study explored how participants' spirituality informs their leadership. This study included 14 personal interviews and two focus groups, one in-person and one on-line, which also included 14 people each, for a total of 42 research participants, all of whom completed Emergenetics Profiles.

While theory development of workplace spirituality and its relationship to leadership is still in its infancy, popular literature on the subject of spiritual life continues to expand. Spirituality and religion in the workplace has been a special interest group of the Academy of Management since 1999. The intersection of leadership and spirituality is emerging as an important area of scholarship and study as wholeness becomes a higher priority for today's workers and leaders.

### **Research Findings**

1. Spirituality influences leaders' thinking and behaviors.
2. Leaders make a clear distinction between "spirituality" and "religion" as they relate to work teams.
3. Spirituality informs the ways leaders challenge things in their organizations.
4. Acknowledging one's spirituality publicly at work supports the individual.

5. Continual growth in one's business expertise, knowledge, and skill is parallel to the leader's personal spiritual expansion and deepening.
6. Gender is not relevant to the thinking or behavioral attributes of leaders.
7. Spirituality influences the Emergenetics attributes of analytical, structural, conceptual, and social thinking, as well as the behavioral attributes of expressiveness, assertiveness, and flexibility.

However, just as the founder of Emergenetics, Geil Browning, states, "There is no such thing as a perfect Emergenetics Profile for leaders or any other profession," the research showed that there is no perfect profile for a spiritual leader. The Emergenetics Profiles of the people who participated in this study were as varied as the individuals themselves. Equally as important, the Emergenetics tool was normed by gender since it was created 25 years ago, i.e. men were compared to men in the database and women to women. As of July 2015 the tool is no longer normed by gender because the difference in the expressed characteristics had become negligible; thus, every profile is now normed against the general population in the database.

## **Conclusions**

The main question this research sought to answer was in reference to spirituality influencing leaders' thinking and behaviors. Based on this research, it appears that spirituality does influence the thinking and behaviors of leaders. The participants represented a myriad of religious and spiritual traditions and virtually all felt as though that factor played a role in how they think and behave in their leadership roles. Many concurred that it simply wasn't possible not to have their spirituality influence how they

think and behave. This is in agreement with what Korac-Kakabadse, et al. (2002), as noted above, found when they wrote that organizations must honor the whole person and the spiritual energy that is at the core of everything. It also confirms what Fairholm (1998) found when he created a model that described leadership as a personal reality one adopts to make sense of the dynamic interactive process of leadership. He said:

In the last decade of the twentieth century we can detect a new virtual environment that helps us understand leadership. A few people are combining much of the discussion of the past 15 or 20 years and concluding that leadership is a function of the leader's concern for the whole-soul, the inner self. They believe that leadership comes out of the leader's inner core spirit. (p. 57)

Further, it is in alignment with what Fry wrote in his paper, "Toward a Theory of Spiritual Leadership" (2003), where he acknowledged the accelerating call for spirituality in the workplace and included elements of intrinsic motivation and religious-based as well as ethics- and values-based approaches to leadership.

While the research participants recognized the role of spirituality in informing their thinking and behavior, there was some discussion as to whether this was primarily a positive or negative influence. Again, many saw it as extremely positive and there was some conversation about the possible downside or "shadow" side. Whether from a policy or personnel perspective, there was recognition that the concept of spirituality and leadership had its detractors, many of whom raise relevant points that must be addressed. That supposition supports what Bell (2008) wrote when he addressed the possibility that spirituality can act as a force of resistance in relation to management through the

development of what he termed “practice-based morality.” The idea also raised a red flag for Elmes & Smith (2001), namely that spiritual leadership could be the next management fad, especially when its attempts to integrate spirituality into existing leadership and management practices are seen as simply the means through which people can be exploited to improve organizational performance. Similarly, Eicher-Catt (2005) asserts that the similar field of study, servant leadership, upholds androcentric patriarchal norms and serves political ends. She further argues that servant leadership is a myth appealing to universality but only produces a status quo that perpetuates the interest of a few and holds fast everyone else to its principles.

**Emergenetics Thinking Attributes.** The first of three sub-questions looked at whether spirituality impacted the Emergenetics attributes of analytical, structural, conceptual, and social thinking. As noted, the overwhelming response from the study participants was that yes, spirituality affected and influenced everything, including how leaders think.

That being said, the participants also acknowledged the value of Emergenetics in informing their leadership style and choices. For example, recognizing how a manager thinks and the strengths of that attribute, whether in a subordinate or superior role, strongly aided communication. In *Emergenetics* Browning (2005) summarized these strengths as follows.

Table 1	
<i>Manager Strengths by Emergenetics Thinking Trait Quadrants</i>	
<u>Strengths of the Analytical Manager</u>	<u>Strengths of the Conceptual Manager</u>

<ul style="list-style-type: none"> <li>• Favors concrete, technical information (specs, indexes, formulas, legal briefs),</li> <li>• Focuses on what needs to be produced, created, or analyzed,</li> <li>• Is rational (not emotional),</li> <li>• Prefers options and recommendations that are backed up with factual evidence,</li> <li>• Gives short directives,</li> <li>• Provides solid information and trusts employees to make good decisions, and</li> <li>• Gets involved in technical/scientific discussions.</li> </ul>	<ul style="list-style-type: none"> <li>• Experiments,</li> <li>• Pushes the envelope,</li> <li>• Has ideas that are global, big picture, visionary, and long term,</li> <li>• Is open to last-minute inspirations,</li> <li>• Is not structured, gives no specific directives,</li> <li>• Considers all impacts of potential solutions, and</li> <li>• Expects employees to connect the values, goals, and big picture</li> <li>• Controls until competency is verified.</li> </ul>
<p><u>Strengths of the Structural Manager</u></p>	<p><u>Strengths of the Social Manager</u></p>

<ul style="list-style-type: none"> <li>• Detail oriented,</li> <li>• Likes safety and stability,</li> <li>• Maintains clear rules and lines of authority,</li> <li>• Is driven by the clock and productivity/efficiency,</li> <li>• Brings order out of chaos,</li> <li>• Takes care of logistics, and</li> <li>• Leads by example.</li> </ul>	<ul style="list-style-type: none"> <li>• Is interested in policies and programs that affect employees,</li> <li>• Able to communicate the difficult message,</li> <li>• Usually doesn't make canned decisions,</li> <li>• Prefers face-to-face interaction,</li> <li>• Sensitive to office politics,</li> <li>• Encouraging and collaborative, and</li> <li>• Values relationships.</li> </ul>
--	--

**Emergenetics Behavior Attributes.** The second sub-question addressed the impact spirituality had on the behavioral attributes of expressiveness, assertiveness, and flexibility. Again, there was near unanimous acknowledgement that it does. And, as noted above, the value of the Emergenetics Profile in helping leaders know their own behaviors as well as those with whom they work was consistently recognized.

***Expressiveness.*** The strengths of the first-third expressive manager include the following behaviors: uses words efficiently; likes to blend into the crowd; self-contained, poised; allows others to start the conversation; selectively airs opinions; refrains from making faces or using hand gestures; and listens carefully.

The strengths of the third-third expressive manager, however, include the following behaviors: appears pumped up; talkative; shares information with employees;

always participates in the discussion; big facial expressions and hand gestures; walks the halls, visits; and uses many words for an answer.

***Assertiveness.*** The strengths of the first-third assertive manager include these behaviors: is approachable; goes with the flow of the group; speaks quietly; keeps the peace; has a calm presence; takes time to listen; carefully phrases thoughts and opinions. The strengths of a third-third assertive manager, on the other hand, appear as follows: leads by influence; task-oriented; decisive; ambitious; has high expectations for others; competitive; and makes presence known.

***Flexibility.*** The strengths of a first-third flexible manager include the following behaviors: insists on people doing things correctly; sets ground rules and follows them; purposeful; keen; discerning; chooses battles carefully; and has firm commitment to convictions.

The strengths of the third-third flexible manager, however, appear as follows: comfortable with equal partnership; open to suggestions and ideas; can accommodate last-minute revisions; can handle crises; keeps things open-ended; understands that change is a part of the job; and figures out alternative approaches.

**Leadership Applications.** The third sub-question addressed how spirituality may be used in different scenarios, specifically looking at whether or not spirituality informed the way leaders challenge things in their organizations. The response was yes, that it did. One respondent noted that it was because of his spirituality that he was able to take a breath and allow himself a moment to think, asking himself the question, “What else might be true?” That pause enabled him to move out of emotion and create an opening

for possible answers and solutions that may not have been apparent to him otherwise. This supports what Steingard (2005) wrote when he proposed a theory of spiritually informed management that integrates traditional and spiritual approaches to management.

The other scenario addressed looked at acknowledging one's spirituality publicly at work and whether that helped or hindered the building of an effective team. The general consensus was that it was helpful to both the individual and the team, noting the importance of disclosure and authenticity in forming trust among colleagues and team members. That tracks with Kolodinsky, et al. (2008) when they wrote that spiritual values in the workplace may be viewed from an individual, organizational, or interactive perspective. They found, in part, that personal spirituality was positively related to intrinsic, extrinsic, and total work rewards satisfaction. The interaction of personal spirituality and organizational spirituality also was found related to total work rewards satisfaction. In addition, Hart and Brady (2005) posited that using archetypal psychology provided important insights into spirituality at the individual level as well as in organizational life. It also confirms what Fry (2003) acknowledged when he wrote, "The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team and individual levels, and, ultimately, to foster higher levels of organizational commitment and productivity."

