BENEVOLENT LEADERSHIP

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TABLE OF CONTENTS

TABLE OF CONTENTS ii

LIST OF TABLES ii

LIST OF FIGURES ii

ABSTRACT (English) iiii

ABSTRACT (French) xv

ACKNOWLEDGEMENTS xvii

INTRODUCTION 1

Four Paradigms of Common Good in Organizational Research:

Towards Benevolent Leadership 1

21st century calls for new paradigms of leadership 2

LITERATURE REVIEW 9

Benevolent Leadership 9

Four Paradigms of Common Good 12

1) Morality Paradigm 20

a) The rationale and the need 21

b) Overview of research 22

c) Implications about leadership behaviors 24

2) Spirituality Paradigm 26

a) The rationale and the need 27

b) Overview of research 29

c) Implications about leadership behaviors 30

3) Positivity Paradigm 32

a) The rationale and the need 33

b) Overview of research 35

c) Implications about leadership behaviors 37

4) Community Paradigm 39

a) The rationale and the need 40

b) Overview of research 42

c) Implications about leadership behaviors 43

BENEVOLENT LEADERSHIP MODEL 45

Proposal for a Benevolent Leadership Model 45

Benevolent Leadership: Construct Definition 47

Linking Benevolent Leadership to Organizational Outcomes 50

METHODOLOGY 54

Sample 54

Part 1: Benevolent Leadership Scale 57

Part 2: Perceived Organizational Performance 61

Part 3: Affective Commitment and Organizational Citizenship Behavior 63

Part 4: Demographic Information 63

Data analysis 64

RESULTS 66

A. Sample Demographics 68

B. Data Description 80

C. Examining the Psychometric Properties of the Scales 92

Ethical Sensitivity Scale: Exploratory Factor Analysis Results 95

Spiritual Depth Scale: Exploratory Factor Analysis Results 101
Positive Engagement Scale: Exploratory Factor Analysis Results 106
Community Responsiveness Scale: Factor Analysis Results 111
Examining the Psychometric Properties of the Benevolent Leadership Scale 116
Benevolent Leadership Scale: Exploratory Factor Analysis Results 116
Benevolent Leadership Scale: Confirmatory Factor Analysis 127
Perceived Organizational Performance Scale: Factor Analysis Results 131
D. Exploring Relationship between Benevolent Leadership Tendencies and Demographics 138
Gender 138
Marital status 139
Level of education 140
Age 144
Number of children 147
Organizational tenure 148
Professional tenure 150
Organizational size 152
Number of subordinates 154
E. Exploring Relationship between Benevolent Leadership Tendencies and Organizational Outcomes 158
F. Exploring Predictive Relationship between Benevolent Leadership Tendencies and Organizational Outcomes 160
Regression 1 161

Regression 2 163

Regression 3 165

Regression 4 167

Regression 5 169

Regression 6 171

G. Exploring Structure of Benevolent Leadership Tendencies 174

Cluster Profiles 176

Cluster Demographics 177

Discriminating Clusters 180

H. Exploring Causal Relationship between Benevolent Leadership Tendencies and Organizational Outcomes 187

Structural Equation Modeling 1 189

Structural Equation Modeling 2 193

DISCUSSION 196

Contributions 196

Implications for research 198

Implications for practice 200

Limitations and future research 204

Conclusion 209

REFERENCES 211

APPENDIX 1: Sample Recruitment Message for the Survey 231

APPENDIX 2: Managerial Attitudes Survey 232

APPENDIX 3: Research Compliance Certificate 237

LIST OF TABLES

Table A: Overview of Results and Analyses 67

Table 1: Age Distribution of the Sample 68

Table 2: Level of Education 68

Table 3: Gender 69

Table 4: Marital Situation 70

Table 5: Number of Children 70

Table 6: Tenure in Current Organization 71

Table 7: Tenure in Current Profession 72

Table 8: City 72

Table 9: Current Position and Job 74

Table 10: Sector 75

Table 11: Number of Subordinates 77

Table 12: Descriptive Statistics for Demographic Information 78

Table 13: Data Description: Ethical Sensitivity Scale 80

Table 14: Data Description: Spiritual Depth Scale 82

Table 15: Data Description: Positive Engagement Scale 83

Table 16: Data Description: Community Responsiveness Scale 85

Table 17: Data Description: Perceived Organizational Performance Scale 86

Table 18: Data Description: Affective Commitment Scale 88

Table 19: Data Description: Organizational Citizenship Behavior Scale 89

Table 20: Descriptive Statistics for the Scales 93

Table 21: KMO and Bartlett's Test (Ethical Sensitivity) 95

Table 22: Communalities (Ethical Sensitivity) 96

Table 23: Total Variance Explained (Ethical Sensitivity) 97

Table 24: Pattern Matrix of Rotated Factor Loadings from the Exploratory Factor Analysis of Ethical Sensitivity Items 99

Table 25: Correlations between Ethical Sensitivity and Organizational Outcomes 100

Table 26: KMO and Bartlett's Test (Spiritual Depth) 101

Table 27: Communalities (Spiritual Depth) 101

Table 28: Total Variance Explained (Spiritual Depth) 102

Table 29: Pattern Matrix of Factor Loadings from the Exploratory Factor Analysis of Spiritual Depth Items 104

Table 30: Correlations between Spiritual Depth and Organizational Outcomes 105

Table 31: KMO and Bartlett's Test (Positive Engagement) 106

Table 32: Communalities (Positive Engagement) 106

Table 33: Total Variance Explained (Positive Engagement) 107

Table 34: Pattern Matrix of Factor Loadings from the Exploratory Factor Analysis of Positive Engagement Items 109

Table 35: Correlations between Positive Engagement and Organizational Outcomes 110

Table 36: KMO and Bartlett's Test (Community Responsiveness) 111

Table 37: Communalities (Community Responsiveness) 111

Table 38: Total Variance Explained (Community Responsiveness) 112

Table 39: Pattern Matrix of Factor Loadings from the Exploratory Factor Analysis of Community Responsiveness Items 114

Table 40: Correlations between Community Responsiveness and

Organizational Outcomes 115

Table 41: KMO and Bartlett's Test (Benevolent Leadership Scale) 116

Table 42: Communalities (Benevolent Leadership Scale) 117

Table 43: Total Variance Explained (Benevolent Leadership Scale) 118

Table 44: Pattern Matrix of Oblimin Rotated Factor Loadings from the Exploratory Factor Analysis of Benevolent Leadership Scale Items 121

Table 45: Correlations between Benevolent Leadership and Organizational Outcomes 126

Table 46: KMO and Bartlett's Test (Perceived Organizational Performance Scale) 132

Table 47: Communalities (Perceived Organizational Performance Scale) 132

Table 48: Total Variance Explained (Perceived Organizational Performance Scale) 133

Table 49: Pattern Matrix of Factor Loadings from the Exploratory Factor Analysis of Perceived Organizational Performance Scale Items 134

Table 50: Pattern Matrix of Varimax Rotated Factor Loadings from the Exploratory Factor Analysis of Perceived Organizational Performance Scale Items 135

Table 51: Independent Samples T-test for Gender 138

Table 52: Independent Samples T-test for Marital Status 139

Table 53: One-way ANOVA for Level of Education 141

Table 54: One-way ANOVA for Age 144

Table 55: One-way ANOVA for Number of Children 147

Table 56: One-way ANOVA for Organizational Tenure 149

Table 57: One-way ANOVA for Professional Tenure 151

Table 58: One-way ANOVA for Organizational Size 153

Table 59: One-way ANOVA for Number of Subordinates 155

Table 60: Exploring Relationships between Benevolent Leadership Tendencies and Organizational Outcomes 157

Table 61: Model Summary (Regression 1) 161

Table 62: ANOVA (Regression 1) 161

Table 63: Coefficients (Regression 1) 161

Table 64: Model Summary (Regression 2) 163

Table 65: ANOVA (Regression 2) 163

Table 66: Coefficients (Regression 2) 163

Table 67: Model Summary (Regression 3) 165

Table 68: ANOVA (Regression 3) 165

Table 69: Coefficients (Regression 3) 165

Table 70: Model Summary (Regression 4) 167

Table 71: ANOVA (Regression 4) 167

Table 72: Coefficients (Regression 4) 167

Table 73: Model Summary (Regression 5) 169

Table 74: ANOVA (Regression 5) 169

Table 75: Coefficients (Regression 5) 169

Table 76: Model Summary (Regression 6) 171

Table 77: ANOVA (Regression 6) 171

Table 78: Coefficients (Regression 6) 171

Table 79: Final Cluster Centers: Mean Factor Scores 174

Table 80: Number of Cases in Each Cluster 175

Table 81: ANOVA (Cluster Analysis) 175

Table 82: Chi-Square Tests: Gender 177

Table 83: Chi-Square Tests: Marital Status 178

Table 84: Demographic Profile of the Three Clusters 178

Table 85: Group Statistics 181

Table 86: Tests of Equality of Group Means 182

Table 87: Standardized Canonical Discriminant Function Coefficients 182

Table 88: Structure Matrix 183

Table 89: Functions at Group Centroids 183

Table 90: Classification Function Coefficients 183

Table 91: Eigenvalues 184

Table 92: Wilks' Lambda 184

LIST OF FIGURES

Figure 1: Bridging Four Domains of Inquiry 11

Figure 2: The Essence of Four Paradigms 13

Figure 3: Research Questions 18

Figure 4: Assumptions 19

Figure 5: Quadrants of Benevolent Leadership 46

Figure 6: Benevolent Leadership: An Exploratory Nomological Network 51

Figure 7: Scree Plot for Factor Analysis of Ethical Sensitivity 98

Figure 8: Scree Plot for Factor Analysis of Spiritual Depth 103

Figure 9: Scree Plot for Factor Analysis of Positive Engagement 108

Figure 10: Scree Plot for Factor Analysis of Community Responsiveness 113

Figure 11: Scree Plot for Factor Analysis of Benevolent Leadership Scale 120

Figure 12: Factor Structure of Benevolent Leadership Scale 127

Figure 13: Confirmatory Factor Analysis of Benevolent Leadership Scale 130

Figure 14: Scree Plot for Factor Analysis of Perceived Organizational Performance 134

Figure 15: Means Plots of Benevolent Leadership Measures for Educational Level 142

Figure 16: Means Plots of Benevolent Leadership Measures for Age 146

Figure 17: Means Plot of Ethical Sensitivity Measure based on Organizational Tenure 150

Figure 18: Means Plot of Ethical Sensitivity Measure based on Professional Tenure 152

Figure 19: Means Plot of Spiritual Depth Measure based on Organizational Size 154

Figure 20: Means Plot of Spiritual Depth Measure based on Number of Subordinates 156

Figure 21: Structural Equation Modeling 1 189

Figure 22: Structural Equation Model 1 192

Figure 23: Structural Equation Modeling 2 193

ABSTRACT

This study develops a higher-order conceptual model of benevolent leadership based on four paradigms of common good in organizational research: Morality, spirituality, positivity, and community. This study is based on the assumption that these four areas of research can provide management scholars and practitioners a theoretically sound basis and a wealth of knowledge to create common good in organizations. The term "common good" is used in the sense of shared benefits or positive outcomes for all or most members of a community (Bryson, and Crosby, 1992). I define benevolent leadership as the process of creating a virtuous cycle of encouraging, initiating, and implementing positive change in organizations through: a) ethical decision making and moral actions, b) developing spiritual awareness and creating a sense of meaning, c) inspiring hope and fostering courage for positive action, and d) leaving a legacy and positive impact for the larger community.

This thesis makes three key contributions to organizational research and literature: First, the major theoretical contribution is the development of a higher-order conceptual model of benevolent leadership based on four paradigms of common good in organizations. Second, the methodological contribution is the development of a theory-based instrument (Benevolent Leadership Scale) to measure the multidimensional higher-order construct of benevolent leadership composed of four dimensions: ethical sensitivity, spiritual depth, positive engagement, and community responsiveness. Third, the empirical contribution is the exploration of potential outcomes of benevolent leadership in

organizations; namely perceived organizational performance, affective commitment, and organizational citizenship behavior.

Results indicate positive and significant relationships between benevolent tendencies of leaders and their affective commitment and organizational citizenship behaviors. Positive and significant associations were found between benevolent leadership and perceived organizational performance. Three clusters emerged based on benevolent tendencies of leaders: Social Activists, Spiritual Visionaries, and Benevolent Leaders.

RÉSUMÉ

Ce travail développe un modèle conceptuel d'ordre supérieur d'une direction bienveillante basée sur quatre paradigmes de bien commun dans une recherche organisationnelle: Moralité, spiritualité, positivité et communauté. Ce travail est basé sur la supposition que ces quatre domaines de recherche peuvent fournir les érudits de management et les praticiens une base théoriquement solide et une fortune de connaissance pour créer un bien commun dans les organisations. Le terme « bien commun » est utilisé comme les bénéfices partagés ou les conséquences positives pour tous les membres d'un communauté (Bryson, and Crosby, 1992). Je défini la direction bienveillant comme le processus de créer un cycle vertueux de courager, d'initier et exécuter un changement positive dans les organisations par : a) la décision éthique et les actions morales, b) développer une conscience spirituelle et créer un sentiment de sens, c) inspirer l'espoir et encourager pour une action positive et d) laisser un héritage et l'impact positive pour la communauté la plus grande.

Ce mémoire fait trois contributions à la recherche organisationnelle et la littérature : Premièrement, la plus grande contribution théorique est le développement d'un modèle conceptuel d'ordre supérieure d'une direction bienveillante basée sur quatre paradigmes de bien commun dans une recherche organisationnelle. Deuxièmement, la contribution méthodologique est le développement d'un instrument d'une base théorique (L'Échelle de Direction Bienveillante) pour mesurer la conception multidimensionnelle d'ordre supérieur de direction bienveillante composée de quatre dimensions : la sensibilité éthique, la profondeur spirituelle et réceptivité de communauté. Troisièmement, la contribution

empirique est l'exploration des conséquences potentielles de direction bienveillante dans les organisations ; c'est-à-dire, la performance organisationnelle perçue, l'engagement affectif et la conduite de citoyenneté organisationnelle.

Les résultats indiquent que les relations positives et importantes entre les tendances bienveillantes des leaders et les engagements affectifs et les conduites de citoyenneté organisationnelle. Des associations positives et importantes ont étaient trouvées entre la direction bienveillante et la performance organisationnelle perçue. Trois groupes ont émergé basés sur les tendances bienveillantes des leaders : Les Activistes Sociaux, Les Visionnaires Spirituels et les Leaders Bienveillants.

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INTRODUCTION

Four Paradigms of Common Good in Organizational Research: Towards Benevolent Leadership

This study aims to develop a conceptual model of benevolent leadership based on four paradigms of common good in organizational research: Morality, spirituality, positivity, and community. This study is based on the assumption that these four areas of research can provide leadership scholars and practitioners a theoretically sound basis and a wealth of knowledge to create common good in organizations. I define benevolent leadership as the process of creating a virtuous cycle of encouraging, initiating, and implementing positive change in organizations through: a) ethical decision making and moral actions, b) developing spiritual awareness and creating a sense of meaning, c) inspiring hope and fostering courage for positive action, and d) leaving a legacy and positive impact for the larger community.