While society seems to be moving toward acknowledging the more fully integrated person at work, there are still some challenges and barriers to doing so, not the least of which are gender differences that are significant and still need to be addressed.

While a powerful tool, Emergenetics, the assessment tool that looks at four thinking and three behavioral attributes, is not helpful in determining how a leader with specific attributes may or may not be influenced by spirituality.

## **Implications**

**Implications for Leadership.** In addition to leadership and spirituality, this work touches many different fields, including psychology, training, personal development, and interpersonal communication, in addition to the growing field of servant leadership. The opportunity for meta-level work is tremendous and includes the possibility to bring together multi-disciplinary teams of leadership scholars, theologians, academics, and practitioners of all of the disciplines noted above and so many more. The more it grows, the less of a fit it will be within existing theories and models. Additionally, more theoretical models should be developed and empirically tested.

**Implications for Spirituality in Leadership.** A recent search on Amazon suggested 488,037 entries for spirituality, 202,067 entries for leadership, and 5,729 for leadership and spirituality. That's just one vendor with almost 6,000 items for sale on the topic. Clearly, workers don't want to compartmentalize their lives anymore. Just as there is significant work around "breaking down the silos" within organizations, individuals are interested in doing the same work within themselves. People don't want to check their personal lives at the door of their houses of worship nor do they want to check the spiritual aspects of themselves at work. Integration seems to be a key concern for today's workers.

This research pointed in the direction that people who are free to be themselves are much more effective. Rather than worrying about what to say or not to say, they can focus fully and be present with the task at hand rather than thinking about possible repercussions for something they may have said in the lunchroom.

**Implications for Emergenetics.** The Emergenetics tool was developed in 1991 as Geil Browning's take on nature, i.e. "genetics," versus nurture, i.e. "emerge." Her determination that we are products of both nature and nurture was novel at the time. Since then, more than 630,000 people have completed Emergenetics Profiles in 21 languages around the world. While the tool is continually updated and re-normed to make sure it is still statistically significant, few significant changes have been made.

The Emergenetics Profile is a powerful quantifiable tool. However, it didn't shed any additional light on the intersection of leadership and spirituality. It was an interesting exploration of thinking and behavioral attributes and provided a unique framework for the study but using the profiles did not add value to the primary focus of the study. It is possible that for whole person business practices, without the focus on spirituality, Emergenetics could serve as a useful tool to quantify certain skills and habits. However, my research demonstrates that spirituality overlaps so individually with qualities and practices that Emergenetics could not point to specific measures for quantifying the spiritual.

Emergenetics International, however, recently introduced a new tool based on the Emergenetics Profile. The Emergenetics Selection Program (ESP) reveals a candidate's job motivation and aptitude so one can determine if there is a match in job compatibility

and performance. The ESP process includes defining job expectations and identifying the fundamental motivators and skills need for each unique position, accurately measuring each candidate's job fit and performance, thus empowering hiring managers to make better-informed hiring decisions. The ESP assessment provides customized feedback on all of the candidates for a specific job. Using a simple, color-coded approach, the one-page format helps the hiring manager quickly identify those candidates who best align with a given position.

While there may be an opportunity to build on the original Emergenetics Profile and add a component for those exploring spirituality, it would not be appropriate to add spiritually themed questions to the ESP assessment since it is a hiring tool and asking those questions is not appropriate in that setting.

### **Suggestions for Further Research**

Because spiritual leadership is such a new field, it is ripe for research in virtually every aspect. Perhaps most important, work still needs to be done on more broadly accepted definitions for the terms spirituality and leadership, as well as spiritual leadership. Finally, a secondary focus may be to research the researchers who are leading the charge in this field.

Topics for further research might include:

1. Can a new theory of leadership be justified? Do the foundations of values-based leadership, servant leadership, followership and other concepts of inspired leadership provide a comprehensive treatment without creating another theory?

2. While this research suggested that spirituality influences leaders' thinking, more qualitative and quantitative research is in order.
3. Can additional questions around spirituality be incorporated into the Emergenetics Profile and create a new product for those interested in spirituality and leadership?

Sample questions may include and are not limited to:

- I identify as religious,
  - I identify as spiritual,
  - I acknowledge a higher power,
  - I regularly read spiritually themed literature,
  - I have one or more holy books on my nightstand and/or e-reader,
  - Spirituality in the workplace is more of an opportunity than a threat,
  - I attend services at my house of worship regularly,
  - Spirituality affects how I "show up" at work,
  - I have had to bite my tongue regarding expressing my religious or spiritual beliefs at work,
  - Spirituality has no place in the workplace,
  - Having a prayer or meditation room at work is a good idea, and
  - I frequently pray before meals regardless of whether I'm eating alone or with work colleagues.
4. Exploration of other assessment tools and their relevance to spirituality and spiritual components, including the concept of "spiritual intelligence" (SQ).
  5. Gender differences vis-à-vis spirituality and leadership.

6. The intersection of social justice and spirituality and leadership.
7. The intersection of trait leadership and spirituality and leadership.
8. I concur with Fry (2003) when he offered a “call for more holistic leadership that integrates the four fundamental arenas that define the essence of human existence – the body (physical), mind (logical/rational thought), heart (emotions, feelings) and spirit” (p. 717). The new field of spiritual leadership would be advanced by rigorous work in all of those areas – whether pursued individually or in combination.

In conclusion, the concept of spiritual leadership continues to attract attention and the evidence from participants in this research shows that it does have an impact on leadership practice. Nonetheless, the study of the intersection of spirituality and leadership is relatively new thus creating significant opportunities for impactful research.

## References

- Ashmos, D., & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry*, 9(2), 134-145.
- Barsh, J. & Lavoie, J. (2014). *Centered leadership: Leading with purpose, clarity, and impact*. New York: Penguin Random House.
- Bass, B.M. (1985). *Leadership and performance beyond expectations*. New York: Free Press.
- Bass, B.M., & Avolio, B.J. (Eds.). (1994). *Improving organizational effectiveness through transformational leadership*. Thousand Oaks, CA: Sage.
- Bell, E. (2008). Towards a critical spirituality of organization. *Culture & Organization* 14(3): 293-307.
- Bell, E., & Taylor, S. (2001). A rumor of angels: Researching spirituality and work organizations. *Proceedings of the Academy of Management*, MSR: A1.
- Benefiel, M. (2005). The second half of the journey: Spiritual leadership for organizational transformation. *The Leadership Quarterly*, 16(5), 723-747.
- Bennis, W. (1999). *On becoming a leader*. Cambridge, MA: Perseus Books.
- Boozer, R. (1998). Spirituality in management education. *Journal of Workplace Learning*, 10(6/7), 345-347.
- Browning, G. (2006). *Emergenetics: Tap into the new science of success*. New York: Harper Collins.
- Browning, G. & Williams, R. (1996). Licensed Emergenetics specialist training manual. Englewood, CO: Emergenetics, LLC.

- Bryman, A. (2004). Qualitative research on leadership: A critical but appreciative review. *The Leadership Quarterly*, 15(6), 729-769.
- Bryman, A. (2006). Integrating qualitative and quantitative research: How is it done? *Qualitative Research*, 6(1), 97-113.
- Burns, J.M. (1978). *Leadership*. New York: HarperCollins.
- Cattell, R.B. (1950). *Personality: Systematic, theoretical, and factual study*. New York: McGraw-Hill.
- Centers for Spiritual Living. (2016). Retrieved from <http://www.csl.org>
- Ciulla, J. B. (2003). *The ethics of leadership*. Belmont, CA, Wadsworth/Thomson Learning.
- Collins, J. (2001). *Good to great: Why some companies make a leap...and others don't*. New York: Harper Collins.
- Conger, J.A. & Benjamin, B. (1999). *Building leaders: How successful companies develop the next generation*. San Francisco: Jossey-Bass.
- Cook-Greuter, S. (2002). *A detailed description of the development of nine action logics*. Retrieved March 1, 2015 from <http://www.harthillusa.com/thedevelopmentofactionlogics.pdf>.
- Creswell, J.W. (2003). *Research design: Qualitative, quantitative and mixed methods approaches*. (2<sup>nd</sup>ed.). Thousand Oaks, CA: Sage Publications.
- Creswell, J.W. (2007). *Qualitative inquiry and research design: Choosing among five approaches*. Thousand Oaks, CA: Sage Publications, Inc.
- Dent, E.B., Higgins, M. E., & Wharff, D.M. (2005). Spirituality and leadership: An

- empirical review of definitions, distinctions, and embedded assumptions. *The Leadership Quarterly*, 16(5), 625-653.
- Drath, W.H. & Palus, C.J. (1994). *Making common sense*. Greensboro: Center for Creative Leadership.
- Duffala, J. & Viljoen, E. (2004). *Seeing good at work: 52 weekly steps to transform your workplace experience*. Burbank, CA: Science of Mind Publishing.
- Dyer, W. (2012). *Heal your life*. Carlsbad, CA: Hay House.
- Eggert, N. (1998). *Contemplative leadership for entrepreneurial organizations: Paradigms, metaphors, and wicked problems*. Quorum Books, Greenwood Publishing Group, Inc.
- Elmes, M., & Smith, C. (2001). Moved by spirit: Contextualizing workplace empowerment in American spiritual ideals. *The Journal of Applied Behavioral Science*, 37(1), 33-50.
- Fairholm, G.W. (1991). *Values leadership: Towards a new philosophy of leadership*. New York: Praeger.
- Fairholm, G.W. (1998). *Perspectives on leadership: From the science of management to its spiritual heart*. Westport, CT: Quorum Books.
- Frankl, V.E. (1959). *Man's search for meaning: An introduction to logotherapy* (3<sup>rd</sup> Ed.). New York, NY: Simon & Schuster.
- Franz, R.S. & Wong, K.L. (2005). Spirituality and management: A wider lens: A comment on D. Steingard's "Spiritually-informed management." *Journal of Management Inquiry*, 14(3), 247-250.

- Fry, L. W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly*, 14(6), 693-728.
- Fry, L. W., & Slocum, J. W., Jr. (2008). Maximizing the triple bottom line through spiritual leadership. *Organizational Dynamics*, 37(1), 86.
- Fry, L. W., & Smith, D. A. (1987). Congruence, contingency, and theory building. *Academy of Management Review*, 12(1), 117-132.
- Giacalone, R.A. & Jurkiewicz, C.L. (2003). *Handbook of workplace spirituality and organizational performance*. Armonk, NY: M.E. Sharpe.
- Gibbons, P. (1999). *Spirituality at work: A pre-theoretical overview*. Unpublished dissertation, Birkbeck College, University of London.
- Gibbons, P. (2000). Spirituality at work: Definitions, measures, assumptions, and validity claims. *Proceedings of the Academy of Management*, USA, 2000.
- Gordon, J. (2014). The myth of work and life balance. *Forensic magazine*, April 17.
- Greene, J., Caracelli, V., & Graham, W. (1989). Toward a conceptual framework for mixed-methods evaluation designs. *Educational Evaluation and Policy Analysis*, 11(3), 255-274.
- Hamp, Bob. (2012, March 13). 6 Characteristics of spiritual leaders (Web blog post). Retrieved from <http://michaelhyatt.com/characteristics-of-spiritual-leaders.html>.
- Hart, D.W. Brady, F.N. (2005). Spirituality and archetype in organizational life. *Business Ethics Quarterly*, 15(3), 409-428.
- Holmes, E. (1938). *The science of mind*. New York: Penguin Group.
- Khanna, H., & Srinivas, E. (2000). Spirituality and leadership development. *Presented to*

*the roundtable conference on developing leaders, teams, and organizations: Meeting the challenges of global markets and technology. Management Development Institute, Guragon.*

King, D. B. (2008). *Rethinking claims of spiritual intelligence: A definition, model, & measure*. Unpublished master's thesis, Trent University, Peterborough, Ontario, Canada.

Klenke, K. (2008). *Qualitative research in the study of leadership*. United Kingdom: Emerald Group Publishing Limited.

Kolodinsky, R., Giacalone, R. & Jurkiewicz, C. (2008). Workplace values and outcomes: Exploring personal, organizational, and interactive workplace spirituality. *The Journal of Business Ethics*, 81(2), 465-480.

Korac-Kakabadse, A., & Korac-Kakabadse, N. (1997). Best practice in the Australian Public Service(APS): An examination of discretionary leadership. *Journal of Managerial Psychology*, 12(7), 187-193.

Korac-Kakabadse, N., Kouzmin, A., & Kakabadse, A. (2002). Spirituality and leadership praxis. *Journal of Managerial Psychology*, 17(3), 165-182.

Kruse, K. (2013). *What is Leadership? Forbes*, April 9.

Kubicek, M. (2005). Meaningful management. *Training Magazine*, 7/05, 10-11.

Levine, L. (1994). Listening with spirit and the art of team dialogue. *Journal of Change Management*, 7(1), 61-73.

Levy, R. (2000). My experience as participant in the course on spirituality for executive leadership. *Journal of Management Inquiry*, 9(2), 129-131.

- Lichtenstein, B. (1997). Grace, magic and miracles. *Journal of Organizational Change Management, 10*(5), 393-411.
- Lipman-Blumen, J. (2005). *The allure of toxic leaders: Why we follow destructive bosses and corrupt politicians -- and how we can survive them*. New York, Oxford University Press.
- Locke, L.F., Spirduso, W.W., & Silverman, S.J. (1993). *Proposals that work: A guide for planning dissertations and grant proposals* (3<sup>rd</sup> ed.). Newbury Park, CA: Sage.
- Loder, J. E. (1998). *The logic of the spirit: Human development in theological perspective*. San Francisco, Jossey-Bass.
- Lund Dean, K. (2001). *Systems thinking's challenge to research in spirituality and religion at work: An interview with Ian Mitroff*, unpublished interview.
- Lykken, D.T. (1981). Research with twins: The concept of emergensis. *Society for Psychophysical Research, 19*, 361-372.
- Lykken, D.T., McGue, M., Tellegen, A., & Bouchard, T.J., Jr. (1992). Emergenesis: Genetic traits that may not run in families. *American Psychologist, 15*65-1577.
- Maccoby, M. (2008). What kind of leader do people want to follow? in *The art of followership: How great followers create great leaders and organizations*. Riggio, R. E., Chaleff, I. & Lipman-Blumen, J., Eds. (2008). San Francisco, Jossey-Bass.
- Marshall, C., & Rossman, G.B. (1999). *Designing qualitative research* (3<sup>rd</sup> ed.). Newbury Park, CA: Sage.
- Mason, E., & Welsh, A. (1994). Symbolism in managerial decision-making. *Journal of Managerial Psychology, 9*(6), 27-35.

- Miller, M. (2014). *Management vs. Leadership – What’s the difference?*  
www.emergenetics.com.
- Mohamed, A., Hassan, A., & Wisnieski, J. (2001). Spirituality in the workplace: A literature review. *Global Competitiveness*, 9(1), 644-651.
- Moxley, R.S. (2000). *Leadership and spirit*. San Francisco, CA: Jossey-Bass.
- Northouse, P. (2007). *Leadership: Theory and practice*. Thousand Oaks, CA: Sage Publications.
- Obama, B. (2013). Eulogy given at Nelson Mandela’s memorial service. Retrieved from <http://www.nydailynews.com/news/politics/transcript-remarks-president-barack-obama-mandella-service-article-1.1542986>.
- O’Toole, J. (1995). *Leading change: The argument for values-based leadership*. New York, Ballantine Books.
- O’Toole, J. (1999). *Leadership A to Z: A guide for the appropriately ambitious*. San Francisco: Jossey-Bass.
- Patton, M. (2002). *Qualitative research & evaluation methods*. Thousand Oaks, CA: Sage Publications.
- Piedmont, R.L. (1999). Does spirituality represent the sixth factor of personality? Spiritual transcendence and the five-factor model. *Journal of Personality*, 67, 985-1013. doi: 10.1234/12345678
- Piedmont, R.L. (2010). *Assessment of spirituality and religious sentiments: Technical Manual* (2<sup>nd</sup> ed.). Timonium, MD: Piedmont.
- Pina e Cunha, M., A. Rego, et al. (2006). Organizational spiritualities. *Business & Society*

45(2): 211-234.

Price, T.L. (2003). The ethics of authentic transformational leadership. *The Leadership Quarterly*, 14(1), 67-82.

Quinn, R.E. (1996). *Deep change: Discovering the leader within*. San Francisco: Jossey-Bass.

Reichers, A.E., & Schneider, B. (1990). Climate and culture: An evolution of constructs. In B. Schneider (Ed.), *Organizational climate and culture* (pp. 5-39). San Francisco: Jossey-Bass.

Reyes, G. (2006). *Spirituality and religiosity: Their relation to academic achievement of undergraduate college students* (Doctoral Dissertation). Available from ProQuest Dissertations & Theses database. (UMI No. 3213111)

Seidman, I. (2006). *Interviewing as qualitative research*. New York: Teachers College Press.

Sendjaya, S. (2005). Servant leadership: A quiet revolution in the workplace. *Newsletter of the MLQ Network*, 7(3), 1-2.

Steingard, D.S. Spiritually-informed management theory: Toward profound possibilities for inquiry and transformation. *Journal of Management Inquiry*, 14(3), 227-241.

Sternberg, R. J. (2003). *Wisdom, Intelligence, and Creativity Synthesized*. Cambridge, Cambridge University Press.

Stodgill, R.M. (1948). Personal factors associated with leadership: A survey of the literature. *The Journal of Psychology*, 25, 35-66.

Stodgill, R.M. (1974). *Handbook of leadership*. New York: Free Press.

- Strack, G., Fottler, M., Wheatley, M., & Sodomka, P. (2002). Spirituality and effective leadership in healthcare: Is there a connection? *Frontiers of Health Services Management, 18*(4), 3-45.
- Teel, R. (2014). *This life is joy*. New York: Tarcher Penguin.
- Thomas, R.M. (2003). *Blending qualitative and quantitative research methods in theses and dissertations*. Thousand Oaks, CA: Corwin Press.
- Wheatley, M. (2002). *Leadership in turbulent times is spiritual*. <http://www.margaretwheatley.com/articles/turbulenttimes.html>.
- Wilber, K. (1997). *Eye of the spirit: An integral vision for a world gone slightly mad*. Boston: Shambhala.
- Wilber, K. (2000a). *A theory of everything: An integral vision for business, politics, science, and spirituality*. Boston: Shambhala.
- Wilber, K. (2000b). *A brief history of everything* (2<sup>nd</sup> ed.). Boston: Shambhala.
- Williams, W. (2015). The Emergenetics profile technical report. Centennial, CO: Emergenetics, LLC.
- Williams, W. & Browning, G. (1992). *Statistical analysis of the Emergenetics Profile*. Englewood, CO: Emergenetics, LLC.
- Williams, W. & Browning, G. (1996). *Updated statistical analysis of the Emergenetics Profile*. Englewood, CO: Emergenetics, LLC.
- Yalom, I.D. (1980). *Existential psychology*. Jackson, TN: Basic Books.
- Zabriskie, M. (2005). *College students' definition of religiosity and spirituality* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses database. (UMI

No. 3186798)

Zinnbauer, B. J., Pargament, K. I., & Scott, A. B. (1999). The emerging meanings of religiousness and spirituality: Problems and prospects. *Journal of Personality*, 67(6), 889-919.