In this study, I bring together multidisciplinary perspectives to develop a model of benevolent leadership, focusing on its theoretical roots and dimensions in organizations. Benevolent leaders are those who create observable benefits, actions, or results for the common good. The term "common good" is used in the sense of shared benefits or positive outcomes for all or most members of a community (Daly and Cobb, 1989; Bryson, and Crosby, 1992). In this study, I define common good as the overall conditions, outcomes, or advantages in social life that are beneficial for the whole community. Benevolent leaders exemplify whole-hearted and genuine actions at work that benefit

people around them. Therefore, they have an inclination to do good, to do kind or charitable acts due to a felt obligation to use their developmental and intentional attributes of love and charity. This study contributes to the leadership literature by integrating these four paradigms and inquiring into how leaders can lead positive change. It differs from previous studies in that it is broader in the scope of its subject matter and it tries to integrate interrelated domains of organizational research using leadership as an anchor point. In particular, the study notes and attempts to explain the general lack of cumulative work and the lack of synthesis of work across these domains.

This thesis is intended to make three key contributions to organizational research and literature: First, the major theoretical contribution is the development of a theory-based conceptual model of benevolent leadership based on four paradigms of creating common good in organizations. Second, the methodological contribution is the development of an instrument (Benevolent Leadership Scale) to measure the multidimensional higher-order construct of benevolent leadership. Third, the empirical contribution is the exploration of potential outcomes of benevolent leadership in organizations, including perceived organizational performance.

21st century calls for new paradigms of leadership

The study defines benevolent leadership, describes its dimensions, and traces its origins in four paradigms of common good in organizational research. The call to understand the roots, characteristics, and outcomes of benevolent leadership is timely for a number of reasons. First and foremost, there is broad disenchantment with leadership as

articulated by a surge in a crisis of confidence in leadership (Parameshwar, 2005). Specifically, it is manifested in corporate layoffs (Leigh, 1997); job insecurity due to organizational restructuring (Beatty, 1998); psychological disengagement of people from their work (Mitroff and Denton, 1999); a flood of corporate frauds (Schroth and Elliot, 2002); economic recession with growing unemployment (Farago and Gallandar, 2002); increasing economic inequity within and among nations (Stiglitz, 2002); a sense of betrayal engendered by downsizing and reengineering (Giacalone & Jurkiewicz, 2003); and ethical scandals such as Enron, Arthur Andersen, and world.com (Waddock, 2005). Both the academic and professional literature on management is replete with compelling examples of leaders who abuse power and act selfishly in business organizations (e.g., Khurana, 2002; Maccoby, 2000). This crisis of confidence in leadership is also manifested in the recent 2008 global financial crisis or the subprime mortgage crisis (Hutton, 2008; Steenland and Dreier, 2008; Greenhalgh, 2008). To maximize short term profits, some banks continued to sell homes to people who they knew could not afford (unethical practices), and some even showed people how to falsify documents to get mortgage (illegal practices). These resulted in the vicious cycle of the bubble in home prices, overextension of credits, foreclosures and bankruptcies, as well as a global credit crunch (Corkery and Hagerty, 2008). This credit crisis, known as the worst recession since the Great Depression, is evident in the bankruptcy of large investment banks, declines in world stock indexes, and increased unemployment and loss of jobs worldwide (For detailed analyses of the crisis, see Shiller, 2008; Soros, 2008; Morris, 2008). Recent critics point out to the moral problems and ethical roots of the crisis; such as uncontrolled greed, which has

resulted in a loss of confidence in leadership (Greenhalgh, 2008; Steenland, and Dreier, 2008; Heuvel, and Schlosser, 2008).

In addition to this context of broad disenchantment with leadership, there is increasing uncertainty and flux in today's workplaces as a result of technology advances, mergers and acquisitions, and increasing globalization (Hesselbein, et al. 1997; Bolman and Deal, 2008). Much has been written about the breakthrough changes that are redefining the context of organizations and leadership. The waves of change sweeping the business world include digitalization, globalization, emergence of the new economy, and the rapid degradation of social and natural capital, an interdependent world economy, hyper-competition, heightened volatility, global forces and demographic shifts, and the highly turbulent environment of today's organizations (Daft and Lewin, 1993; Kotter, 2008). The 21st century has opened up a world of chaos, uncertainty, speed and accelerated change (Gibson, 1997; Handy, 1995; Covey, 1997). Moreover, increasing complexity and interdependence implies that change is becoming increasingly non-linear, discontinuous and unpredictable (Gibson, 1997; Brejnrod, 2001). The resulting competitive and economic pressures have led to intense cost cutting, massive corporate downsizing, and increasing stress (Neal, 1999). In the last decade, four million jobs were eliminated by Fortune 500 firms, which caused a severe emotional toll from affected employees and families (victims), as well as from coworkers and managers (survivors) who remained in their organizations (Cash, Gray, and Rood, 2000, p. 125). Many downsizing, reengineering, and restructuring strategies in the past decades (Cooper, 1999; Kriger and Hanson, 1999; Sparks et al., 2001) mean that the old psychological contract, which offered job security in return for loyalty, is changing (Higgs, 2002; Kriger and

Hanson, 1999; Fairholm, 1998). Today's employees and leaders are now faced with a workforce whose attitude is not one of loyalty, trust, and engagement, but one of scepticism, fear and cynicism (O'Bannon, 2001). As a result of these shifts, the old leadership models based on competition and hierarchy that served us in the past are not well suited to the global complexity, rapid change, interdependence, and multifaceted challenges described above. There is a need for a new paradigm of leadership which is better suited to the unique challenges of the 21st century.

A paradigm shift in leadership theory and practice is being discussed over the past two decades (Harman and Hormann, 1990; Ray and Rinzler, 1993; Wheatley, 1992; Clegg, Clarke, and Ibarra, 2001). Although there are many terms used to describe this shift; it is possible to draw on the commonalities and to point out to an emerging paradigm in leadership literature. This shift includes moving from competition to collaboration (Kraus, 1980; MacCormack and Forbath, 2008), from an emphasis on the bottom line to multiple measures of success including social and environmental performance (Kaplan and Norton, 1993; Maltz, Shenhar and Reilly, 2003), and from fear-based management to creating an environment of trust and empowerment (Conger and Kanungo, 1988; Chen, Kirkman, Kanfer, Allen, Rosen, 2007). Additional changes in leadership in organizations include a greater focus on balancing of economics, quality of work life, and social responsibility concerns (DeFoore and Renesch, 1995), as well as a change from individual or materialist gains to community oriented gains (Capra et al., 1993; Fox, 1994; Mintzberg, 2006).

The need for a new paradigm in leadership research and practice has been widely expressed through the proposals of new concepts or models in each of these four paradigms: ethical leadership (Kanungo and Mendonca, 1996), spiritual leadership (Fry,

2003), transformational leadership (Burns, 1978; Bass, 1985) and servant leadership (Greenleaf, 1977). While consensus on the name of this new paradigm leadership has not been reached, there is a growing understanding that some of the most critical research frontiers in the field of leadership revolve around morality, spirituality, positive change, and social responsibility. Accordingly, leaders and leadership scholars alike are placing more emphasis on various necessary aspects of leadership; such as ethics (Kanungo and Mendonca, 1996), morality (Carroll, 2001), authenticity (George, 2003), and spiritual maturity (Bolman and Deal, 2001; Vaill, 1998; Sanders, Hopkins and Geroy, 2003). However, research on leadership to date has mostly tended to focus on one of these aspects. This study aims to move the leadership field to a next level by synthesizing various streams of research on how leaders act benevolently to create and enable positive change around them. A fundamental question that emerges then is how leaders can use their power to start upward spirals of positive change in organizations. Articulating the role of leaders acting as agents of positive change in organizations is of theoretical and practical importance in the 21st century; as seen in the recent literature (Mumford, Zaccaro, Harding, and Jacobs, 2000; Gerencser, Van Lee, Napolitano, and Kelly, 2008).

There is a landscape of theories and also a proliferation of approaches about the role of leaders in creating and enabling positive change in human systems. This study tries to ‘‘map the territory’’ by classifying emergent paradigms related to leadership and benevolence in order to contribute to the clarification and synthesis of the field. To understand how leaders contribute to the world around them, management scholars have borrowed many concepts and theories from other disciplines, such as business ethics (Trevino, 1992), spirituality at work (Ashmos and Duchon, 2000; Mitroff and Denton,

1999), positive organizational scholarship (Cameron, Dutton and Quinn, 2003), appreciative inquiry (Cooperrider and Whitney, 2005), and corporate social responsibility (Carroll, 1999). This variation has created a theoretical pluralism that has uncovered novel ways to explain benevolence and positive change in organizations. All of these fields attempt to help leaders to better cope with the ethical, social, emotional, and spiritual challenges of the competitive materialist business landscape, but eclectically integrating these various fields into a broader framework of benevolent leadership has not yet occurred. The confluence and synergy of all these fields through a conceptual model of benevolent leadership may be a turning point, a paradigm shift, in the way societies and organizations are led in order to thrive and excel. Despite the importance placed on these issues by leaders and academics alike, and despite the vast research performed in these fields over the last two decades, a persistent degree of confusion plagues these fields and deters attempts at gaining greater understanding of these issues and their role in leadership. There are three major weaknesses identified in these fields of research as they relate to leadership: a) the lack of a higher-order leadership model that brings together multiple paradigms of creating positive change; b) inadequate measurement methods and tools regarding leadership characteristics and behaviors; and c) limited theoretical development and advancement on creating and leading positive change. Although research conducted in these domains address positive change in organizations, they do not go far in illuminating the attitudes and behaviors of benevolent leaders. Research conducted in these domains has paid less attention to the individual characteristics, attitudes, and behaviors of leaders who want to contribute to world around them. This makes benevolent leadership even more important as a focus of inquiry in organizational research; and this will be the central focus

of the study. This thesis focuses on and explores the characteristics, attitudes and behaviors of benevolent leaders in organizations.

The crisis of confidence in leadership in organizations has become a matter of intense concern in the corporate world. This study is expected to have important implications for team leaders and managers. First, benevolent leadership model implies that leaders consider and balance all four perspectives in their decisions and actions: ethical, spiritual, transformational, and social. The multidimensional requirements and concerns for common good present particular difficulties for leaders in organizations. The new challenges call for a new level of courageous, principled, and impartial leadership which balances ethical, spiritual, transformational, and social concerns at the same time. As organizations in private, non-profit, and public sectors are attempting to address ethical, spiritual, transformational, and social challenges; benevolent leadership model can provide leaders with a fresh perspective on addressing and solving these challenges. Second, benevolent leadership model underlines the importance of specific dimensions of corporate environments – a shared mission, a shared sense of purpose, high quality connections, and a positive organizational culture – that support creating positive change in organizations. Organizations can provide leadership development programs and training that fosters a benevolent leadership perspective and disseminates "best practices" of benevolent leaders who have succeeded in creating positive change. Using this research, organizations can a) learn more about enabling a positive community where employees feel authentic and connected to their inner selves, their co-workers, and their community; b) design organizational structures, policies, and programs that support benevolent leadership at work.

LITERATURE REVIEW

Benevolent Leadership

The concept of benevolent leadership is distinct from other leadership concepts because of its central emphasis on creating observable benefits, actions, or results for the common good. Benevolence is defined as a philosophic belief in the potential goodness of humanity and the corresponding belief that humans have an obligation to use their natural instincts and developmental attitudes of love and charity; an inclination to do good, to do kind or charitable acts. I define *benevolent leadership* as the process of creating a virtuous cycle of encouraging, initiating, and implementing positive change in organizations through: a) ethical decision making and moral actions, b) developing spiritual awareness and creating a sense of meaning, c) inspiring hope and fostering courage for positive action, and d) leaving a legacy and positive impact for the larger community.

Benevolent leaders act as agents of positive change by enabling upward spirals of positive change in organizations. The concept of creating "upward spirals of positive change" is based on the broaden-and-build theory of positive emotions (Fredrickson, 2001; and Fredrickson and Joiner, 2002) which predicts that positive emotions broaden the scopes of attention and cognition, and, consequently, initiate upward spirals of positive change; such as enhanced well-being.

The term "common good" gained popularity in the last twenty years; as seen in paradigm-breaking books such as "*For the Common Good: Redirecting the Economy toward Community, the Environment, and a Sustainable Future"* (Daly and Cobb, 1989) or

"*Leadership for the Common Good: Tackling Public Problems in a Shared-power World*" (Bryson and Crosby, 1992); as well as in academic journals such as "*Journal of Globalization for the Common Good*". The term "common good" refers to the shared benefits or positive outcomes for all or most members of a community. In this study, I define common good as the overall conditions, outcomes, or advantages in social life that are beneficial for the whole community.

This study introduces a conceptual model of benevolent leadership based on four paradigms of common good in organizational research: Morality, spirituality, positivity, and community (See Figure 1):

(1) Morality paradigm, which is based on business ethics, leadership values and ethics, and ethical decision making literatures (the focus is on leaders' ethics and values);

(2) Spirituality paradigm, which is based on spirituality at work and spiritual leadership literatures (the focus is on the inner landscapes and spiritual actions of leaders);

(3) Positivity paradigm, which is based on positive organizational scholarship and strength-based approaches (the focus is on how leaders create positive change in organizations and the world); and

(4) Community Paradigm, which is based on corporate social responsibility and corporate citizenship literatures (the focus is on leaders' contribution to society and community service).

FIGURE 1: BRIDGING FOUR DOMAINS OF INQUIRY

SPIRITUALITY *Focus on leaders' search for meaning, reflection Depth, meaning, wellbeing, consciousness, reflection, compassion, faith, calling, integration of heart, mind and soul; spiritual nourishment, spiritual growth, transcendence, inspiration, self-awareness, authenticity, intuition, wisdom, passion, flow, sense-making, interconnectedness	POSITIVITY *Focus on leaders' role in creating positive change in human systems Positive change, action, implementation, collaboration, courage, hope, systemic awareness, holistic thinking, innovation, impact, second order learning, charisma, strategic vision, success, flexibility, emergence, dynamic adaptation
MORALITY *Focus on leaders' ethical and moral decision making based on values and principles Virtuousness, morality, ethical decision making, values based decision making, altruism, trust, integrity, honesty, accountability, equity, adherence to ethical rules and norms, principled action	COMMUNITY *Focus on leaders' role in creating benefit for stakeholders and community Stewardship, benevolence, social responsibility, community service, contribution, charity, ecological sensitivity, societal benefit, sustainability, common good, interdependence, social innovation, organizational citizenship behavior, governance

This study draws on these paradigms to develop a higher-order conceptual model of benevolent leadership. I contend that the interplay between these four paradigms can provide us a more comprehensive understanding of benevolent leadership. Synthesizing these four paradigms can provide us opportunities to develop new leadership theory that has stronger and broader explanatory power than each of these four paradigms alone. I believe such integration is useful in several ways. First, it is a step toward a holistic theory generation on leadership for the common good. The emphasis on common good is critical here; as benevolent leadership focuses on creating positive changes or engaging in actions that benefit all. Second, the conceptual framework serves both normative and pragmatic functions. These four paradigms provide useful standards and practical guidelines for leaders to create positive change in organizations. Third, the resulting model underlines the importance of taking all four dimensions (ethical, spiritual, transformational and social) into account while theorizing or researching on organizational phenomena.

Four Paradigms of Common Good

I conducted an interdisciplinary literature review to identify alternative theories and streams of research used to explain processes of how leaders create, lead, and sustain positive change in organizations. This review was assisted by a computerized literature search across disciplines using keywords such as ethics, values, virtues, spirituality, and positive change. By inductively examining the substance and intellectual heritage of these theories, I found that most of them could be grouped into four basic paradigms. Each of these four streams has a rich and long-standing intellectual tradition, although various disciplines use different terminologies. I

FIGURE 2: THE ESSENCE OF FOUR PARADIGMS				
	MORALITY PARADIGM	**SPIRITUALITY PARADIGM**	**POSITIVITY PARADIGM**	**COMMUNITY PARADIGM**
Anchor/ Integrative characteristic	ETHICAL SENSITIVITY	SPIRITUAL DEPTH	POSITIVE ENGAGEMENT	COMMUNITY RESPONSIVENESS
Basic disciplines/ areas	Psychology of values, sociology of values, Philosophy, Law, Ethics	Religion, Philosophy, Spirituality, cognition, emotions, phenomenology	Organizational development and transformation, change, systems sciences	Business and society, social context of business, Sociology, social work, strategy, ecology
Related literatures, models, movements, approaches	Values in management Business ethics Virtuousness Management by values/virtues	Management, spirituality and religion, Reflection, inspiration, Integral philosophy Spirituality at work	Appreciative Inquiry Positive organizational scholarship Positive psychology	Corporate social responsibility Organizational citizenship behavior Business as an Agent of World Benefit
Essential concepts	Morality, character, principles, integrity, virtues, trust, honesty, equity	Awareness, calling, intuition, inspiration, imagination, reflection, wisdom, passion, transcendence	Positive deviance, thriving, vitality, innovation, systemic change, dynamic adaptation, hope	Sustainability, stakeholders, corporate global citizenship, service, governance, contribution, collaboration, legacy
Leadership Models	Moral leadership Ethical Leadership	Spiritual leadership Transcendental leadership	Transformational Leadership Charismatic Leadership	Stewardship Servant Leadership
Ideal profile/ leadership strength	Virtuousness Morality Accountability	Consciousness Compassion Inspiration	Hope Passion for change Strategic vision	Stewardship Service Social responsibility

Main problems/gaps/ necessity	ATROPHY: Corporate scandals, bad apples, corruption, unethical practices, indifference, cynicism, egoism, erosion of values	APATHY: Excessive materialism, positivism, loss of meaning, stress, isolation, fear, barren workplaces	LETHARGY: Bureaucracy, static, entropy, resistance to change, reductionism, compartmentalization, loss of perspective	ENTROPY Environmental problems, inequity, social problems, harm to society
Motto	Walk the talk Do what you want to be done unto you	Be self-aware Create meaning	Initiate and catalyze change See the big picture	Serve community Contribute to society
Leader behaviors	Demonstrate ethical values (authenticity, integrity, honesty) Obey social conduct, laws Do not do wrong Make decisions based on values/ethical guidelines	Wellbeing (emotional, psychological, spiritual) Integration of heart, mind, spirit Discover yourself	Create positive change in human systems Resolve paradoxes and dilemmas Synthesize perspectives Thrive in chaos	Balance stakeholder interests. Serve community needs, societal benefit Solve social problems
Leader yardsticks	Human values, character traits, virtues, social norms, laws, ethical rules	Inner voice, consciousness, conscience	Innovation, change, success, vision, implementation	Stakeholder interests, societal expectations, pressure groups
Underlying assumption regarding essential outcomes	Integrity Authenticity Trust Ethical decision making Equity Employee rights	Interconnectedness Transcendence Hope/faith Meaning Consciousness Self-awareness wisdom, inspiration, intuition	Holistic thinking Charisma, Action & implementation Positive change, influence, impact Second order learning and change	Sustainability Community service Common good Charity Ecological sensitivity

will refer to them as morality, spirituality, positivity, and community paradigms. Figure 2 outlines the essence of these four paradigms in terms of their basic disciplines, related literatures, essential concepts, associated leadership models, ideal leadership profiles, main gaps and problems, mottos, leader behaviours, yardsticks, and essential outcomes.

The benevolent leadership model that I am proposing makes three critical assertions. First, these four paradigms are related to creating common good in organizations. They can be used to create, lead, and sustain positive change in organizations. Second, these four paradigms are distinct, in the sense that the goals they seek are not interchangeable, even though they are highly interactive with each other. Third, these four paradigms provide a holistic set of assumptions and research findings on creating common good in organizations. Although one may articulate the existence of other additional paradigms related to creating positive change in organizations, I propose that these four paradigms together make up a meaningful whole and they craft a big picture of creating common good in organizations. Accordingly, these four paradigms, when taken together, can provide us the cornerstones of a higher-order conceptual model of leadership.

This chapter reviews these interrelated fields of research. Each of these paradigms is reviewed and highlighted through related research from the perspective of leadership. This study therefore contributes to the leadership literature by calling for an integration of these four paradigms: Morality, spirituality, positivity, and community. In particular, the paper notes and attempts to explain the general lack of cumulative work and the lack of synthesis of work in these four paradigms. More specifically, benevolent leadership model sits at the crossroads of four important research streams in organizational behaviour. First,

in the morality paradigm, I build from the literatures of business ethics, values in management, and ethical decision making that purport ethical principles are critical elements in explaining how leaders make positive changes around them (Brown and Treviño, 2006; Ford and Richardson, 1994; Hitt, 1990; Kanungo and Mendonca, 1996; Kriger and Hanson, 1999; Treviño, 1986). Second, in the spirituality paradigm, I draw on spirituality at work research (Ashmos and Duchon, 2000; Giacalone and Jurkiewicz, 2003a) and spiritual leadership research (Fry, 2003; Hicks, 2003; Bolman and Deal, 1995) that portrays leaders as individuals searching for a sense of meaning (Mitroff and Denton, 1999), deeper self-awareness (Kriger and Seng, 2005, Dent, Higgins, and Wharff, 2005), transcendence (Parameshwar, 2005), and wisdom (Kessler and Bailey, 2007) in order to incorporate spirituality in their actions at work. Third, in the positivity paradigm, I build on strength based approaches; such as positive psychology (Seligman and Csikszentmihalyi, 2000), positive organizational behaviour (Luthans, 2002), positive organizational scholarship (Cameron and Caza, 2004; Cameron, Dutton, and Quinn, 2003), and appreciative inquiry (Cooperrider and Srivastva, 1987; Cooperrider and Whitney, 1998), which aim to develop theoretical understandings of how leaders cultivate human strengths and lead to positive change in work organizations through hope and courage. Fourth, in the community paradigm, I draw on research on corporate social responsibility (Bowen, 1953; Caroll, 1999; Garriga and Melé, 2004), corporate citizenship (Matten and Crane, 2005; Adler, 2006), stewardship (Block, 1993), and organizational citizenship behavior (Dyne, Graham, Dienesch, 1994) to inquire how leaders fulfil their social responsibilities and contribute to their communities.

There is a long history of articles attempting to review and provide insights into each of these literatures. These four paradigms represent different streams of research that focuses on how leaders can create positive change in organizations and the world around them. In each of these paradigms, scholars address a set of research questions related to leader behaviours (See Figure 3). In each of these paradigms, there are underlying taken-for-granted assumptions theorists and researchers have on their understandings of leadership and organizational phenomena (See Figure 4). This study calls for an integration of these four paradigms of research to create a holistic conceptual model of benevolent leadership in organizations. It is useful to picture these paradigms as four overlapping circles sharing common conceptual space yet possessing distinctive intellectual properties. Each of them has arisen in response to the specific changes in the contexts in which organizations and leaders recently operate. These paradigms are closely intertwined; such that some of the research in these streams could be reviewed and collapsed together. However, there are enough differences to keep them separate as they are conceptually distinct from each other.

Next, I review the most relevant theories and concepts in each of these paradigms. In each of the reviews, I first explain the rationale underlying this stream of research; illustrating the reasons of the emergence and rise of the observed phenomenon in organizations. Second, I review selected theoretical and empirical research in this paradigm. Third, I review the implications of this research and theories for leaders; outlining specific leader behaviours or desired outcomes. After reviewing these four paradigms of common good in this order, I integrate these theories and approaches to a conceptual model of benevolent leadership.

FIGURE 3: RESEARCH QUESTIONS

SPIRITUALITY	POSITIVITY
*How can spirituality in leadership be identified, measured, and explained? What are the key indicators? *What are leadership practices and models conducive to positive expressions of spirituality? How can leaders support positive expressions and experiences of spirituality in organizations? What are characteristics of organizations where spirituality is nurtured? *What are individual, interpersonal and organizational level outcomes of spirituality? *How can leaders respond to the search and calling for meaning and reflection at work? Which leader characteristics and practices shape the construction of positive meaning about work, self, and the organization? How can employees be provided a sense of hope, inspiration, purpose and meaning at work? *Which concepts and models can be used to enrich and deepen our understanding of spirituality at work? How can theories and models capture the complexity, depth and diversity of spirituality experiences of leaders? Which theories best explain spiritual leadership?	*What are the different models and approaches to organizational development and positive change? Which organizational change practices are most effective in certain contexts and conditions? *How can leaders initiate, catalyze and implement positive change and innovation in organizations and systems? How can leaders develop a systemic understanding in order to respond effectively and strategically to the change events? *Which frameworks or models can guide leaders in adapting to change and thriving in chaos and uncertainty? *How can leaders balance, synchronize and synthesize different parts of the total system? *What are innovative leadership practices and models, as well as organizational forces and factors that lead to peak performance and heightened positive potential in organizations?
MORALITY	**COMMUNITY**
*How can leaders make ethical decisions based on values and principles? What is at the basis of ethical and moral decision making? Which ethical and moral frameworks can guide leaders in their behaviors? *How do we prepare future leaders with ethical and moral values? *What is the relationship between leader's values and organizational values? How do leader values relate to individual and organizational outcomes? *How can leaders foster positive values and virtues, such as integrity, authenticity, honesty,.. in organizations? How can positive values be incorporated into organizational culture? *In what ways would the enactment of these values help to create more healthy human workplaces and more economically viable and sustainable organizations?	*How can leaders serve community needs, contribute to society and solve social problems? How can leaders balance, synthesize and resolve different stakeholder interests, expectations and perspectives? How can leaders act as agents of world benefit, health, peace, wellbeing and global sustainability? *What responsibilities do business leaders have for sustainable development? *Which leadership practices are effective in the realm of community service and corporate social responsibility? *Which frameworks or theories can guide leaders in social responsibility, global citizenship and governance? What are innovative business models that integrate economic, social and global perspectives? *What is the relationship between corporate social responsibility and financial performance?

FIGURE 4: ASSUMPTIONS

SPIRITUALITY The leadership ideal is embodied in being deep, integral, alive, wise, meaningful, authentic, compassionate and conscious. Ideal leadership profile: "consciousness, wisdom, and compassion" Our main problems in organizations that necessitate spirituality are excessive materialism, egoism, selfishness, loss of meaning, barren workplaces, stress, isolation, and fear. There is a deep search and call for meaning in today's workplaces. Employees are longing for incorporating their spirituality and soul at work. Spirituality can provide hope, purpose, focus, inspiration and meaning for employees at work. Leaders are responsible for enabling or supporting positive values and experiences of spirituality in organizations. Leaders should reflect and be aware of their own and their subordinates' spiritual needs at work.	POSITIVITY The leadership ideal is embodied in being transformative and effective, creating positive change. Ideal leadership profile "creating positive change in human systems" The main underlying problems facing us in our organizations are resistance to change, reductionism, bureaucracy, atrophy, entropy, and bulkiness. Leadership is essentially about enabling, catalyzing, inspiring and heightening positive potential, vitality, positive energy, and peak performance in organizations. Leaders need holistic models and systemic perspectives to synthesize different perspectives in organizations, to resolve paradoxes and dilemmas, and to see the big picture. Leaders need to develop agility, flexibility and dynamism to thrive in rapid change and chaos.
MORALITY The leadership ideal is embodied in being virtuous, moral and principled. Ideal leadership profile: "virtuousness, morality, and accountability" The primary problems in many organizations that necessitate moral and ethical leadership are corporate scandals, corruption, unethical practices, and erosion of values. The root causes of corporate scandals and fraud are self-centeredness, greed, and selfish passion. In most of these cases, decisions are made not with concern for all interests, but solely for self-interest and material gain. Leaders have the capacity to foster moral and ethical values and virtues, such as integrity, authenticity, honesty in organizations. They also have the capacity for harm inside and outside organizations through unethical decision making. Leaders' awareness about their ethical and moral values is critical for the long term viability of the organization. Leaders need moral and cognitive frameworks to reflect on the ethical implications of their actions and decisions.	COMMUNITY The leadership ideal is embodied in being beneficial and responsible for society. Ideal leadership profile: "stewardship and social responsibility" The main underlying problems facing us in our organizations are essentially wider social, environmental and global problems; such as poverty, inequity, terror, and war. Businesses and business leaders have a social, moral and global responsibility to contribute to the common good. Leaders have the capacity and responsibility to address and solve social and global problems. The long term sustainability, peace, and prosperity of our planet depends on the role of businesses and corporate leaders successfully partnering with the world and acting as agents of world benefit, health, and peace (Adler, 2005). Apparent tensions and dilemmas among stakeholder interests, shareholder interests and societal interests are actually resolvable. It is leaders' responsibility to balance, synthesize and resolve different stakeholder interests and expectations. Leaders can and should maximize social, environmental and financial performance in their organizations.

1) Morality Paradigm

One of the earliest literatures emphasizing business leaders' contribution and responsibilities to the world around them has been research conducted on leaders' values and ethics. The stream of research conducted on leaders' values and ethics is characterized as the morality paradigm in this paper. I define *morality paradigm* as the ethical perspective in leadership research and practice that focuses on moral values and principles of business leaders. The emergence of the morality paradigm is visible through the call for ethics and values in organizations (Kanungo and Mendonca, 1996). Since 1980s, researchers have focused more attention on the study of ethical attitudes and behaviors of leaders in organizations and a useful body of research has been accumulated. This research stream underlines the importance of the embodiment of moral principles in leader behaviors and the integration of ethical values into the decision making processes of managers (Brytting and Trollestad, 2000). This review is aimed at providing a thought-provoking portrait of selected work on leaders' ethical sensitivity in organizations rather than a complete survey of the business ethics and values in management literatures.