Zohar, D. (2005). Spiritually intelligent leadership. *Leader to Leader*, Fall 2005(38): 45-51.

## Appendix A

### Venn Diagram of This Study

The purpose of this research is to explore the intersection of leadership, spirituality, thinking attributes, and behaviors.



## **Appendix B**

### **What is Emergenetics?**

Psychometrically, Emergenetics is a reliable, valid, and proven test. This test provides insight to help individuals best use their thinking preferences and strongest behavior attributes. The tool is the result of extensive research involving more than 630,000 adults.

Emergenetics is based on research that indicates: (1) individuals were born with traits to act and think in certain ways, and (2) they modified these traits as they interacted with their surroundings. The combination of experiences and genetics intertwine to form certain personality traits. The Emergenetics instrument lays the groundwork for understanding this combination by measuring four common thinking attributes (Analytical, Structural, Social, Conceptual) and three behavioral attributes (Expressiveness, Assertiveness, Flexibility).

The Emergenetics tool has been used in team-building work for organizations of all sizes to assist teams in moving beyond the simple recognition of thinking styles into the application of the actions and behaviors that affect work performance and team success.

Some key points of the Emergenetics Profile tool

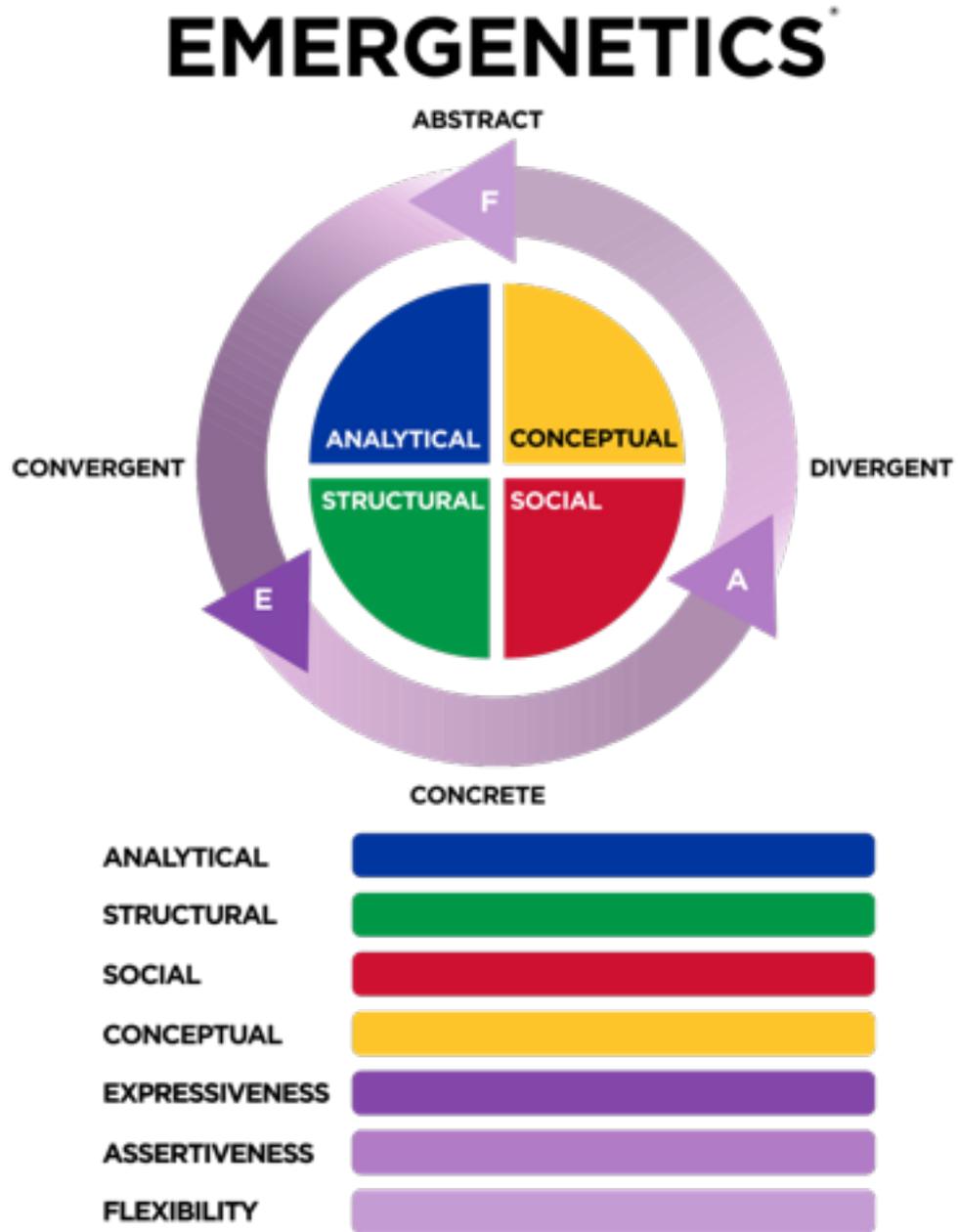
- Emergenetics measures thinking preferences (some of which are not externally visible) and behaviors (which are externally visible) separately. Most other tools mix the two.

- Emergenetics compares people's responses against a database of real responses; many other tools compare people's responses to a theoretical right answer. So, Emergenetics gives a picture of how individuals compare to other people instead of to a theory.
- In Emergenetics, there is no judgment of a right or wrong way to be – all profiles have distinctive and valid strengths.
- Emergenetics uses a Likert-type scale for its responses, which is a scale of 1 to 7 in which the respondent evaluates “most like me” and “least like me.” Many other tools use forced choice – participants must pick one of two choices, neither of which might adequately define them. Psychometrically, the Likert-type scale is more valid than forced choice.
- The Emergenetics Profile uses seven colors to identify thinking preferences.

In active use around the world in thousands of corporations, non-profit organizations, religious communities, and governmental agencies, Emergenetics is a reliable, user-friendly tool that provides thinking and behavioral preference information that is relevant in day-to-day workplace and personal interactions.

## Appendix C

### Emergenetics Metaphor Diagram



REVEALING PREFERENCES. REALIZING POTENTIAL.  
© EMERGENETICS LLC 2016



**Appendix D**

**Sample Narrative Report**

DAVID GOLDBERG

EMERGENETICS®



NARRATIVE REPORT



An individualized guide to your Emergenetics Profile



THINKING WITHOUT BOUNDARIES



[www.emergenetics.com](http://www.emergenetics.com)



North America | Asia | Europe



5/13/2015

Congratulations, **David Goldberg!** You are holding in your hands your unique Emergenetics Profile, the key to understanding your innate strengths. Go with them, and you'll be happier, more satisfied, and more productive.

People are amazingly complex, and it is difficult to interpret an Emergenetics Profile in just a few pages, so please keep in mind that the following summary is an accurate yet broad description of you. As you read about your unique Emergenetics results, please remember that they do not reflect your intelligence, or your ability to perform certain tasks. Also, remember that your Profile is unique, and any result is fine.

Your Emergenetics scores are confidential, and we would never share them with anyone without your permission. Whether or not you share your Profile with others is up to you. However, in my experience, people learn a great deal when they share their preferences with others.

Remember, by understanding and appreciating your Emergenetics preferences, you'll have more complete knowledge of yourself at home, at work, and throughout your daily life.

If you would like more information about Emergenetics, please read my book *Emergenetics: Tap Into the New Science of Success*, or visit [www.emergenetics.com](http://www.emergenetics.com).

Sincerely,

Gell Browning, Ph.D.  
Founder and CEO  
Emergenetics International

## UNDERSTANDING YOUR EMERGENETICS PROFILE

### **Emergenetics: The Science of Identifying Your Individual Preferences**

Emergenetics is a combination of characteristics that emerge from your life experiences, plus the genetics with which you were born. We have scientifically determined that each individual's temperament can be described in terms of three Behavioral Attributes and four Thinking Attributes. Each of your attributes is shown along a spectrum. Whether you are at one end of the spectrum for an attribute or the other – or in the middle – you are perfect the way you are!

One of the exciting aspects of Emergenetics is that it allows for infinite variations among different people. The seven Behavioral and Thinking attributes can be mixed and matched at different levels to accurately describe anyone.

You are able to use all the Behavioral and Thinking Attributes, but some of them come more naturally to you than others. Everyone has a natural comfort level with each attribute that is reflected in her or his Emergenetics Profile. It is possible to "stretch" attributes like a rubber band when necessary, but operating outside your comfort level takes more energy and will tire you out more quickly.

## THE EMERGENETICS ATTRIBUTES DEFINED

### The Behavioral Attributes

The Behavioral Attributes are what people see first about you.

**Expressiveness** is your level of participation in social situations. Your degree of Expressiveness indicates how much interest you show in others and in the world around you. Expressiveness is sharing what you are experiencing on the inside with the outside world. People who are at the quiet end of the spectrum for Expressiveness will sit sedately in a meeting, and listen more than they talk. They are considered reserved, pensive, and calm. They avoid the spotlight, keep their feelings to themselves, and are energized by solitude. People who are at the gregarious end of the spectrum for Expressiveness are just the opposite! You can't miss them in a meeting, since they are dynamic, talkative, and lively. They are considered outgoing, animated, and spontaneous. They seek attention, and are energized by interacting with others.