Morality paradigm is closely bound up with ideas of honesty, integrity, responsibility, trust, and accountability. Most essential outcomes related to leadership in the morality paradigm are integrity, honesty, authenticity, trust, ethical decision making, and equity. The most important behavioral manifestations of leader morality and ethics are being accountable and equitable, respecting and preserving employee rights and consumer rights, making decisions based on ethical guidelines, not doing wrong, acting with honesty, being conscious of own values, obeying rules and laws, and promoting moral values at work. It can be argued that the

overall leader characteristic that underlies these behaviors is leader's *ethical sensitivity*, as will be expanded below.

a) The rationale and the need: The call for incorporation of morality, ethics and values in leadership and management practice has gained momentum in the last twenty years in parallel with increasing ethical concerns in organizational life (Treviño, 1986; Badaracco and Ellsworth, 1989; Kouzes and Posner, 1993; Covey, 1992, Sergiovanni, 1992; Treviño and Brown, 2004). This body of literature suggests that there is a growing interest in values and ethics not only as a legitimate concern but also a necessary area of managerial interest and activities (Duignan and Macpherson, 1992; Bogue, 1994). This increasing interest in values and ethics is evident in a number of best selling books in leadership and management, such as *Ethics: the Heart of Leadership* (Ciulla, 2004); *Values Leadership: Towards a New Philosophy of Leadership* (Fairholm, 1991); *Authentic Leadership: Courage in Action* (Terry, 1993); and *Leading with Values: Positivity, Virtue and High Performance* (Hess and Cameron, 2006). Interest in values and ethics is also visible in the number of academic journals devoted to values and ethics in business, such as *Journal of Business Ethics, Business Ethics Quarterly, Journal of Global Ethics, Business Ethics: A European Review, Business and Professional Ethics Journal, and The International Journal of Value-Based Management.*

The issue of business ethics first gained visibility in 1980s in the "post-Watergate atmosphere" of public scorn and cynicism (Treviño, 1986; Lincoln, Pressley, and Little, 1982). Since then, business ethics literature has grown in parallel with the accumulating evidence of ethical violations in business and emerging concerns over how to prevent them (Schroth and Elliot, 2002; Turnipseed, 2002; Honeycutt, Glassman, Zugelder, and Karande, 2001). The corporate environment has been a focus of media attention around diverse ethical issues and dilemmas including corruption, bribery, whistle blowing, and insider trading (Cox and Meda,

2004). There is a crisis of confidence about corporate activities and businesses, especially after the recent corporate scandals and violation of ethical codes at corporations such as Enron, WorldCom, Tyco, and Arthur Andersen (Schroth and Elliot, 2002; Brytting and Trollestad, 2000). The "Enron effect" (Sims and Brinkmann, 2003) and other corporate scandals have cast distrust and questioning on leadership in organizations (Wood, 2000), and shareholders have started making increasing demands on leaders for transparency, accountability, and responsibility (Wood, 1991; Turnipseed, 2002). As a result of extensive media coverage of corporate scandals, there are serious public concerns over leader behaviors concerning financial disclosure, environmental protection, employee safety, and compensation practices (Brooks, 1989). All these factors raised both general public and employee consciousness about the ethical necessities of leader actions (Brooks, 1989; Turban and Greening, 1996; Bartel, 2001). Accordingly, increasing societal expectations, professional standards as well as governmental regulations about ethical practices lead to increased attention and sensitivity to leaders' and companies' ethical behavior (Brooks, 1989; Treviño, 1986). Customers, stakeholders, and government are calling for reform and expecting more ethical conduct from leaders in business organizations (Mitchell, 2001; Bartel, 2001). These factors have led to a moral awakening and ethical sensitivity on part of business leaders (Brooks, 1989). What seems to be a recurrent theme in these changes in organizations is the increasing centrality and necessity of *ethical sensitivity* in organizational research and managerial practice. The result is that there has recently been a higher awareness of the requirement that leadership be practiced with ethical sensitivity that is centered on moral values and principles (Kanungo and Mendonca, 1996; Perles, 2002; Johnson, 2005).

b) Overview of Research: Ethical dimensions of leadership and specific ethical behaviors of leaders at work have been widely acknowledged and established in the literature

(Barnard, 1952; Greenleaf, 1977; Schmidt and Posner, 1983; Jansen and Von Glinow, 1985; Hitt, 1990; Kouzes & Posner, 1993; Jurkiewicz and Massey, 1998; Vallance, 1998; Cooper, 1998). Bass and Steidlmeier (1999) specified three pillars of leadership ethics: a) the moral character of the leader, b) the ethical values embedded in the leader's vision, strategy, and actions, and c) the morality of the processes of ethical choice and action that leaders and their followers pursue. Additionally, there have been a number of theoretical models developed in the realm of business ethics regarding the ethical beliefs, conducts, and behaviors of leaders in organizations; including the moral decision making model (Rest, 1986), the contingency framework (Ferrell and Gresham, 1985), the moral intensity model (Jones, 1991), and the person-situation interaction model (Treviño, 1986).

In parallel with the literature on ethics and leadership, there has also been a well-established stream of research underlining the critical role of values in effective leadership in organizations (England and Lee, 1974; Gellermann et al., 1990; Schwartz, 1992; Sashkin, 1992; Kriger and Hanson, 1999; Fairholm, 1991). There is support in the literature that personal and professional value orientations underlie effective leadership (Schein, 1985; Biggart and Hamilton, 1987; Sashkin, 1992) and personal values have a central impact on leader behavior and performance (Westwood and Posner, 1997; p. 33). Moreover, empirical research found significant relationships between leader values and satisfaction and commitment (Ronen, 1978; Judge & Cable, 1997), career success (Watson & Williams, 1977), ethical decision making (Hegarty & Sims, 1978).

The great majority of the empirical research conducted in the morality paradigm is in the domain of business ethics and focuses specifically on leaders' "ethical decision making"[1]. Ethical decision making is defined as making "a decision that is both legally and morally

[1] For detailed and comprehensive reviews of the empirical literature on ethical decision making; see Randal and Gibson, 1990; Ford and Richardson, 1994; Loe, Ferrell and Mansfield, 2000; and O'Fallon and Butterfield, 2005.

acceptable to the larger community" (Jones, 1991; p. 367). The empirical studies on ethical decision making generally focus on two categories of variables associated with leaders' ethical decisions and behaviors: Individual factors and organizational factors (Ford and Richardson, 1994; O'Fallon and Butterfield, 2005). Leaders' ethical decision making has been found to be positively associated with individual factors such as more education and work experience (O'Fallon and Butterfield, 2005), idealism (O'Fallon and Butterfield, 2005), deontological perspective (Cohen et al., 2001), and cognitive moral development (Green and Weber, 1997); while it has been found to be negatively associated with Machiavellianism (Singhapakdi and Vitell, 1990). A recent review of empirical research on ethical decision making by O'Fallon and Butterfield (2005) reported the dominance of individual factors and variables in the empirical literature (approximately 70% of the variables - 270 out of 384 - were individual factors rather than contextual factors; p. 400). This study is in line with this dominant approach, as it inquires ethical sensitivity, an individual level characteristic of leaders in organizations.

c) Implications about leader behaviors: There are several theoretical models developed in the realm of leadership, such as values based leadership (O'Toole, 1996), moral leadership (Sergiovanni, 1992; Becker, 2007), servant leadership (Greenleaf, 1977; Autry, 2001; Russell, 2001), and ethical leadership (Kanungo and Mendonca, 1996; Caldwell, Bischoff, and Karri, 2002). These leadership theories have several implications about leaders and desirable leadership behaviors at work. These theories and research conducted in the morality paradigm highlight the following leader characteristics and behaviors as most critical in organizations:

- *Building shared values*: Inspiring a sense of shared community values (Fairholm, 1996; Schein, 1985),
- *Nurturing moral values:* Supporting the development of moral values, strengthening individual moral growth (Kriger and Hanson, 1999; Fairholm, 1996).

- *Reflecting on own values:* Being aware of own values, being consistent and sincere (Kouzes and Posner, 1993; Ciulla, 2004)
- *Walking the talk:* Modeling integrity and authenticity, being honest with self and others (Bass and Steidlmeier, 1999; Kouzes and Posner, 1987).
- *Demonstrating moral courage:* Standing up for what's right with ultimate integrity (Terry, 1993; Becker, 2007);
- *Demonstrating accountability:* Being accountable for own actions, willing to assume full responsibility for one's decisions, encouraging accountability in the organization (Donaldson and Dunfee, 1994; Ciulla, 2004).

I argue that the overarching leader characteristic that provides an integrative lens for the leader behaviors above is leader's *ethical sensitivity*, which can be defined as the leader's process of moral reflection and consideration of what is right and wrong conduct at work. This definition emphasizes leader's ethical decision making and actions based on moral values. Ethical sensitivity also reflects leader's responsibility to behave according to ethical guidelines and virtues. As such, it is a reasonable claim that ethical sensitivity can be considered as the critical characteristic of the leader according to the research conducted in the morality paradigm.

2) Spirituality Paradigm

Spirituality paradigm denotes a new perspective in leadership research and practice that focuses on understanding leaders' inner landscapes and spirituality as well as employees' spiritual needs and search for meaning. The emergence of the spirituality paradigm is visible through the emergence and rapid growth of the spirituality at work literature (Mitroff and Denton, 1999; Ashmos and Duchon, 2000; Giacalone and Jurkiewicz, 2003a) and spirituality in leadership literature (Fry, 2003, 2005; Parameshwar, 2005; Kriger and Seng, 2005; Fairholm, 1996). Therefore, the underlying academic streams of research that can be viewed as building blocks of the spirituality paradigm are research on spirituality at work, spirituality in leadership, and wisdom in organizations. The basic disciplines that underlie and support the spirituality paradigm are religion, philosophy, integral psychology, and phenomenology. Spirituality paradigm is focused on the inner strength, reflection, self-awareness and meaning that the leader draws from in his or her workplace.

This new paradigm can also be called as "the spirituality movement". Ashmos and Duchon (2000) have described the spirituality movement as "a major transformation" (p. 134) where "organizations which have long been viewed as rational systems are considering making room for the spiritual dimension, a dimension that has less to do with rules and order and more to do with meaning, purpose, and a sense of community" (p. 134; Ashmos and Duchon). This new spiritual dimension embodies leaders' search for simplicity, meaning at work, more humane workplaces, self-expression, creativity, and interconnectedness to something higher (Marques, Dhiman, and King, 2007).

Spirituality paradigm draws from interdisciplinary diverse perspectives to understand leaders' inner landscapes in all its fullness and complexity; such as contributions in the science

of consciousness and integral theory (Wilber, 2000), organizational learning and change theories (Argyris and Schon, 1995) and organizational complexity (Stacey, 1996). Moreover, research conducted in spirituality paradigm uses new constructs to deeper understand leaders and leadership, including spirit and soul at work (Mirvis, 1997), relationship to the divine (Armstrong, 1995), transcendence (Ashforth, 2001), purpose and meaning (Wong and Fry, 1998), calling (Markow and Klenke, 2005), inner life (Roof, 1999), compassion (Fry, 2003), intuition (Fairholm, 1991), self-awareness (Cacioppe, 2000), authenticity (Duignan and Bhindi, 1997), reflection (Delbecq, 2000; Fry, 2003), passion (Bolman and Deal, 1995), wisdom (Kessler and Bailey, 2007), personal spiritual transformation (Wilber, 2000), spiritual consciousness (Mayer, 2000).

Most essential outcomes related to leadership in the spirituality paradigm include self-awareness, hope, faith, consciousness, transcendence, and interconnectedness. The most important behavioral manifestations of leader spirituality are discovering oneself, showing compassion for co-workers, developing deeper consciousness and wisdom, integrating heart, mind, and spirit; and finally enhancing the emotional, psychological, spiritual wellbeing of oneself and other people. It is a plausible claim that all of these behaviors are anchored in one overall characteristic of the leader; what I call *spiritual depth* in this study.

a) The rationale and the need: Over the last decade, scholars report a dramatic and steady increase of interest in spirituality at work issues among management researchers and practitioners in North America (Cavanagh, 1999; Giacalone and Jurkiewicz, 2003b; Ashmos and Duchon, 2000, Tischler, 1999)[2]. This growing interest is also evident in virtual bookstores and

2 The interest in academic circles is evident in the formation of the "Management, Spirituality and Religion" (MSR) division in The Academy of Management; or the "Leadership, Values and Spirituality Conference" organized by Harvard Business School in 2003, inviting business leaders to act responsibly based on integrity and to reflect on their spirituality to create a values-based enterprise (James, 2004).

recent spirituality books on the issue[3]; as well as in corporations, corporate meeting rooms, and the business world[4]. A number of factors have converged to create the need for and interest in spirituality in leadership research and practice; such as increasing uncertainty in today's organizations (Biberman and Whitty, 1997), declining job satisfaction, commitment and loyalty of employees (Giacalone and Jurkiewicz, 2003; Duxbury and Higgins, 2002), job insecurity and chaos (Neal, 2000), the rise of interest in Pacific and Eastern cultures or philosophies (Brandt, 1996; Ashmos and Duchon, 2000)), decline of traditional institutions, such as church, school, family, neighborhood (Conger, 1994, Mirvis, 1997), layoffs, downsizing, mergers, acquisitions (Biberman and Whitty, 1997, Neal, 1997), higher stress and depression among leaders (Schor, 1991; Ashmos and Duchon, 2000), the aging of baby boomers who approach death and reflect on the meaning of life (Ashmos and Duchon, 2000); and the movement towards more wisdom and holistic living (Steingard, 2005).

A large number of employees and managers today often feel psychological isolation and alienation at work (Cavanagh, 1999; Harman, 1992; Bolman and Deal, 1995); as well as a vacuum and a lack of meaning in their work lives (Pratt and Ashforth, 2003; Cavanagh, 1999, Dehler and Welsh, 1994). Indeed, many employees in today's workplaces are reported to ask themselves about the essence and meaning of their work, and search for a sense of purpose and meaning at work (Neal, 1997; Brandt, 1996; Cacioppe, 2000; Konz and Ryan, 1999; Burack,

3 A search on spirituality and leadership on Google Book yields around 1690 results, while the same search on Amazon.com gives about 1490 titles; though not all results are directly related to the core issue. Some of these books on spirituality at work or spirituality and leadership have been among the best sellers, such as A Spiritual Audit of Corporate America (Mitroff and Denton, 1999b), Liberating the Corporate Soul (Barrett, 1998), Spirit at Work (Conger, 1994), Jesus CEO (Jones, 1996), Working from the Heart (McMakin and Dyer, 1993), The Inner Edge (Jue and Wedemeyer, 2002), The Soul of a Business: Managing for Profit and the Common Good (Chappell, 1993), The Reinvention of Work: A New Vision Livelihood for Our Time (Fox, 1995), Leading with Soul (Bolman and Deal, 1995) and The Heart Aroused: Poetry and Preservation of the Soul in Corporate America (Whyte, 1994).

4 For example, a growing numbers of organizations, including large corporations such as Intel, Coca-Cola, and Sears, are reported to have incorporated spirituality in their corporate strategies and cultures (Burack, 1999; Konz and Ryan, 1999, Wagner-Marsh, and Conley, 1999; Gogoi, 2005).

1999; Fairholm, 1996). The following set of existential questions employees reflect on and ask themselves, introduced by Kouzes and Posner (2003), exemplify this search of meaning and purpose for employees (p. 69-70):

- "What do I stand for? Why? What do I believe in? Why?
- Why am I doing this work? What is the meaning of the work I am doing?
- Is there a reason for my existence and the organization's?
- What brings me suffering? Why? What makes me weep and wail? Why?
- What makes me jump for joy? Why? What am I passionate about? Why?
- What do I want for my life? Why? What do I really care about? Why?"