**Assertiveness** is your level of interest in controlling tasks and results. Your degree of Assertiveness reflects the

amount of energy you invest in expressing your thoughts, feelings and beliefs. People who are at the peacekeeping end of the spectrum for Assertiveness will wait patiently and politely for an elevator. They are considered amiable, deliberate, and diplomatic. On the other hand, people who are at the telling end of the spectrum for Assertiveness push the elevator button repeatedly, as if that will make it come faster. They are considered competitive, forceful, and tough. They are ready for action, and prefer a fast pace.

**Flexibility** measures your willingness to accommodate the thoughts and actions of others. Your degree of Flexibility reflects how much you are willing to conform and flex with the interpersonal needs of others. People who are at the focused end of the spectrum for Flexibility believe they are right and prefer to be in control of others. They are considered firm, intent, and absolute. They have strong opinions and prefer to stay on track. At the other end of the spectrum, people who are at the accommodating end of the spectrum for Flexibility are receptive, easygoing, and adaptable. They don't mind interruptions, ambiguity, or change. They see all points of view, and are accepting of other people's ideas.

### The Thinking Attributes

People can't see the way you think, and what is going on in your head may be very mysterious to them.

**Analytical** thinking is rational, inquiring, and clear. The Analytical part of the brain wants to see data and research. People with a preference for Analytical thought are considered logical, cogent, and objective. They can appreciate the scientific method, and they learn by mental analysis.

**Structural** thinking is detailed, practical, and methodical. The Structural part of the brain follows rules and is cautious of new ideas. People with a preference for Structural thought are considered disciplined, organized, and traditional. They like guidelines, and they learn by doing.

**Social** thinking is relational, collaborative, empathic, and supportive. The Social part of the brain is team-oriented and socially aware. People with a preference for Social thought are considered connectors and are sensitive to the feelings and ideas of others. They are intuitive about people, and they learn from others.

**Conceptual** thinking is imaginative, unconventional, and visionary. The Conceptual part of the brain likes change and is easily bored. People with a preference for Conceptual thought are considered inventive, original, and innovative. They are intuitive about ideas, and they learn by experimenting.

When you have a preference for a particular Thinking Attribute, that means it plays a prominent role in your thinking processes. 92% of the population has more than one thinking preference.

## YOUR EMERGENETICS PROFILE

The Emergenetics Profile has three important parts: a bar chart illustrating your Behavioral Attributes, a bar chart illustrating your Thinking Attributes, and a pie chart that compares your Thinking Attributes to each other. Let's take a look at your Profile, and what it says about you.

## HOW DO YOU BEHAVE?

### The Behavioral Attributes Bar Chart: The Percentiles

Bar charts in shades of purple illustrate your Behavioral Attributes in percentiles. You can see at a glance the extent to which you exhibit Expressiveness, Assertiveness, and Flexibility. The bars also show how your results compare to the population at large for your gender.

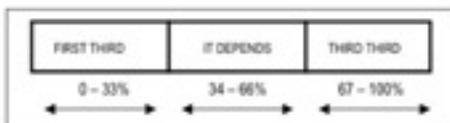


For example, you rank in the 83 percentile in Expressiveness. Imagine a room full of 100 people – including you – who represent Expressiveness in the population at large for your gender. To your left are the people who exhibit Expressiveness in a quieter way than you do, and to your right are the people who exhibit Expressiveness in a more gregarious way than you do. There are 82 people to your left, and 17 people to your right.

Similarly, we look at the other two behavioral attributes in the same way. You rank in the 53 percentile for Assertiveness, which means there will be 52 people to your left and 47 people to your right. You rank in the 65 percentile for Flexibility, so there will be 64 people to your left, and 35 to your right.

### The Behavioral Attributes in Action: "The Thirds"

Your responses to the Emergenetics Questionnaire place you on a particular point on the spectrum for each Behavioral Attribute. Each spectrum is divided into thirds to characterize your behavioral preferences. Each of your behavioral preferences is either in first-third of the population (0-33%ile), second-third of the population (34-66%ile), or third-third of the population (67-100%ile). The bar charts are very important in helping you understand how long you prefer to operate in any one mode. Although people are capable of behaving out of character, preferences generally hover around the first-third, second-third or third-third of the spectrum.



Let's say your friend is in the first-third for Flexibility. Some days she will be at the sixth percentile point, and some days at the thirty-second percentile point, but her comfort level is generally first-third. It's rare for her to jump from the sixth percentile point to the ninety-fifth percentile point. If that happens, her behavior will seem "out of character," and she will be exhausted later. If your scores fall in the second-third, our research shows you can adapt to any situation. We call this the "it depends" group. You can go either way, depending on the circumstances.

### Almost a Preference:

It is possible for a Behavioral Attribute to be a near preference. If your preference is close to a cut-off point, you may sometimes behave as if you belong in the adjacent third.

For example, if you are in the 66th percentile for Expressiveness, you are almost in the third-third. Sometimes you will behave in a gregarious way. Similarly, if you are in the 34th percentile for Expressiveness, you are very close to being in the first-third. Behaving in a quiet way would not be out of character for you. In this report we mostly will discuss the behaviors that are at the first-third and third-third ends of each spectrum.

### What Does Your Profile Say About Your Behavioral Attributes?

Your behavioral percentiles are as follows: **Expressiveness** (83%), **Assertiveness** (53%), and **Flexibility** (65%).

- Because your level of **Expressiveness** is in the third third, you are probably talkative, outgoing, and lively. You may openly communicate affection for others, may easily start conversations with strangers, and may be comfortable attracting attention to yourself. Your facial expressions and gestures probably are animated, and you may be happy to share information about yourself. You can be quiet, but if you engage in long periods of quiet time, you may need to be reenergized by others. You generally learn through your interactions with others, and typically process your thoughts by talking. You are excellent at getting things going, although you may need to be careful about being overbearing.
- Because your level of **Assertiveness** is in the second third, you are in the "It Depends" group. When it comes to being in charge, you can go either way. You may step it up and behave in a more telling manner, or step back and let others take the lead. Depending on the situation and your companions, you decide how much energy you want to put into being a genial peacekeeper or a forceful driver.
- Because your level of **Flexibility** is second third, you are in the "It Depends" group. You may behave in a more easygoing manner, or you may take a firm position. Depending on the situation and your companions, you decide how much energy you want to put into being affable and easygoing, or determined and controlling. At 65%, you are bordering on the third third of Flexibility, which begins at 67%. Although your natural comfort level is technically in the second third, it is not difficult for you to act in a more adaptable way.

### How Your Behavioral Attributes Work Together

Let's say you are with a group that is trying to decide where to go for lunch. The choice is between two nearby restaurants — Indian or Chinese. You prefer Chinese food, but because you are in the second third for Flexibility, you are probably open to new ideas. Since you are in the second third of Assertiveness, you don't feel the need to take charge of the group, but you are capable of doing so if no one else comes forward. Being in the third third for Expressiveness, you may dominate the decision-making conversation, making sure everyone is aware of the advantages of your favorite, the Chinese restaurant. If there is another person in the group who is also in the third third for Expressiveness, this discussion could go on for 20 minutes. In the end, you may not care if the group decides to go to the Indian restaurant, because you will be happy to spend some time with a small, congenial group.

### NOTES

## HOW DO YOU THINK?

### The Thinking Attributes Bar Chart: The Percentiles



Bar charts in four colors show your Thinking Attributes in percentiles. **Analytical** thinking is shown in Blue, **Structural** thinking in Green, **Social** thinking in Red, and **Conceptual** thinking in Yellow. You can see at a glance the amount of energy you invest in Analytical, Structural, Social, and Conceptual thinking. The bars also show how your individual results compare to the population at large for your gender.

You rank in the 5 percentile in Analytical thinking. As you did for the Behavioral Attributes, imagine a room full of 100 people – including you – who represent Analytical thinking in the population at large for your gender. To your left are the people who exhibit Analytical thinking less than you do, and to your right are the people who exhibit it more than you do. There are 4 people to your left, and 95 people to your right.

Similarly, you rank in the 27 percentile in Structural thinking. This means there would be 26 people to your left who favor Structural thinking less than you do, and 73 people to your right who favor Structural thinking more than you do.

You rank in the 50 percentile in Social thinking, so this time you have 49 people to your left, and 50 to your right. In Conceptual thinking, you rank in the 48 percentile, so there are 47 people to your left who use Conceptual thinking less than you do, and 52 people to your right who use Conceptual thinking more than you do.

### The Thinking Attributes in Action: The Pie Chart

The Pie Chart colored in **Blue**, **Green**, **Red**, and **Yellow** is derived from your percentiles, and illustrates how your thinking preferences compare to each other. It reflects, in percentages, the extent to which you rely on the four Thinking Attributes. Our data analysis concluded that for the Thinking Attributes, any percentages 23% or greater indicate a preference. (The purple ring around the pie chart is just a reminder that your Behavioral Attributes are what people see first about you. They are visible on the outside, but your Thinking Attributes are tucked inside your brain and not obvious to others.)

#### Almost a Preference:

If your percentage for a Thinking Attribute almost reaches 23%, this is nearly a preference. The attribute influences your thinking, but is not a bona fide preference. To illustrate this concept, think of boiling water. Water boils at 100 degrees Celsius (212° Fahrenheit). At 99 degrees (211°F), it is simmering. We consider 22% almost a preference.



## What Does Your Profile Say About Your Thinking Attributes?



Your Preferred Thinking Attributes: **Social** and **Conceptual**  
Your Motto: "Let's create this together"

You have a bi-modal Profile, meaning you have two thinking preferences (each 23% or greater). Your pie chart illustrates your preferences for **Social** thinking (38%) and **Conceptual** thinking (37%). The Social/Conceptual combination is found in 12% of the general population.

You are probably imaginative, intuitive about ideas and people, visionary, socially aware, and empathic. You are good at seeing what is coming before others do. You may excel at finding relationships between different items, finding new solutions to old problems, and developing theories or concepts.

You seem to acquire information from your environment. You probably are able to grasp subjects without any background information, and you know what is happening without reading a book. When it comes to making decisions and solving problems, you rely on your own intuition, as well as the expertise of others. You may learn by experimenting on your own or by being shown what to do by others. Either way, you are unlikely to sit down and read a manual or follow step-by-step directions.

Because your thinking is intuitive, you run the risk of being perceived as "out there," and you may feel out of step with other people in your organization. This is hard for you because you are so Social. You may experience a conflict between your desire to be liked and to make everyone happy (your Social preference) and your desire to do whatever needs to be done to implement your vision (your Conceptual preference).

While you can excel in any profession, you probably enjoy positions that involve sharing and connecting with others. You may be involved in using details in a creative way or doing projects that involve gathering information from different sources and putting it into another form. If you work for a conventional corporation, you probably are involved in an area like human resources, research and development, or marketing.

You do not have a preference (23% or greater) for **Analytical** thinking (4%) or **Structural** thinking (21%). This means you probably are not especially interested in data, research, or proof. You typically do not enjoy processes or number-crunching, so once you have an idea you need to team up with someone who is Analytical/Structural, or your great idea can be lost.

### How Your Thinking Attributes Work Together

Let's say you inherited a large sum of money and have an opportunity to take your dream vacation. You might begin by selecting an unusual destination, as well as determining who is available to go with you. Travel details do not overly concern you, but you probably know someone who can put together the perfect plan for you. Once you are on your way, anything could happen, particularly when you meet interesting people who persuade you to take various side trips. With your Profile, you can expect the unexpected!

### How Do the Behavioral Attributes and the Thinking Attributes Work Together?

It's very important to remember that the Behavioral Attributes determine how you put your Thinking Attributes into action. For example, people with a preference for Social thinking like being around other people. But having a Social preference does not automatically make someone the life of the party. For those in the first third of Expressiveness, a small group is great. For those in the third third of Expressiveness, the more the merrier!

Let's turn this example around a bit. Imagine people who are in the third third for Expressiveness, but who do not have a preference for Social thought. They might be wonderful actors, fascinating lecturers, or animated debaters. But when you are having a conversation with them, you may find them talkative but not relational - that is, you don't get the feeling you are really connecting with them. Without a Social preference, their mind is on other things - literally. It's not personal. It's preference!

## YOUR PROFILE IN ACTION

You have **Social** and **Conceptual** thinking preferences, with third third **Expressiveness**, second third **Assertiveness**, and second third **Flexibility**. What does this Profile mean for you?

Your preference for Social thinking suggests thought processes that are concrete, intuitive, and empathic. Most likely you see the human side of events and ideas. Your Social brain values personal intuition and seeks advice from others. Your preference for Conceptual thinking implies thought processes that are theoretical, unusual, and visionary. When you harness these thinking preferences together, you create innovative solutions that are beneficial for others. These two thinking attributes rely less on rational thought processes, so you probably make decisions based on intuition, inspiration, and the advice of others. People who do not share your preference for Conceptual thinking may find your ideas too far "out there." People who do not share your preference for Social thinking may underestimate your intelligence, or believe you are too emotional. When you are making a big decision, remember to seek input from people who have Analytical and Structural preferences in order to be sure you consider all perspectives.

Your level of Expressiveness suggests that you are talkative. Most likely you are hard to miss, and you let everyone know what is on your mind! If you are with a group, you run the risk of dominating the conversation, so remember to give others a chance to speak. Your Assertiveness and Flexibility are both in the "It Depends" category. This means that depending on the circumstances and your companions, you vary the energy you put into being congenial (first third Assertiveness) or forceful (third third Assertiveness), determined (first third Flexibility) or easygoing (third third Flexibility). Much of the variance in your behaviors is likely determined by how Assertively you want to push your positions and ideas. If you take your Assertiveness up a notch and your Flexibility down a notch, you become animated, driving, and focused. When you are in this mode, you become a strong advocate for your views. Similarly, you could still focus on getting your way by acting in a less Assertive but also less Flexible manner, which would suggest that you would be talkative and affable but with a defined point-of-view (first third Flexibility). Of course, there are probably many times when you are not as focused on pushing your positions, and in this case you tend to be more Flexible. Whether you use less Assertiveness and exhibit an animated, agreeable, and open-minded perspective, or more Assertiveness (third third Assertiveness) and become talkative and telling, because you have pushed your Flexibility into the third third, you will still be receptive to others' points of view.

As a leader you are generally animated and encourage personal connections and boundless thought. At times you may be affable and open-minded but you have the ability to be driving and determined as well. You probably have a vision that extends far into the future, and you expect others to share your enthusiasm for the overall concept or goal. Most likely you forge strong alliances, and excel at teambuilding and mentoring. Keep in mind that your preference for "right brain" thinking may make it hard for some people to understand what you expect of them, so it is important to utilize your ability to adapt your behaviors to convey your true intentions.

Please remember that there are no "right" or "wrong" Emergenetics results, and that your Profile does not indicate how capable you are at any specific activity. You are unique, and your Profile is wonderful the way it is.

### Talk to Us!

We would like to hear from you. Please contact your Emergenetics Associate or email the Emergenetics International office at [brains@emergenetics.com](mailto:brains@emergenetics.com) with your observations, suggestions, and comments.

## NOTES

## Appendix E

### Emergenetics Group Profile for Individual Interviews

# EMERGENETICS® | GROUP

PHD ONE-TO-ONE INTERVIEWS - 2015-07-31

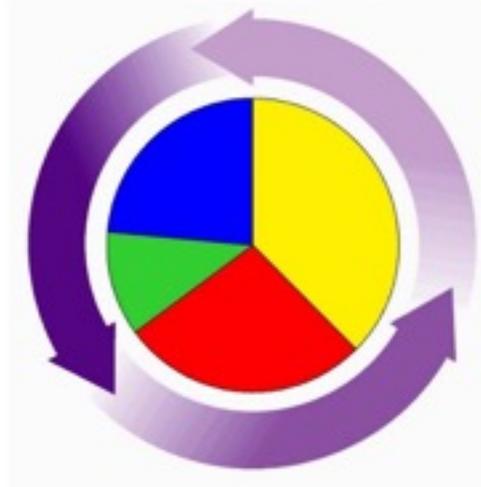
#### HOW YOU THINK: PERCENTAGES

##### ANALYTICAL = 24%

- Clear thinker
- Logical problem solver
- Data driven
- Rational
- Learns by mental analysis

##### STRUCTURAL = 12%

- Practical thinker
- Likes guidelines
- Cautious of new ideas
- Predictable
- Learns by doing



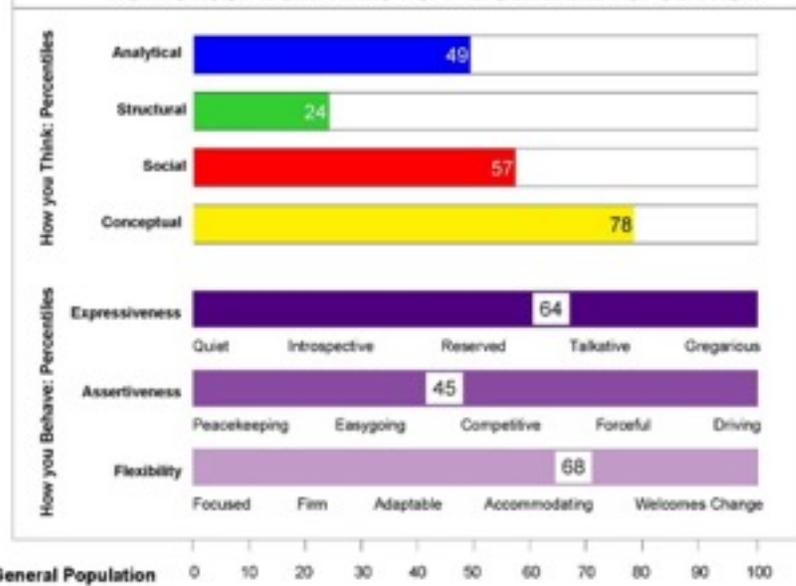
##### CONCEPTUAL = 38%

- Imaginative
- Intuitive about ideas
- Visionary
- Enjoys the unusual
- Learns by experimenting

##### SOCIAL = 28%

- Relational
- Intuitive about people
- Socially aware
- Empathic
- Learns from others

#### HOW GROUP COMPARES TO THE GENERAL POPULATION



Emergenetics, LLC, 1991, 2016 Geil Browning, Ph.D. / Wendell Williams, Ph.D.