These questions can go deep in the heart of employees and managers and have implications for their careers, lives, aspirations, and passions. Responding to managers' and employees' need for meaning is turning into a critical success factor for companies as people's quest for deeper meaning and fulfillment in their careers is intensified. A number of researchers argue that workplace spirituality has the potential to provide leaders a feeling of purpose, a sense of connection, and a sense of meaning at work (Giacalone and Jurkiewicz, 2003a; Brandt, 1996; Bolman and Deal, 1995). In this study, I argue that leader's *spiritual depth* is the critical characteristic that underlies leader's search for meaning, purpose, and connectedness at work.

b) Overview of Research: In the last decade; many definitions of spirituality have been introduced, and yet, a widely accepted definition is yet to emerge (Markow and Klenke, 2005). Spirituality has mostly been described as an individual level phenomenon; focusing on the inner life, idiosyncratic experiences and feelings of the individual. For example, spirituality has been defined as our inner consciousness (Guillory, 2000), a process of self-enlightenment (Barnett, Krell, and Sendry, 2000), awareness of a transcendent dimension (Elkins et. al., 1988), a specific

form of work feeling that energizes action (Dehler and Welsh, 1994), a connecting experience with God (Fort, 1997), an odyssey of self-discovery (Briskin, 1998), a worldview plus a path (Cavanaugh et. al., 2001), joining life and work at the very depth of being (Fox, 1994), knowing our deepest selves and what is sacred to us with heart-knowledge (Conger, 1994), seeking harmony and integration with a unifying higher order (Gozdz, 1995), access to the sacred force that impels life (Nash and McLennan, 2001), and as "the unique inner search for the fullest personal development through participation into transcendent mystery" (Delbecq, 2000). As it can be inferred from these diverse definitions; spirituality is mostly viewed as a subjective, idiosyncratic, complex, multifaceted, philosophical and elusive concept; difficult to be captured in a universally agreed definition.

c) Implications about leader behaviors: There are several theoretical models developed in the realm of leadership and spirituality; such as spiritual leadership (Fry, 2003; 2005; Fairholm, 1996), spiritual leadership thorough ego transcendence (Parameshwar, 2005), transcendental leadership (Sanders, Hopkins, and Geroy, 2003), leadership with inner meaning (Kriger and Seng, 2005), and transformed leadership (Chakraborty and Chakraborty, 2004). These leadership theories have several implications about leaders and desirable leadership behaviors at work. These theories and research conducted in the spirituality paradigm highlight the following leader characteristics and behaviors as most critical in organizations:

- *Supporting spiritual enrichment:* supporting and ensuring open expression of intuition, creativity, authenticity, and spiritual fulfillment in a positive atmosphere (Krishnakumar and Neck, 2002);
- *Creating meaning at work:* discovering and developing deeper meaning, serving a higher purpose (Pratt and Ashforth, 2003);

- *Acknowledging employees as whole persons:* Acknowledging and knowing a person's emotional, intellectual, and spiritual needs, values, and preferences; engaging whole persons at work (Kahn 1992, Hall and Mirvis 1996) with all their minds, hearts, spirits, and souls (Leigh, 1997); taking people's spiritual lives into account and realizing the richness of their collective potential (Garcia-Zamor, 2003);
- *Reflecting for wisdom:* Taking a principled stance, stepping back and thinking about the meanings and consequences of actions (Waddock, 2002);
- *Reaching out and inspiring people*: Bringing heart, soul and spirit to work, engaging the heart, making a difference in the world by reaching out, touching and inspiring others (Kouzes and Posner, 1987);

I argue that the overarching leader characteristic for the leader behaviors above is leader's *spiritual depth*, which can be defined as the leader's search for a sense of meaning and purpose at work, as well as reflection on the deeper self and the relationship with what is greater than the self. This definition emphasizes bringing soul into work and enhancing emotional, psychological and spiritual well-being in the workplace. Spiritual depth also reflects leader's needs to develop self-awareness and find deeper meaning at work. As such, it is a reasonable claim that spiritual depth can be considered as the overall characteristic of the leader according to the research conducted in the spirituality paradigm.

3) Positivity Paradigm:

Positivity paradigm is centered on how leaders can create and lead positive change in organizations. Research in this stream focuses on how leaders can create positive change and transformation in human systems. This stream approaches the subject of leadership from the perspectives of strategic change, vision, hope, courage, vitality, and organizational transformation. The basic disciplines underlying this paradigm are the fields of appreciative inquiry, positive psychology, positive organizational scholarship, and positive organizational behavior. These fields are also called "strength based approaches" in organizational sciences. Strength based approaches can be defined as four inter-related, but distinct disciplines: *Positive psychology* (the original basic discipline and movement that provided inspiration for the others), *positive organizational behavior* (POB; the strength based approach focusing on micro-level OB capacities), *positive organizational scholarship* (POS; the positive movement in organizational sciences), and *appreciative inquiry* (an organizational development process and method that engages individuals within an organizational system in its renewal and positive change by asking positive questions). Table 1 provides detailed definitions and overview of the former three "positive" approaches.

Positivity paradigm is closely bound up with the ideas of flexibility, positive deviance, excellence, thriving, vitality, innovation, flourishing, empowerment, vision, systemic change, and dynamic adaptation. Most essential outcomes related to leadership in the positivity paradigm are positive impact, courage, hope, collaboration, flexibility, vitality, innovativeness, strategic vision, systemic awareness, and holistic thinking. The most important behavioral manifestations of leader positivity are instilling hope, demonstrating courage, initiating and

catalyzing change, resolving paradoxes and dilemmas, synthesizing perspectives, thriving in chaos, seeing the big picture, second order learning, and having an impact in the organization.

a) The rationale and the need: Positive approaches and strength-based approaches seem to be at the forefront of social sciences and have gained popularity among researchers in the last decade. To understand the emergence and development of these strength-based approaches; first, it is necessary to understand the origins of the field of organizational development. After describing the emergence, roots, and evolution of the field of organizational development, I review two main positive movements or strength based approaches in organizational sciences in detail: Positive organizational scholarship, and appreciative inquiry.

Organizational development emerged as a field as a result of a number of related methodologies and movements in early organizational research (Hinckley, 2006): The first of these was the action research methodology created by Lewin (1948), "a process that involves people in describing and learning from their own behavior and collaboratively making decisions" (p. 29, Hinckley, 2006). The second root was the human relations movement that focused on issues such as motivation, social factors, employee attitudes, satisfaction, and morale (Mayo, 1945; Rogers, 1961; Maslow, 1954; Argyris, 1965; McGregor, 1960). The third root was early leadership research that brought legitimacy to participative management and democratic decision making methods in organizations (Follett, 1941; Lewin and Lippitt, 1938). The fourth root that led to the development of the OD field was systems theory and open systems research (Tschudy, 2006) that focused on environments, technologies, structures, systems, feedback mechanisms, and design (Bertalanffy, 1950, Burns and Stalker, 1961; Lawrence and Lorsch, 1967; Katz and Kahn, 1966).

There have been a number of developments, contributions, and trends in organizational sciences that influenced and improved the field of organizational development in the last decades

(Cummings, 2004; Hinckley, 2006; McLean, 2006). Some of these most visible emergent models and innovations include organizational transformation (Levy and Merry, 1986), total quality movement (Deming, 1982; Crosby, 1979), learning organizations (Senge, 1990), complexity theory (Wheatley, 1992) and the new sciences of quantum physics, self-organizing systems, and chaos (Wheatley, 1994). Moreover, a number of theories on organizational change have been developed to provide additional insights on the process and dynamics of change in human systems; such as large system change (Beckhard and Harris, 1977), organizational transformation (Adams, 1984), large-group interventions (Bunker and Alban, 1997), and socio-technical design (Passmore and Sherwood, 1978). In addition to these models, 1990s witnessed the emergence and rising popularity of a number of practice areas and intervention methods related to organizational development such as executive training (Michael, 1993), executive coaching (Kilburg, 1996), mentoring (Conway, 1998), team building (Dyer, 1995), diversity programs (Gottfredson, 1992), process consultation (Schein, 1999), collaborative learning (Dillenbourg, 1999), organizational design (Groth, 1999), and others (see Tschudy, 2006, McLean, 2006). All these new models and movements have significantly contributed to the expanding field of organizational development.

Despite these developments, there have been serious criticisms to the field of organizational development and action research (the older dominant paradigm in traditional OD) because of their excessive focus on problems. For example, Cooperrider and Srivastva (1987) stressed that in the mainstream organizational development literature, not only are organizations perceived to have problems, but also they are seen as "problems to be solved" (p. 22). Similarly, Levinson (1972) likened action research to therapy in that both tried to resolve problems and "stressful experiences that disrupt or disorganize people" (p. 37). It is important to note that the movement of appreciative inquiry was born out of the perceived problems and gaps of the

traditional field of organizational development (Bushe, 1995; Egan and Lancaster, 2005). Appreciative inquiry researchers and practitioners (Cooperrider and Srivastva, 1987, Cooperrider, 1995) criticize action research as being overly concentrated on problem solving and problem identification. Appreciative inquiry suggests looking at organizations not as problems, but as opportunities and positive forces (Cooperrider, 1995). By exploring life-giving capacities in people, organizations, and the world (Cooperrider, 1996); appreciative inquiry distinguishes itself from critical modes of action research by its deliberately affirmative assumptions about people, organizations, and relationships (Ludema, Cooperrider and Barrett, p. 191; in Reason and Bradbury, 2001).

b) Overview of research: The first major strength-based movement in organizational sciences is Appreciative Inquiry. Appreciative inquiry involves "the art and practice of asking questions that strengthen a system's capacity to apprehend, anticipate, and heighten positive potential" (Cooperrider and Whitney, 1998, p. 6). Accordingly, appreciative inquiry aims to prevent conflict and resistance to change efforts (Barron and Moore, 1999, Egan and Lancaster, 2005). Cooperrider and Whitney (2000) describe the mission and function of appreciative inquiry as follows: "AI seeks, fundamentally, to build a constructive union between a whole people and the massive entirety of what people talk about as past and present capacities: *achievements, assets, unexplored potentials, innovations, strengths, elevated thoughts, opportunities, benchmarks, high point moments, lived values, traditions, strategic competencies, stories, expressions of wisdom, insights into the deeper corporate spirit or soul-- and visions of valued and possible futures*. Taking all of these together as a gestalt, AI deliberately, in everything it does, seeks to work from accounts of this "positive change core"—and it assumes that every living system has many untapped and rich and inspiring accounts of the positive."(p. 6, Cooperrider and Whitney, 2000).

The second major strength-based movement is positive organizational scholarship (POS) which focuses on the best of the human condition, positive deviance, flourishing, and vitality in organizations (Cameron, Dutton and Quinn, 2003). POS as a field is not based on a single theory or approach, but rather is as an umbrella of diverse set of theories and topics (Cameron, Bright and Caza, 2004). POS does not adopt one particular theory but draws from a wide spectrum of theories to understand, explain, and create high performance in organizations (Cameron and Caza, 2004). POS constitutes a wide collection of loosely related themes and constructs including virtuousness, resilience, authentic leadership, meaningfulness, and empowerment (Cameron et. al. 2003). The common thread in all these themes is to improve the human condition by enabling and empowering the human potential of employees. Therefore, the aim of POS is to utilize a broad spectrum of theories and concepts to explain and enable top performance, excellence and vitality in organizations (Cameron and Caza, 2004). POS scholars define the essence and boundaries of the field by delving into the meanings of "positive," "organizational," and "scholarship" (Cameron, Dutton, and Quinn, 2003):

a) POS advocates a purposeful positive stance: "*Positive*" refers to the affirmative lens and positive perspective that POS adopts. Arguing that most organizational research focuses on negative states and the dark side, positive scholars invite researchers to deliberately focus more on positive phenomena or adopt a positive lens on traditional organizational issues.

b) POS advocates inquiry into organizational level issues and work contexts: "*Organizational*" refers to the importance of contextual factors and dynamics related with positive processes or outcomes in organizations.

c) POS stresses the importance of rigorous scholarship and research methods: "*Scholarship*" refers to careful theory development, rigorous empirical research, advanced measurement and methods, instead of pop psychology and management fads.

In this paper, I argue that both strength based approaches (appreciative inquiry and positive organizational scholarship) are based upon an integrative dynamic of *positive engagement*; which focuses on inspiring people and providing them hope and courage to create positive change. Positive engagement is at the heart of positivity paradigm and associated strength based approaches in organizational sciences.

c) Implications about leader behaviors: There are several theoretical models developed in the realm of leadership and strength-based approaches; such as transformational leadership (Burns, 1978; Bass, 1985), authentic leadership (Avolio and Gardner, 2005), and charismatic leadership (Conger and Kanungo, 1987, 1998; Howell and Shamir, 2005). These leadership theories have several implications about leaders and desirable leadership behaviors at work. For example, transformational leadership model highlights four dimensions of leader behavior:

- *Idealized influence*: the degree to which leaders behave in charismatic ways that cause the followers to follow them;
- *Inspirational motivation*: the degree to which leaders articulate visions that are appealing to followers;
- *Intellectual stimulation:* the degree to which leaders challenge assumptions, open inquiry and encourage risk taking;

- *Individualized consideration:* the degree to which leaders focus on follower needs, pay attention to follower concerns, act as mentors, and help their followers in solving problems (Bass and Avolio, 1993).

Some of the additional leader behaviors mentioned in the literature are creating positive change in human systems, making a positive difference or impact, resolving paradoxes and dilemmas, seeing the big picture, synthesizing perspectives, initiating and catalyzing systemic change, thriving in chaos; adapting learning and acting dynamically; encouraging hope, and developing courage.

I argue that the overarching leader characteristic that provides a holistic perspective for the leader behaviors above is leader's *positive engagement*, which can be defined as creating positive change in the organization using strength based approaches. This definition emphasizes inspiring people by providing them hope and courage for positive action. Positive engagement also reflects leader's responsibility to create a shared common vision for positive change in the organization. As such, it is a reasonable claim that positive engagement can be considered as the overall characteristic of the leader according to the research conducted in the positivity paradigm.

4) Community Paradigm

The essence of the community paradigm is that leaders have societal obligations which transcend economic functions of producing and distributing goods and generating profits for their shareholders. The essential focus in the community paradigm is stakeholder interests and societal expectations. Thus, issues such as quality of life, societal wellbeing, community service, and the social context of business become visible and critical in leadership practice. Community paradigm emphasizes the social role of business as an important instrument for social progress in society. It stresses the role of corporate leaders in addressing specific social problems relating to education, employment, ecology, medicare, civil rights, arts and culture, and sustainability. The basic disciplines underlying this paradigm can be listed as corporate social responsibility, sociology, social work, strategy, organizational theory, and ecology. Society and business, social issues management, public policy and business, stakeholder management, organizational citizenship behavior are important terms that relate to the community paradigm in leadership.

The concept of corporate social responsibility has been invented in 1950s, when academics and practitioners first started to articulate the effects of global businesses on society (Carroll, 1999; Andrews, 1987). Bowen's (1953) "Social Responsibilities of the Businessman", can be regarded as a milestone in the early formation of the concept of social responsibility of leaders in organizations. The essence of the social responsibility concept is the notion that leaders have societal obligations and expectations that transcend their economic functions and profitability (Doh and Guay, 2006). For the purposes of this paper, corporate social responsibility (CSR) is defined as "the continuing commitment by business to contribute to economic development while improving the quality of life of the workforce and their families as well as of the local community and society at large" (Holme and Watts, 2000; p. 6).

In the 80s ‘‘corporate citizenship’’ was introduced as a main concept into the corporate social responsibility literature (Altman and Vidaver-Cohen, 2000), a term borrowed from political science signifying a sense of belonging to a community (Garriga and Mele, 2004). According to the corporate citizenship view, corporations are also expected to enter the arena of citizenship in case of government failure; as they are the most powerful institutions in society (Garriga and Mele, 2004; Matten and Crane, 2005). Another related concept is “corporate social responsiveness” (Preston and Post, 1975) which reflects a more “proactive and forward-looking stance” on the part of companies to “deal with external constituencies and social or public issues” (Waddock, 2004). “Stakeholder management” concept was developed to address the concerns, interests, and expectations of stakeholders who affect companies or who are affected by them (Clarkson, 1995). How managers and corporations can successfully balance and address the competing and diverse demands of various stakeholder groups (customers, shareholders, suppliers, employees, NGOs, activists, community, government, media..) is the central question here (Ogden and Watson, 1999). “Sustainable development” is another critical concept emphasizing the process of achieving human development in an inclusive, connected, systemic, balanced, and secure manner in the long term (Gladwin et al., 1995). These diverse terms are defined to frame the organizational level responsibility of corporations to multiple stakeholders. However, there is still a terminological gap in the community paradigm that illustrates leaders’ roles and responsibilities in solving social problems and enabling social innovation to contribute to society. This study introduces the concept of *community responsiveness* in order to address this gap, as will be explained below.

a) The rationale and the need: Butcher and Harvey (1999) suggest that there are a number of signs that clearly indicate business leaders are getting more and more aware of their social responsibility. Their study of 1000 managers from a range of organizations found that the

majority still consider the primary goal of business to be long-term profit generation for shareholders. Significantly, most also believe that wealth creation alone does not define corporate responsibility. Leaders feel that they have to have a social purpose more than just creating jobs. The study emphasizes that corporate leaders have been re-examining, questioning, and reinventing the very basis of our business organizations. In accordance with this trend, corporate leaders are recently getting involved in areas such as human rights, fair trade, responsible marketing, local economic development, non-discriminatory employment practices and reducing waste and emissions.