## Appendix F

### Emergenetics Group Profile for In-Person Focus Group

# EMERGENETICS® | GROUP

PHD FOCUS GROUP - IN PERSON - 2015-06-27

#### HOW YOU THINK: PERCENTAGES

#### ANALYTICAL = 18%

- Clear thinker
- Logical problem solver
- Data driven
- Rational
- Learns by mental analysis

#### STRUCTURAL = 21%

- Practical thinker
- Likes guidelines
- Cautious of new ideas
- Predictable
- Learns by doing



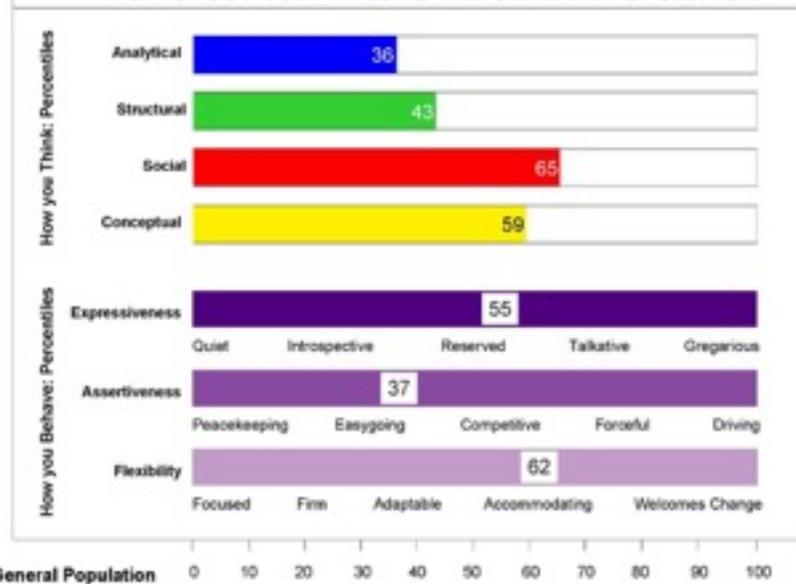
#### CONCEPTUAL = 29%

- Imaginative
- Intuitive about ideas
- Visionary
- Enjoys the unusual
- Learns by experimenting

#### SOCIAL = 32%

- Relational
- Intuitive about people
- Socially aware
- Empathic
- Learns from others

#### HOW GROUP COMPARES TO THE GENERAL POPULATION



Emergenetics, LLC, 1991, 2015 Geil Browning, Ph.D. / Wendell Williams, Ph.D.

## Appendix G

### Emergenetics Group Profile for Online Focus Group

# EMERGENETICS® | GROUP

PH D FOCUS GROUP - ONLINE - 2015-07-25

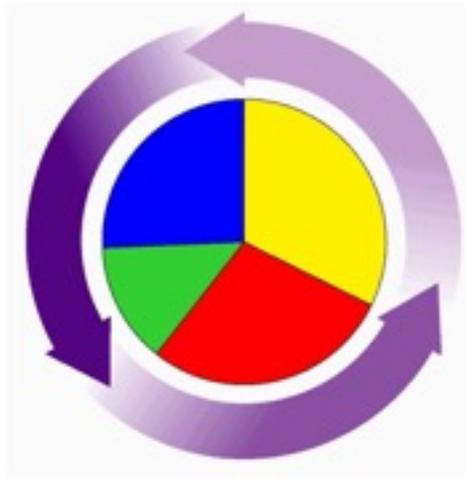
HOW YOU THINK: PERCENTAGES

#### ANALYTICAL = 26%

- Clear thinker
- Logical problem solver
- Data driven
- Rational
- Learns by mental analysis

#### STRUCTURAL = 14%

- Practical thinker
- Likes guidelines
- Cautious of new ideas
- Predictable
- Learns by doing



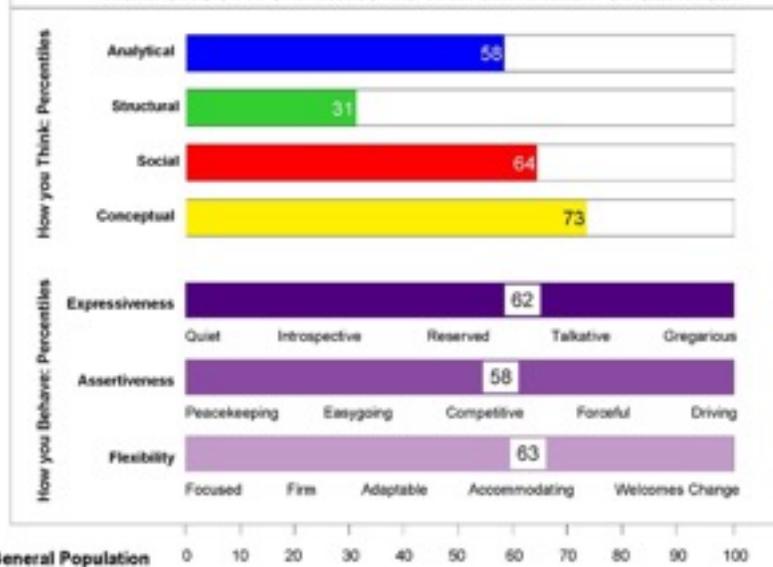
#### CONCEPTUAL = 32%

- Imaginative
- Intuitive about ideas
- Visionary
- Enjoys the unusual
- Learns by experimenting

#### SOCIAL = 28%

- Relational
- Intuitive about people
- Socially aware
- Empathic
- Learns from others

### HOW GROUP COMPARES TO THE GENERAL POPULATION



Emergenetics, LLC, 1991, 2015 Geil Browning, Ph.D. / Wendell Williams, Ph.D.



## **Appendix H**

### **Initial Letter to Participants**

Dear Colleague:

I am writing in the hope that you may be interested in participating in my doctoral research on the intersection of leadership and spirituality. You have been identified as a potential participant based on the fact that you have completed an Emergenetics Profile through a spiritual community or church or as part of your spiritual journey.

As you may be aware, I have completed my second master's degree in Consciousness Studies and I am now a licensed minister through the Centers for Spiritual Living. As well, I have been a certified Emergenetics associate for more than 10 years. Those factors, coupled with my observation that people no longer segment or compartmentalize their lives, continue to fascinate me. This dissertation is the final step in the process to earn a Ph.D. in Ethical and Creative Leadership with a focus on creativity, diversity, and social justice.

The purpose of this qualitative study is to explore what may inform spiritual aspects of the individuals who have completed Emergenetics Profiles through focus groups and one-to-one interviews. You have been selected to participate in this study.

Your Emergenetics Profile as well as the information collected on the Participant Demographic Form, focus groups, and individual interviews will be reported in the dissertation thematically and the identity of participants and their companies or organizations will not be revealed except where permission to do so is granted.

I have attached an Informed Consent Form for you to review. It outlines several important items regarding your rights as a study participant. I will follow up with you soon to answer any questions you may have and to learn if you are interested in participating in this study.

Should you decide to participate, you will need to sign the Informed Consent form and complete the demographic survey and return both to me electronically.

Thank you for considering participation in my research. Your contribution to this study will advance knowledge regarding spirituality and leadership. I look forward to the possibility of including you in this research project.

Please feel free to contact me should you have any questions about this study.

Best Regards,

David Goldberg

720-234-6233 – mobile

DavidGoldbergCO@gmail.com

## Appendix I

### Informed Consent Form

**Title:**

**Principal Investigator (PI):**

**Telephone Numbers:**

**E-mail:**

**Faculty Advisor (PI) / Dissertation Chair:**

**Telephone Numbers:**

**E-mail:**

**Location of Study:**

You are being asked to participate in a research study. The person conducting this study will describe this study to you and answer all your questions. After hearing the description of the research study, ask any questions that you have before deciding whether to take part in the study. Your participation is entirely voluntary, and information collected from, by, or about you will be kept confidential. You can refuse to participate without any penalty or loss of benefits to which you are otherwise entitled. You can refuse to participate at any time, and you can decline to answer any questions at any time. Simply tell the researcher that you wish to stop participating. All data collected before you stop will be destroyed and not used in the data analysis or results of this study. The researcher will provide you with a copy of this consent form and the presentation for your records. A summary of the study results will be provided upon request.

#### **Narrative**

I authorize David Goldberg, a doctoral student under the supervision of Dr. Michael Raffanti at Union Institute and University, to include me in the research project entitled, "The Intersection of Leadership and Spirituality: A Qualitative Study Exploring the Thinking and Behavioral Attributes of Leaders Who Acknowledge a Higher Power." I understand my participation in the study is strictly voluntary.

I have been asked to participate in a research project, which is designed to study the intersection of leadership and spirituality of individuals who have completed an Emergenetics Profile. I have been asked to participate in this study because I have completed an Emergenetics Profile.

I will be asked to complete a Participant Demographic Survey, which is a one-page document that asks basic demographic questions about age, race and sex, and also includes questions about faith/ spirituality/religion and my leadership role within my organization. The survey will take less than 5 minutes to complete. The survey will help

determine if I will be selected for participation in the focus groups and/or the one-to-one interviews. If selected, I understand that focus group participation will require approximately 1-1/2 hours and the one-to-one interviews will require approximately 1 hour.

I understand that the full results of the survey that I complete, and direct quotes from the survey, focus groups and one-to-one interviews may be included in the findings of the study and will not be attributed to me or my organization except where permission is granted.

The potential risk of participating in this study is a violation of privacy to self and/or my organization. Every attempt will be made to minimize this risk by maintaining confidentiality. All study records will be kept in a locked file cabinet and the raw data collected in this study will not be shared beyond those involved in the study.

I understand that the primary benefit from participating in this study is the benefit that may occur from intentional personal reflection on my thoughts and ideas regarding my spirituality and leadership style along with a value associated with making a contribution to knowledge regarding leadership and spirituality.

I understand I have the right to refuse to participate in, or to withdraw from, the study at any time without prejudice to me or my organization. I also have the right to refuse to answer any question I choose not to answer. I also understand that there might be times that the investigator may find it necessary to end my study participation.