There have been a number of influential visionary books recently introduced that had considerable impact on the areas of social responsibility and community responsiveness, such as: *The End of Poverty: Economic Possibilities for Our Times* (Sachs, 2005), *Capitalism at the Crossroads* (Hart, 2004), *The Organizational Dimensions of Global Change* (Cooperrider and Dutton, 1999), *The Sustainable Company* (Lazslo, 2003), *The Ecology of Commerce* (Hawken, 1993). Moreover, there have been some innovative books and reports introduced by the United Nations Global Compact, such as *The Role of Public-Private Partnerships in Mobilizing Resources for Development and Business Unusual* (2005), *Business Unusual* (Witte and Reinicke, 2005), *Raising the Bar: Creating Value with the Global Compact* (2004), *Who Cares, Wins: Connecting Financial Markets to a Changing World* (2004).

The reasons of the increasing importance of community responsiveness in leader behavior are numerous: First, there is increasing emphasis on societal wellbeing and quality of life (Carroll, 1999). Issues such as health, leisure time, working conditions, fresh air and water, pollution evoke much more attention. Hardly a week goes by without some news and concerns over quality-of-life in the press. Second, special interest groups and pressure groups such as NGOs have gained power and can exert more psychological control and pressure on corporate

agenda (Doh and Guay, 2006). Third, there is a trend to de-emphasize the maximization of short-term profit as the only goal and to emphasize the triple bottom line: people, planet and profits (Zwetsloot, 2003). Fourth, there is a move toward strategic management of corporate social performance and disclosure of social responsibility practices in response to increased public demand (McWilliams et al., 2006). Fifth, leaders are increasingly being forced to take on a larger social responsibility in terms of serving society as a whole (Carroll, 1999). In the future organizations must be both morally and socially responsible and profitable (Tischler, 1999; Butts, 1999). As a result of these trends, corporate leaders develop corporate social responsibility strategies like issues management, environmental scanning, social auditing, and the development of corporate codes of conduct. All these strategies are aimed at improving community responsiveness.

b) Overview of Research: Research in community paradigm focuses on how leaders can create benefit for stakeholders, society and global community. This stream of research approaches the subject of leadership from the perspective of societal expectations, stakeholder interests and social context of business. This line of research encourages leaders to lead their organizations in ways that benefit the world and to create effective responses to social needs and problems through innovative business solutions. Community paradigm focuses on creating new models of leadership and organization to discover profitable strategies that approach social and environmental challenges as business opportunities. Through sustainable operations, benevolent actions and green design; leaders are invited to put forward organizational solutions that are socially viable and ecologically sustainable.

Corporations have duties and responsibilities to their shareholders as well as to their stakeholders; and their social and economic responsibilities are often seen as conflicting (Frederick, 1987). To address this problem, more than 125 studies have been published between

1970 and 2000 examining the relationships between companies' socially responsible actions and financial performance (Hillman and Keim, 2001). A large majority of these studies investigated whether socially responsible behavior predicted financial success. About half of these studies found a positive relationship, with the remaining half divided among negative relationships, non-significant relationships, and mixed findings. There are a number of studies that show a positive correlation between the social responsibility and financial performance of corporations in most cases (Frooman, 1997; Griffin and Mahon, 1997; Roman et al., 1999; Waddock and Graves, 1997). Based on meta-analytic evidence, Orlitzky, Schmidt, and Rynes (2003) proved that corporate social/environmental performance had a significant positive effect on corporate financial performance.

c) Implications about leader behaviors: There are several theoretical models developed in the realm of leadership and community responsiveness; such as global social change leadership (Neville, 2006), global leadership (House, Wright, and Aditya, 1997; Adler, 1997, 1998, 1999), servant leadership (Russell, 2001), stakeholder model of organizational leadership (Schneider, 2002), and socially responsible leadership (Gustafson, 2003). These leadership theories have several implications about leaders and desirable leadership behaviors at work. The most important behavioral dimensions and leadership outcomes manifested in the community paradigm are creating caring communities with strong trusting relationships, being in service rather than being in control (Russell, 2001), empowering people and cooperating for the common good, acting as agents of world benefit, health, peace, wellbeing and global sustainability (Cooperrider and Dutton, 1999); developing global awareness and consciousness about world problems and solutions (Gladwin et al., 1995; Neal, Lichtenstein, and Banner, 1999), supporting synergy and inclusiveness among stakeholders (Ogden and Watson, 1999),

building sustainable enterprises and an economic reality that connects industry, society, and the environment (Senge and Carstedt, 2001).

I argue that the overarching leader characteristic for the leader behaviors above is leader's *community responsiveness*, which can be defined as the leader's role in solving social problems and enabling social innovation to contribute to society. This definition emphasizes leader's social responsibilities and actions towards the firm's stakeholders and the community. Community responsiveness also reflects leader's responsibility to leave a legacy and positive impact for the larger community. As such, it is a reasonable claim that community responsiveness can be considered as the general characteristic of the leader according to the research conducted in the community paradigm.

Proposal for a Benevolent Leadership Model

In my search for a unified model of benevolent leadership in organizations, I have focused on identifying and reviewing findings across four paradigms of organizational research that are centered on creating common good in organizations. This study introduces a higher-order conceptual model of benevolent leadership by building on these paradigms which are centered on four main aspects of leadership responsibility: (1) ethical sensitivity, (2) spiritual depth, (3) positive engagement, and (4) community responsiveness. These four aspects are based upon four inter-related literatures: (1) business ethics literature, (2) spirituality at work literature, (3) positive organizational scholarship literature, and (4) corporate social responsibility literature (See Figure 5).

Benevolent leadership model underlines the importance of taking all four dimensions into account (ethical, spiritual, transformational and social) while theorizing or researching on positive change in organizations. Most of the research to-date has focused on only one of these aspects of organizational life; while benevolent leadership model is built on synthesizing and taking into the account all these four dimensions. Benevolent leadership model, therefore, integrates four paradigms of creating common good (see Figures 1 and 2):

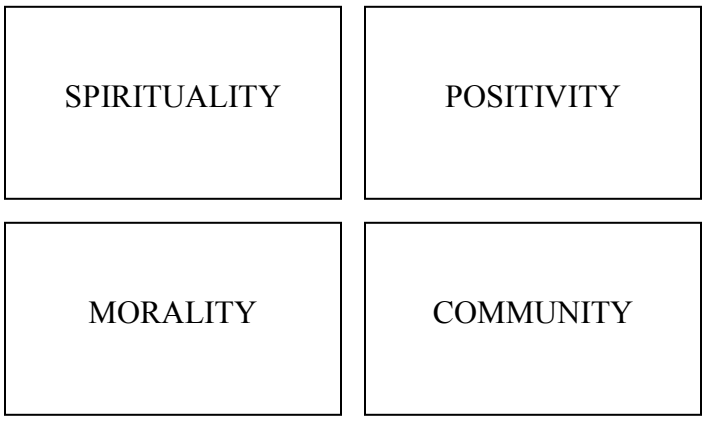
1. Morality paradigm, in which it is assumed that business leaders have the ultimate moral responsibility to behave according to ethical guidelines and virtues;

2. Spirituality paradigm which focuses on the inner worlds and spiritual actions of leaders;

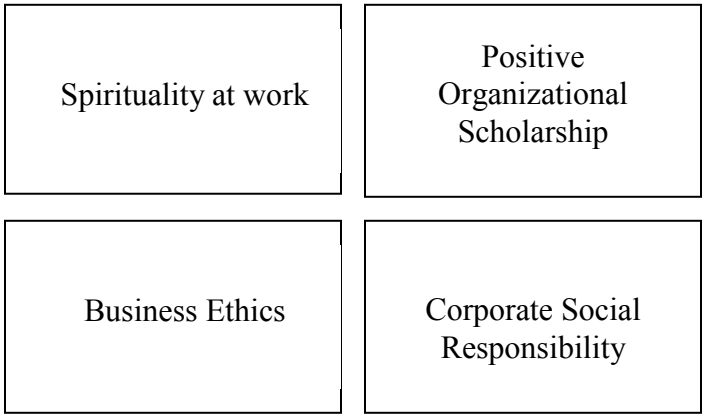
3. Positivity paradigm, which includes theories on how leaders can create positive change in organizations; and

FIGURE 5: QUADRANTS OF BENEVOLENT LEADERSHIP

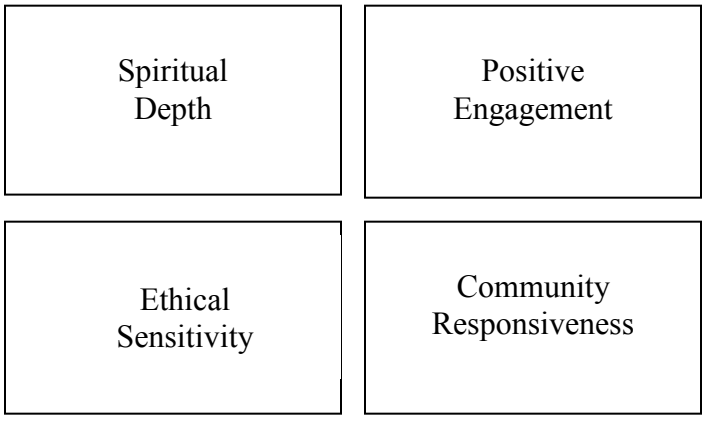
Four Emergent Paradigms in Leadership



Four Emerging Literatures in Organizational Research



Four Anchors of Benevolent Leadership



4. Community paradigm, in which the social context of business is emphasized, specifically the role and responsibility of leadership in solving social problems and enabling social innovation. This leads the leaders to assume more social responsibilities and to integrate social demands into business.

Benevolent leadership model exposes researchers and practitioners to the links between theories in these four paradigms. Joyner and Payne (2002), in their review of values, business ethics and corporate social responsibility argue that these concepts are not mutually exclusive; rather, they are interrelated and somewhat interdependent. They indicate that values and ethical norms influence a corporation's perceived social responsibility and are influenced by societal norms or values. Carroll (1979) states that one component of corporate social responsibility is organization's ethical responsibility, which is also influenced by the values of society. This study aims to explore the interrelations of the four paradigms of morality, spirituality, positivity, and community. How leaders can incorporate moral, spiritual, transformational, and social concerns in their decisions and actions is a challenging question. This study is an initial inquiry and a modest contribution towards responding to this question. To respond to this question, new perspectives and insights are needed from the literatures on management morality (e.g. Carroll, 2001), workplace spirituality (e.g., Mitroff and Denton, 1999), positive psychology (e.g. Seligman and Csikszentmihalyi, 2000), and organizational citizenship behavior (Smith, Organ, and Near, 1983).

Benevolent Leadership: Construct Definition

In developing and validating an instrument to capture the four characteristics of benevolent leadership, a process recommended by Devellis (1991) and Walumbwa, Avolio,

Gardner, Wernsing and Peterson (2008) is used. The process starts with developing new and conceptually consistent theoretical definitions of the constructs.

As I conceptualize benevolence within the emerging field of positive organizational scholarship (Cameron, Dutton, and Quinn, 2003), I define it as a philosophic belief in the innate goodness of humanity and the corresponding belief that humans have an obligation to use their natural instincts of love and charity; an inclination to do good, to do kind or charitable acts.

I define *benevolent leadership* as the process of creating a virtuous cycle of encouraging, initiating, and implementing positive change in organizations through: a) ethical decision making and moral actions, b) developing spiritual awareness and creating a sense of meaning, c) inspiring hope and fostering courage for positive action, and d) leaving a legacy and positive impact for the larger community. So, benevolent leadership can be characterized as a pattern of leader behavior that draws upon and integrates four paradigms of common good in organizations: morality, spirituality, positivity, and community. This definition reflects several assumptions that underlie the concept of benevolent leadership. First, benevolent leadership is positioned as a higher-order conceptual model of leadership based on the combination of moral, spiritual, positive and community concerns. This perspective purports that a holistic consideration of these four sets of factors at work provides leaders the big picture and a more comprehensive toolkit on how to create common good. I see these four factors as the core components and inherent characteristics of benevolent leadership. Therefore, I view benevolent leadership as a higher-order construct composed of four dimensions. Second, the construct of benevolent leadership is centered on the objective of creating "common good" in social systems. The term "common good" refers to the shared benefits or positive outcomes for all or most members of a community. In the context of this proposed research, common good is defined as the overall conditions, outcomes, or advantages in social life that are beneficial for the whole

community. Third, the construct explicitly recognizes and underlines the importance of a leader's "heart-sets" as critical as the leader's mind-sets in the workplace. I elaborate on the four underlying dimensions of benevolent leadership next as part of the description of the theoretical underpinnings for the development and validation of the Benevolent Leadership Scale (BLS).

This study proposes an integrated construct of benevolent leadership that is founded on extant literature. To operationalize the construct of benevolent leadership, I intend to test the dimensional structure of the construct through exploratory and confirmatory factor analysis. I will measure benevolent leadership construct using the Benevolent Leadership Scale (BLS) composed of four subscales. According to Law, Wong, and Mobley (1998), the dimensions of a latent model should be correlated to justify the summing of component dimensions into a single overall representation of those dimensions. Moreover, Walumbwa et al. (2008) suggest that there must be evidence of discriminant validity for the component dimensions, as each of the dimensions must make a unique contribution to the latent construct. Consistent with this approach, I view benevolent leadership as being composed of four distinct but related dimensions that I believe are critical for an individual to be considered a benevolent leader:

Ethical sensitivity refers to the leader's process of moral reflection and consideration of what is right and wrong conduct at work. *Spiritual depth* refers to the leader's search for a sense of meaning and purpose at work, as well as reflection on the deeper self and the relationship with what is greater than the self. *Positive engagement* refers to creating positive change in the organization using strength based approaches. Finally, *community responsiveness* refers to the leader's role in solving social problems and enabling social innovation to contribute to society.

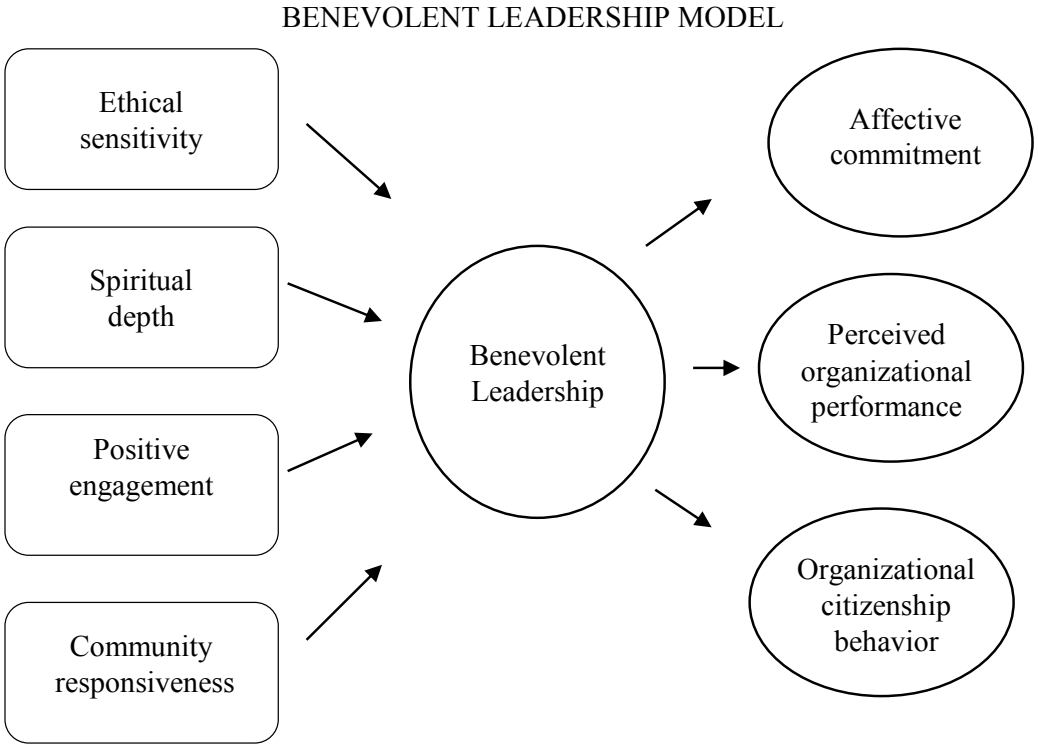
Therefore, benevolent leadership model incorporates ethical sensitivity, spiritual depth, positive engagement, and community responsiveness.

Linking Benevolent Leadership to Organizational Outcomes

In this study, I want to inquire the predictive validity of benevolent leadership construct by relating it to three selected organizationally relevant outcomes: *Perceived organizational performance, affective commitment*, and *organizational citizenship behaviour* (See Figure 6). I have chosen these outcomes because of four reasons: a) These outcomes are theoretically relevant to the construct of benevolent leadership; b) These outcomes generally have well established and reliable measures in organizational studies; c) These outcomes are perceived to be practically relevant and critical outcomes for organizations; d) These outcomes have been heavily researched and have been found to be positively associated with leadership in extant literature. In other words, they have prominence and track record in previous empirical leadership studies.

The basic proposition in this study is that benevolent leadership is positively associated with perceived organizational performance. There is reason to believe that benevolent leadership and organizational performance are positively associated. There is considerable empirical evidence that virtuous and benevolent actions at work lead to tendencies to repeat or replicate these actions and this contagion effect leads to mutually reinforcing cycles and positive spirals in human systems (Cameron, Bright, and Caza, 2004; Seligman, 2002; Fredrickson, 2001). When employees observe benevolent leadership behaviours at work, they become more inclined towards replicating these benevolent behaviours, such as spending extra efforts to help colleagues or contribute to the common good. In turn, these positive spirals lead to collective flourishing, thriving, productivity, and better organizational performance (Cameron, Bright, and Caza, 2004). Therefore, I propose that benevolent leadership will be positively associated with collective performance at the organizational level.

FIGURE 6: BENEVOLENT LEADERSHIP:
AN EXPLORATORY NOMOLOGICAL NETWORK



Hypothesis 1: *Benevolent Leadership will be positively associated with perceived organizational performance.*

Hypothesis 2: *Benevolent Leadership will be positively associated with affective commitment.*

Hypothesis 3: *Benevolent Leadership will be positively associated with organizational citizenship behavior.*

Note: Benevolent Leadership Score (Benevolence Quotient) is an additive index of:

1. Ethical Sensitivity,
2. Spiritual Depth,
3. Positive Engagement, and
4. Community Responsiveness scores.

Hypothesis 1: Benevolent leadership is positively associated with perceived organizational performance.

The second hypothesis states that benevolent leadership is positively associated with affective commitment. Affective commitment is defined as the employee's positive emotional attachment to the organization (Meyer and Allen, 1991); and it is one of the components of the three-component model of commitment (Affective commitment, continuance commitment, and normative commitment). In the case of affective commitment, an employee strongly identifies with the goals of the organization and desires to remain a part of the organization. Working with benevolent leaders who contribute to their co-workers, organizations, and the world around them can elicit a desire in employees to be more committed to their organizations. The perception of being valued and cared about by their managers may encourage employees' positive identification and membership with the organization, which in turn strengthens their affective commitment to the organization (Meyer and Allen, 1991). Therefore, I hypothesize that employees receiving favorable treatment will be more sensitive and affectively committed to the organization they are working for.

Hypothesis 2: Benevolent Leadership will be positively associated with affective commitment.

The third hypothesis states that benevolent leadership is positively associated with organizational citizenship behaviour. Organizational citizenship behaviour (OCB) is defined as voluntary behaviors performed by the workforce, not explicitly evaluated nor rewarded by the company (Podsakoff, MacKenzie, Moorman, and Fetter, 1990). It is also

defined as discretionary behaviour which goes beyond existing role expectations and benefits or is intended to benefit the organization (Organ, 1988). According to this definition, OCB refers to organizationally beneficial behaviors that can not be enforced on the basis of formal role obligations. OCB consists of informal contributions that participants can choose to perform or withhold without regard to considerations of sanctions or formal incentives (Organ, 1990). Podsakoff et al. (2000) identified five common dimensions of OCB: (a) *Altruism*, or helping behaviour involves voluntarily helping others with an organizationally relevant task or problem; (b) *Conscientiousness,* namely, going well beyond minimally required levels of punctuality, housekeeping, conserving resources, and attending at work above the norm; (c) *Sportsmanship*, which reflects the employee's willingness to tolerate the inevitable inconveniences of work without complaining, such as not wasting time complaining about trivialities; (d) *Courtesy*, namely, behaviors aimed at preventing work-related problems with others, and (e) *Civic virtue*, which reflects responsive, constructive involvement in the organization, such as keeping abreast of changes at school.

A considerable amount of work in organizations is accomplished through interactions among employees as they help each other in their organizational roles. Employees working with benevolent leaders and getting help from them will be more likely to offer extra help to their coworkers or spend extra effort to contribute to the common good (Lilius et al., 2008). Therefore, I hypothesize that benevolent leadership is positively associated with organizational citizenship behaviour.

Hypothesis 3: Benevolent Leadership will be positively associated with organizational citizenship behavior.

METHODOLOGY

Sample

The data for this study is gathered by a survey using judgment sampling. Eligible participants were acting managers and professionals who work in Canada and manage at least one person. So, the subject population was managers who were working in business and non-profit organizations in Canada.

First, a pilot survey was conducted with 15 managers. Based on the feedback from the respondents, the survey items were revised to eliminate redundancies and unclear formulations. The revised survey was sent out for data collection.

My aim was to reach at least 150 practicing managers in Canada to be able to test the psychometric properties of the Benevolent Leadership Scale. Based on a review of scaling and methodological practices of 277 measures in 75 articles, Hinkin (1995) recommends a sample size of 150 observations to obtain accurate solutions in exploratory factor analysis and a sample size of 200 observations for confirmatory factor analysis. Hinkin (1995) recommends using a sample of 150 for new scale development procedures.

As this is an exploratory study, judgment sampling was used in data collection. I tried to reach managers who have had experience in leading people. I tried to obtain data from respondents with diverse tendencies toward benevolence, rather than trying to reach only seemingly 'benevolent leaders'. The use of non-probability sampling obviously limits generalizability across all managers in the population. However, judgment sampling

provided me flexibility, convenience, and insight in choosing the respondents. I sought diversity in terms of demographics, background, and attitudes towards benevolence.

In the first step of the data collection, potential venues were identified for data collection. Participants were reached and recruited by using the following venues: a) Professional associations (such as Telecommunications association in Canada), b) Professional e-mail groups, social networking sites (i.e. Facebook), professional networking sites (i.e. Linked In), c) Managers who act as volunteers and city representatives for this study by sending out surveys to managers in their cities (*will be explained below*), d) Personal/professional contacts and references.

To improve representativeness of participants, I tried to increase variability in terms of background, age, city, gender, and education of participants. I also tried to seek diversity in terms of sectors, departments, positions, and job experience.

To ensure diversity in terms of sectors, I have sent messages requesting participation to various professional associations in Canada; such as the Canadian Club, Canada's Telecommunications Hall of Fame and McGill Alumni.

To ensure diversity in terms of cities, I have recruited volunteers ("benevolent leaders") in each city who agreed to contribute to this study by sending out the surveys to managers and professional associations in their cities. I have located one representative or volunteer in Ottawa, Toronto, Calgary and Vancouver.

Most of the surveys were completed online with an e-mail message sent to the respondents containing a link to the survey web page. Respondents entered their answers

directly online and submitted them electronically. A sample recruitment letter is attached in the Appendix 1. Paper-and-pencil surveys were also used for participants who cannot access the Internet or do not prefer completing electronic surveys. Responses from online surveys and paper-and-pencil surveys were compared and analyzed to check for response bias; and there were no significant differences in their responses. Although data on the non-respondents were limited, there were no obvious differences in the city of the people who responded or not.

Participants were informed that their participation in this study was completely voluntary. There was no compensation for participating in this research. The answers of respondents were kept strictly confidential and released only as summaries or quotes in which no individual's answers could be identified. Any information that could reveal the respondent's identity was deleted or changed to ensure anonymity. Participants could choose to skip any questions that they did not wish to answer or that would make them uncomfortable. This resulted in a relatively high number of missing data points towards the end of the survey.

The survey was sent out to approximately 450 managers throughout Canada. Responses were obtained from 175 managers, yielding a response rate of 38.8 percent. Of the respondents, 54.4 percent were male and 44.9 percent were female; the average age was 36.1 years (range 19–66 years); the average organizational tenure was 5.05 years (s.d. = 5.44); and the average job tenure was 7.73 years (s.d.= 7.40). The age range of the sample was 19 to 66 with a mean of 36.01 and a standard deviation equal to 10.06. 90 of the respondents were married and 50 of them were single.

In the survey, one of my objectives was to demonstrate the utility of a four-factor benevolent leadership construct by showing its association with relevant organizational outcomes, such as perceived organizational performance. I address the following critical issues in the survey: a) determining the discriminant validity of the benevolent leadership construct, and b) identifying relevant construct outcomes (i.e., testing the construct's nomological network) to lay the necessary empirical groundwork for advancing benevolent leadership theory and development.

The survey is composed of four parts. The first part of the survey includes Benevolent Leadership Scale (BLS) composed of four subscales each having 12 items (details below). The second part of the survey includes a multidimensional scale of perceived organizational performance (composed of 14 dimensions). The third part of the survey explores the nomological network of benevolent leadership and includes measures of affective commitment and organizational citizenship behavior. The last part of the survey includes demographic questions. Each of these parts will be explained in detail below. The complete survey is attached in the Appendix 2.

Part 1: Benevolent Leadership Scale

The first part of the survey includes benevolent leadership scale. In this section, I describe the conceptualization and measurement of the benevolent leadership construct. A scale is constructed to measure benevolent leadership and a questionnaire is developed to explore how benevolent leadership is linked to well-accepted constructs, such as perceived organizational performance. The data from the survey is used to test the internal

consistency, confirm factor structure, and assess convergent, divergent, and predictive validity.

In keeping with my conceptual model, my objective is to build a higher order, multidimensional theory-based scale of benevolent leadership (the Benevolent Leadership Scale (BLS) and to provide preliminary evidence for its construct validity. To properly address what constitutes the construct of benevolent leadership, I operationally define, measure, and provide evidence of construct validity. Next, I elaborate on the theoretical dimensions of benevolent leadership underlying the BLS and describe the item development and validation processes performed to assess this theoretically derived structure. Subscale items are developed to measure four dimensions of benevolent leadership: ethical sensitivity, spiritual depth, passionate engagement, and community responsiveness.

I have used both deductive and inductive approaches for item generation to assess how leaders demonstrate benevolent leadership. Initial content specifications were developed based on (a) an extensive review of the literature on four streams of research that constitute four anchors of benevolent leadership, (b) pilot interviews conducted with three managers on what constitutes benevolent leadership and benevolent leader behavior, (c) a series of academic discussions and meetings with Prof. Sarigollu focusing on construct clarity, validity, and item validation.

After reviewing about 300 articles or books about four streams of research in organizational sciences centered on creating common good (business ethics and values, spirituality at work, positive organizational scholarship, and corporate social responsibility), I conducted pilot interviews with three managers in Canada. I used

theoretical sampling to identify individuals who has significant expertise and idealism in creating positive change in their organizations. To assess the adequacy of the categories above, I asked these managers (all of whom had several years of full-time work experience and extensive experience in leading positive change) to describe a person they regarded as a benevolent leader (e.g., what made him or her benevolent leader?). Their responses were then content analyzed. The emergent categories closely matched those just described, providing initial evidence of the multidimensionality of the benevolent leadership construct. Based on this comprehensive literature review, pilot interviews, and meetings, four subscales were identified that were deemed appropriate as constituting the benevolent leadership construct: ethical sensitivity, spiritual depth, positive engagement, and community responsiveness.

Next, I began to generate a pool of 20-25 items for each dimension based on four streams of research incorporating structured item development strategies (Devellis, 1991, Walumbala et al. 2008). My focus was on capturing the relevant behaviors and attitudes of leaders who share a passion and idealism for positive change in human systems. I theoretically derived 90 sample items in total, which were later refined to 48 items that best captured the proposed content areas and were considered the least ambiguous and most behavioral. Items have been written for clarity and congruence to the theoretical descriptions and prior research conducted in four streams of research. After the initial 80 items have been developed, I reviewed them carefully with Prof. Sarigollu to eliminate distracting or confusing language and grammar. Approximately 30 of the initial items were rewritten and/or edited prior to continuing the process. The revised items were then tested for face validity. I made sure that the items in each of the four subscales: a) captured both

benevolent leadership attitudes and behaviors at the same time, b) were theoretically consistent with identified and proposed leader behaviors in each stream of research, c) avoided measuring multiple attitudes or behaviors in one item to reduce measurement ambiguity and error. These items were then subjected to a subsequent content validity assessment by the researcher and the supervisor. The items that were retained for further analysis are listed in the survey (see Appendix 2) representing each dimension.

The first subscale, *ethical sensitivity*, contained 10 items that capture leader's morally grounded principles and ethical rules at work; such as "*When I make a managerial decision at work, I reflect on the ethical consequences of my decision*", or "*I challenge my colleagues when they depart from ethical values at work*."

The second subscale, *spiritual depth*, contained 10 items that capture leader's search for meaning and self-reflection, as well as incorporation of spirituality at work; such as "*I feel vitally alive and passionate when I bring my soul into work*." and "*I believe that we are all interconnected and part of a meaningful whole".*

The third subscale, *positive engagement*, contained 10 items that capture leader's passion for initiating and encouraging positive change in the organization; such as "*I try to provide hope and courage for people around me to take positive action*" and "*I have a fundamental belief in our abilities to produce desired results or positive outcomes in this organization.*"

The fourth subscale, *community responsiveness*, contained 10 items that capture leader's sensitivity and idealism in leaving a social legacy and contribution to community; such as "*I go beyond my job definition to contribute to my community and to the world*" and "*I am actively involved in social responsibility projects for community benefit".*

Benevolent leadership scale, therefore, is an additive index made up of these four subscales. Using an additive index implies these four dimensions are complementary of each other and they together add up to form the construct of benevolent leadership. The cronbach alpha scores of these four subscales as well as the overall benevolent leadership scale will be computed to assess reliability.