I understand that no information gathered from my study participation will be released to others beyond the study without my permission, unless such a disclosure is required by law. I understand that under state law, an exception to the privilege of confidentiality includes but is not limited to the alleged or probable abuse of a child, physical abuse of an elder or a dependent adult, or if a person indicates she or he wishes to do serious harm to self, others, or property.

If an investigator has or is given such information, he is to report it to the authorities.

If the findings of the study are published or presented to a professional audience, no personally identifying information will be released. The data gathered will be stored in a locked file cabinet to which only the investigator will have access.

The information gathered will be made available to other investigators with whom the investigator collaborates in future research. If such collaboration occurs, the data will be released without any personally identifying information so that I cannot be identified, and the use of the data will be supervised by the investigator. The data will be maintained in a secure manner for 3 years at which time the data will be destroyed.

I understand I will receive no compensation, financial or otherwise, for participating in the study.

I understand that if I have any questions regarding the study procedures, I can contact David Goldberg to get answers to my questions.

I understand to my satisfaction the information in the consent form regarding my participation in the research project. All of my questions have been answered to my satisfaction. I have received a copy of this informed consent form, which I have read and understand. I hereby consent to participate in the research described above.

**Signatures:**

The subject has received complete and accurate information about this study—oral and written.

Principal Investigator’s Name (printed): \_\_\_\_\_

Principal Investigator’s Signature: \_\_\_\_\_

Date: \_\_\_\_\_

This study has been described to me, and I fully understand what I will be asked to do. I voluntarily choose to participate, but I understand that my consent does not take away any legal rights in the case of negligence or other legal fault of anyone who is involved in this study. I further understand that nothing in this consent form is intended to replace any applicable federal, state, or local laws.

Participant Name (printed): \_\_\_\_\_

Participant Signature: \_\_\_\_\_

Date: \_\_\_\_\_

Parent / Legal Representative \_\_\_\_\_

Date: \_\_\_\_\_

**Witness Statement:**

My signature attests that I was present during the informed consent discussion of this research for the above named participant, that the information in the consent form and any other written information was accurately explained to, and apparently understood by, the prospective participant, or legal representative, and that the informed consent decision was made freely by the participant or the participant’s legal representative.

Witness Name (printed): \_\_\_\_\_

Witness Signature: \_\_\_\_\_

Date: \_\_\_\_\_



## Appendix J

### Participant Demographic Form

Name:

Age:

Gender:

Ethnicity:

Marital Status:

Children: (number and ages)

Birthplace:

Location where you lived during your school years (K-12):

Siblings: (gender and birth order)

Highest level of education completed:

High School

College

Master's Degree

Doctoral Degree

Other (please describe)

Faith, Church, or Spiritual tradition in which you were raised, if any:

Faith, Church, or Spiritual tradition with which you identify today, if any:

Emergenetics assessment tool:

I completed my most recent Emergenetics Profile in (year) \_\_\_\_\_

Size of organization in which you hold a leadership role (number of employees) \_\_\_\_\_

Length of tenure with the organization of which you are now a part \_\_\_\_\_

Current title within your organization \_\_\_\_\_

Number of people for whom you are directly and indirectly responsible \_\_\_\_\_

Is there a widely known faith or spiritual tradition at work in your organization? \_\_\_\_\_

## Appendix K

### Follow-Up Letter to Participants

Dear Colleague:

You were sent a letter inviting you to participate in a Ph.D. study looking at the intersection of leadership and spirituality through the use of qualitative research methods including focus groups and personal interviews as well as the Emergenetics Profile. Because I have been unable to contact you, I am reaching out again asking for your consideration and participation in my study.

I would be grateful if you would take a moment and reply to this email with your intention to participate or your declination of the invitation. Please let me know if it would be helpful for me to send the information highlighting the study again, and I would be happy to do so.

Thank you for your time and consideration.

With Care,

David Goldberg

[DavidGoldbergCO@gmail.com](mailto:DavidGoldbergCO@gmail.com)

720-234-6233 - mobile



## Appendix L

### Confirmation Letter to Participants

Dear Colleague:

Thank you for your willingness to participate in my Ph.D. dissertation exploring the intersection of leadership and spirituality.

Option A

I am in receipt of your signed Informed Consent Form and your Participant Demographic Form.

Option B

I have not yet received your signed Informed Consent Form or your Participant Demographic Form. Kindly complete and return both to me at your earliest convenience. I will be in contact with you shortly with regard to the next steps. I am grateful for your consideration and prompt attention.

With Care,

David Goldberg

[DavidGoldbergCO@gmail.com](mailto:DavidGoldbergCO@gmail.com)

720-234-6233 - mobile



## Appendix M

### Institutional Review Board Approval



May 29, 2015

Mr. David S. Goldberg  
6812 Poppy Court  
Arvada, CO 80007

Dear David:

Your research proposal has been reviewed and approved by the Institutional Review Board.

IRB ID: IRB 00718

Human Subjects Project: *The Intersection of Leadership and Spirituality: A Qualitative Study Exploring the Thinking and Behavioral Attributes of Leaders Who Acknowledge a Higher Power*

Project Purpose: Dissertation Research Study

Approval Start Date: May 29, 2015

Approval Expiration Date: May 28, 2016

As you conduct your research project, please keep in mind that you are to:

- Respond to the notice of continuing review sent **two months** prior to the expiration of IRB approval for your study.
- Conduct this project **only** in the form in which it was approved. Any changes require IRB approval before implementation.
- Notify the IRB within 48 hours if any unanticipated events occur. Suspend the study and notify the IRB immediately if any subjects have an adverse experience as a result of participating in your research project.
- **Notify the IRB when you have completed all data collection, and you will have no additional contact with participants.**

On behalf of the IRB and the university, I thank you for your efforts to conduct your research in compliance with federal regulations for the protection of human subjects.

Best wishes for the success of your research project.

Sincerely yours,

A handwritten signature in cursive script that reads 'Mary Ginn'.

Mary Ginn, Ph.D., Director  
Institutional Review Board

c: Dr. Michael Raffanti, Dissertation Chair  
and Associate Dean

440 East McMillan Street | Cincinnati, Ohio 45206-1925 | 1-800-861-6400  
www.myunion.edu



**Table 2****Research Participant Demographic Information**

Pseudonym	Age	Gender	Ethnicity	Faith Tradition	Education	Professional Identification
I-1	39	M	Caucasian	Religious Science	Bachelor's	CEO/Senior Minister
I-2	61	F	Black	American Baptist	Bachelor's	Chief HR Officer
I-3	52	M	Caucasian	Congregational Christian	High School	Operations Director
I-4	61	M	Caucasian	Catholic	Bachelor's	Senior Minister
I-5	58	F	Caucasian	Catholic	Master's	President
I-6	62	M	Caucasian	Church of Canada	High School	Spiritual Leader
I-7	51	F	Caucasian	Christian then Catholic	Bachelor's	Associate Minister
I-8	50	F	Caucasian	Catholic	Ph.D.	Spiritual Ldr.
I-9	52	M	Caucasian	Episcopalian	High School	President and COO
I-10	58	M	Caucasian	Ind. Christian	Master's	CEO
I-11	62	M	Caucasian	Presbyterian	J.D.	Ind. Attorney
I-12	48	F	White British	Church of England	High School	Non-Profit Leadership
I-13	61	M	Caucasian	Baptist	Ph.D.	President
I-14	68	F	Caucasian	Methodist	Master's	Principal
FO-1	43	F	Hispanic	Catholic	Ph.D.	Executive Director
FO-2	47	F	Caucasian	None	Bachelor's	Manager

FO-3	53	F	Caucasian	Spiritual	Bachelor's	Managing Director
FO-4	54	F	Caucasian	Catholic	Ph.D.	EVP/COO Religious College
FO-5	44	F	African American	African Methodist Episcopal	J.D.	Senior Director, H.R.
FO-6	55	M	Caucasian	Methodist	Master's	Founder and President
FO-7	53	F	Caucasian	Lutheran	Master's	CEO
FO-8	52	M	Asian	Islam	Master's	Coordinator
FO-9	72	F	Caucasian	Catholic	Master's	Nun/Pastoral Associate
FO-10	64	F	Japanese American	Buddhist Catholic Jewish	Master's	VP
FO-11	60	F	Caucasian	Roman Catholic	J.D.	Associate General Counsel
FO-12	55	F	Caucasian	Catholic	Master's	Director
FO-13	37	M	Caucasian	Catholic	Master's	Operations Manager
FO-14	48	F	Caucasian	Methodist	Master's	Corporate Director
FI-1	61	M	White, non-Hispanic	Catholic, mystical	2 Master's	Senior Instructor
FI-2	54	M	Caucasian	None	High School	Entrepreneur
FI-3	38	F	Caucasian	None	Bachelor's	CEO
FI-4	73	M	Caucasian	Methodist	Ph.D.	Sr. Scientist

FI-5	56	M	Black	Christian	Bachelor's	CPA
FI-6	66	F	Caucasian	Episcopalian	Master's	Manager
FI-7	36	M	Caucasian	Catholic	Bachelor's	Founder
FI-8	59	F	Caucasian	Methodist	Bachelor's	Owner
FI-9	59	M	Caucasian	Jewish	Bachelor's	Sales Manager
FI-10	69	F	Caucasian	Roman Catholic	2 Master's	Founder and President
FI-11	60	M	Caucasian	Methodist	2 Master's	VP
FI-12	64	F	Caucasian	Catholic	Master's	Operations Manager
FI-13	33	M	Caucasian	Science of Mind	Bachelor's	Client Relations
FI-14	52	F	Caucasian	Mormon	Bachelor's	President