Responses were made on a 5-point scale from 1 (*strongly disagree*) to 5 (*strongly agree*). Content adequacy of the measures is assessed with procedures recommended by Schriesheim, Powers, Scandura, Gardiner, and Lankau (1993). The cronbach's alpha scores is found for each of these sub-scales to assess reliability. Psychometric properties of the Benevolent Leadership Scale are explored through factor analysis using principal component extraction. The data will be used to assess a) internal consistency reliability of the benevolent leadership construct, b) the dimensionality and factor analytic structure of the new Benevolent Leadership Scale instrument.

Part 2: Perceived Organizational Performance

The second section of the survey assesses a subjective and multidimensional measure of organizational performance. Respondents are asked to rate key dimensions of organizational performance using the following question: "How would you compare the organization's performance over the past three years to that of other organizations that do the same kind of work?" Responses are made on a 5-point scale: 1 (much worse), 2 (worse), 3 (equal), and 4 (better), and 5 (much better). The following dimensions of

organizational performance are rated (performance over the past three years compared to other organizations): 1) financial performance indicators, i.e. profitability, 2) managerial effectiveness in this organization, 3) ability to attract and retain essential employees, 4) satisfaction of customers or clients, 5) relations between management and other employees, 6) relations among employees in general, 7) employee morale, 8) employee productivity, 9) business ethics, 10) spirituality at work, 11) positive organizational change, 12) corporate social responsibility, 13) innovation, 14) long term organizational health.

These dimensions were selected on the basis of prior research investigating perceived organizational performance (Delaney and Huselid, 1996; Youndt, Snell, Dean, and Lepak, 1996; Cameron, Bright, Caza, 2004). Furthermore, additional dimensions and areas of performance were added based on the criteria of being theoretically relevant and being associated with benevolent leadership. Dimensions 9 to 12 represent the four areas of perceived organizational performance that are associated with benevolent leadership dimensions. I have included these dimensions in the organizational performance scale to inquire whether benevolent leadership attitudes and behaviors at the individual level are also perceived at the organizational level. In other words, do the individual level characteristics (leader's ethical sensivity, spiritual depth, positive engagement, and community responsiveness) accrue to perceived organizational level performance in the respective areas (business ethics, spirituality at work, positive organizational change, and corporate social responsibility)?

Part 3: Affective Commitment and Organizational Citizenship Behavior

The third section of the survey measures the outcomes that may be associated with benevolent leadership: affective commitment and organizational citizenship behavior. Affective commitment is measured using eight items from the Affective Commitment Scale (Meyer and Allen, 1991). Two example items are "I would be very happy to spend the rest of my career with this organization" and "I do not feel like "a part of the family" at my organization." (reverse coded). Organizational citizenship behavior is measured using the OCB scale proposed and validated by Netemeyer, Boles, Mckee, and McMurrian (1997) composed of four dimensions: (a) sportsmanship (three items), (b) civic virtue (three items), (c) conscientiousness (three items), and (d) altruism (three items).

Part 4: Demographic Information

The last part of the survey includes questions on demographic information. Demographic questions include gender, age, marital status, number of children, education, organizational tenure, professional tenure, sector, and number of subordinates.

Data Analysis

To analyze the quantitative data from the surveys, I use several quantitative data analysis techniques including factor analysis, regression, and structural equation modeling.

First, I examine several aspects of data using descriptive analysis. I compute the means, standard deviations, reliability coefficients, and correlations among the variables.

Second, I examine the relationships between leaders' demographic characteristics (age, sex, education, years of professional experience, and organizational tenure) and benevolent leadership. I also explore associations between benevolent leadership, organizational citizenship behaviour, affective commitment, and perceived organizational performance.

Third, I examine the measurement properties and the understructure of the newly created benevolent leadership scale. I examine the construct reliability and initial validity of the theory-based four-dimensional benevolent leadership scale (BLS). I assess the psychometric properties of this multidimensional scale. I compute the reliability (alpha) coefficients for the scales and measures used in the study. I analyze if the four dimensions of benevolent leadership are highly correlated in the data. I use factor analytic and clustering techniques to explore the structure of the scale. I conduct an exploratory factor analysis and a second-order confirmatory factor analysis (loading items on the four dimensions and the four dimensions on a single benevolent factor). I assess the convergent and discriminant validity of the benevolent leadership items and the contribution of the four dimensions to the overall construct of benevolent leadership. I also use multivariate analysis of variance to confirm the discriminant validity of each of the factors.

Fourth, I regress the dependent variable (perceived organizational performance) on the independent variable (benevolent leadership). I also explore if any dependence relationships exist among benevolent leadership and organizational citizenship behaviour and affective commitment. In other words, I inquire whether benevolent leadership accounts for variance in frequently researched and theoretically relevant work outcomes such as organizational citizenship behaviour and affective commitment.

Finally, I use all variables and factors to perform a structural equation modeling using EQS. SEM is increasingly seen as a useful quantitative data analysis technique for specifying and testing hypothesized models describing relationships among a set of variables (Kline, 2005). It is more versatile than other multivariate techniques since it allows simultaneous multiple dependent relationships between variables (Dependent variables and independent variables can be interchangeable in subsequent analyses).

RESULTS

The results are organized into eight sections (See Table A).

First, sample demographics are described in detail (age, level of education, gender, marital situation, number of children, tenure in current organization, tenure in current profession, city, current position and job, sector, and number of subordinates).

Second, the data set of the study is described using basic statistical information (mean, minimum and maximum values, missing values, kurtosis, and skewness). Data description is organized based on the scales used in the study.

Third, the psychometric properties of the scales used in the study are assessed through factor analysis, reliability, convergent and predictive validity.

Fourth, I explore whether benevolent leadership tendencies vary across demographic groups by using T-tests and Analysis of variance (ANOVA).

Fifth, I explore the relationship between benevolent leadership tendencies and organizational outcomes using correlations.

Sixth, I explore the predictive relationship benevolent leadership tendencies and organizational outcomes using regressions.

Seventh, I explore whether a structure can be derived from benevolent leadership tendencies to group the respondents into clusters.

Eighth, I explore the causal relationship benevolent leadership tendencies and organizational outcomes using structural equation model.

TABLE A: OVERVIEW OF RESULTS AND ANALYSES	
A. Sample Demographics	Frequencies and percentages
B. Data Description	Basic statistical information
C. Examining the Psychometric Properties of the Scales	Factor Analyses
D. Exploring Relationship between Benevolent Leadership Tendencies and Demographics	ANOVA and T-tests
E. Exploring Relationship between Benevolent Leadership Tendencies and Organizational Outcomes	Correlations
F. Exploring Predictive Relationship between Benevolent Leadership Tendencies and Organizational Outcomes	Regressions
G. Exploring Structure of Benevolent Leadership Tendencies	Cluster and Discriminant Analysis
H. Exploring Causal Relationship between Benevolent Leadership Tendencies and Organizational Outcomes	Structural Equation Modeling

A. SAMPLE DEMOGRAPHICS

TABLE 1: AGE DISTRIBUTION OF THE SAMPLE (N=175)		
	Frequency	Valid Percent
Less than 30	42	26.9
Between 30 and 39	62	39.8
Between 40 and 49	32	20.5
Older than 50	20	12.8
Missing Data	19	-

The sample represented a diverse range of ages, from 19 to 66. The mean age of the respondents is 36.01, with a standard deviation of 10.06. The majority (66.7%) of the respondents (104 managers) were relatively young managers who were in their 20s or 30s. The sample also included senior managers and professionals. 32 managers (20.5%) were in their 40s and 20 managers (12.8%) were older than 50. 19 respondents skipped the question about age. See Table 1 for the age distribution of the sample.

TABLE 2: LEVEL OF EDUCATION (N=175)		
	Frequency	Valid Percent
High School	6	3.9
Two-year or Technical College	11	7.1
Bachelor's Degree	83	53.5

Master's Degree	40	25.8
Ph.D.	15	9.7
Missing data	20	-

Table 2 outlines the educational level data of the respondent sample. More than half of the respondents (83 managers, 53.5%) had an undergraduate degree. More than one-third of the respondents (55 managers, 35.5%) were holding graduate degrees in total; 40 of which had masters and 15 of which had Ph.D. degrees. About 11% of the respondents (18 managers) had a high school or technical college degree. 20 respondents skipped the question about the level of education.

TABLE 3: GENDER (N=175)

	Frequency	Valid Percent
Female	71	44.9
Male	86	54.4
Missing data	18	-

The sample included 71 females and 86 males. 18 respondents did not provide an answer to the question of gender (See Table 3).

TABLE 4: MARITAL SITUATION (N=175)		
	Frequency	Valid Percent
Married	90	64.3
Single	50	35.7
Missing data	35	-

Table 4 outlines information on the marital situation of the sample. 90 respondents were married, while 50 respondents were single. 20 respondents did not provide an answer to the question of marital situation. However, I did not collect data for marital situation in the pilot sample (15 respondents).

TABLE 5: NUMBER OF CHILDREN (N=175)		
	Frequency	Valid Percent
0	52	39.1
1	39	29.3
2	28	21.1
3	11	8.3
4-6	3	2.4
Missing data	42	-

Table 5 outlines information on the number of children of the sample. 39.1 % has no children, 2.4 % has 4 or more children and the remaining of the respondents (58.7%) have between 1-3 children. 27 respondents did not provide an answer to this question. However, I did not collect data for the number of children in the pilot sample (15 respondents).

TABLE 6: TENURE IN CURRENT ORGANIZATION (N=175)

	Frequency	Valid Percent
1 year or less	27	19.3
Between 1 year and 2 years	26	18.5
Between 3 years and 5 years	48	34.4
Between 6 years and 9 years	18	12.7
More than 10 years	20	15.0
Missing data	35	-

Table 6 outlines the number of years the respondents were working in their current organization. The mean of number of years in current organization is 5.05 years with a standard deviation of 5.44. 37.8% of the valid respondents (53 managers) had tenure of two years or less in their current organization. More than one third (34.4%) of the respondents had between three and five years of job experience in their current organization. Finally, 27.7 % of managers had a job experience of more than five years in their current organization. 35 respondents skipped this question.

TABLE 7: TENURE IN CURRENT PROFESSION (N=175)		
	Frequency	Percent
2 year or less	32	22.7
Between 3 years and 5 years	37	26.2
Between 6 years and 10 years	40	28.2
More than 10 years	32	22.7
Missing data	37	-

Table 7 presents the number of years the respondents were working in their current profession. The average number of professional experience is 7.73 years with a standard deviation of 7.40. The sample encompasses a diverse set of respondents in terms of professional experience; including both who are very early and who are well advanced in their careers. 22.7% of the valid respondents (32 managers) had a job experience of two years or less in their current profession. 26.2% (37 managers) had between three and five years and 28.2% (40 managers) had between 6 and 10 years of job experience in their current profession. Finally, 22.7% (32 managers) had a job experience of more than 10 years in their current profession. 37 respondents skipped this question.

TABLE 8: CITY (N=175)	
	Frequency
Montreal	48
Ottawa	22

Toronto	21
Calgary	13
Vancouver	11
Edmonton	4
Hamilton	4
Winnipeg	3
London, Ontario	2
Waterloo	2
Mississauga	2
Manitoba	2
Quebec (city not specified)	4
Canada (city not specified)	7
United States (NY, Chicago, Texas, Boston)	7
Missing data	23

The sample represented a diverse range of cities across Canada (See Table 8). 12 different cities of Canada were identified and represented in the respondent data. 31.6% of the respondents (48 managers) were residing in Montreal. In total, more than one third of the sample (34.2%, 52 managers) was residing in Quebec and 34.8% of the respondents (53 managers) were residing in Ontario. The great majority of the respondents in Ontario were from the big cities of Ottawa (22 managers) and Toronto (21 managers). The western provinces and cities, such as Vancouver (11 managers), Calgary (13 managers) and Edmonton (4 managers) were also represented in the sample. In total, 21.7% of the respondents (33 managers) were from the Western provinces and cities.

TABLE 9: CURRENT POSITION AND JOB (N=175)	
	Frequency
Manager/General Manager	21
Analyst/Consultant/Expert/Advisor	16
Executive Director/Director	13
Marketing/Advertising/Sales Manager/Product Manager	13
Engineer/Supervisor/Field Supervisor	12
Academic Positions (Department Head, Associate Dean, Lab Manager etc.)	11
Vice President/President/CEO	10
Partner/Owner/Entrepreneur	9
Operations/Purchasing/Production/Warehouse Manager	6
Project Manager	5
Human Resources Manager/Director	4
Information Systems/IT Manager	4
Principal/Head Teacher	4
Finance Manager	4
Construction Manager	3
Innovation/R&D Manager	3
Communications Manager	3
Business Developer/Controller	3
Chaplain/Pasteur	3
Other	11
Missing data	28

The sample is representative of a diverse set of managerial jobs and positions across both departments and levels of hierarchy (See Table 9). Respondents in the sample

worked in a wide variety of functions and departments, including Finance (4), Marketing and Sales (13), Human Resources (4), Production and Operations (6), Research and Development (3), Project Management (5), Information Systems (4) and Communications(3). Many of the respondents (44 managers); however, defined their job positions in more general terms, such as Manager, Director, Executive Director or Supervisor. In total, 19 managers specifically mentioned themselves in senior or upper managerial positions: 10 of these identified themselves as "President", "Vice-President", or "CEO"; while 9 of them defined themselves as "Partner", "Owner", or "Entrepreneur". Moreover, it is interesting to note that the sample included a substantial number of managerial positions (27 cases) that involved advanced knowledge or expertise (including academic positions and positions such as "Consultant", "Advisor", "Expert" or "Analyst". There were also positions representing different not-for-profit organizations, such as Chaplain/Pasteur (3) and Principal/Head Teacher (3). Job and position data were missing in 28 of the cases.

TABLE 10: SECTOR (N=175)

	Frequency
NGOs, non-profits and community organizations	20
Education and research (universities, schools etc.)	16
Governmental organizations	12
Health (hospitals, medical centers)	9
Finance/Banking/Accounting/Leasing	8
Media	7

Construction/Architecture/Renovation	7
Telecommunications	7
Manufacturing and Automotive	7
Information Technologies and Software	6
Professional Services and Consulting	7
Food	5
Aviation/Aerospace/Aeronautic	4
Biotechnology	3
Retailing	3
Public Relations and Advertising	3
Pharmaceuticals	3
Tourism/Hospitality	3
Energy	3
Culture/Arts/Creative Sector	3
International Trade	3
Real Estate	3
Religious Organizations	3
Environmental Organizations	2
Textiles	2
Defense	1
Missing data	25

The sample represents diverse sectors ranging from Health to Religion and from Education to Tourism. 26 different categories or sectors were identified in the sample and they are outlined in Table 10. Respondents in the sample worked in a wide variety of business sectors, including Media (7), Telecommunications (7), Manufacturing and Automotive (7), Aviation (4), Banking and Finance (8), Professional Services (7), Food

(5), Pharmaceuticals (3) and Biotechnology (3). In total, 59% of the respondents (88 managers) were working for business organizations; whereas 41% of them (62 managers) were working for not-for-profit organizations. These not-for-profit organizations included universities or schools (16), hospitals or health organizations (9), NGOs and community organizations (20), governmental organizations (12), religious organizations (3) and environmental organizations (2). 25 respondents skipped this question on sectors.

TABLE 11: NUMBER OR SUBORDINATES (N=175)

	Frequency	Percent
1 person	10	7.6
2 people	21	16.0
3-5 people	33	25.2
6-10 people	34	25.9
11-25 people	18	13.9
30 people and more	13	10.3
Missing data	44	-

The sample was rather varied in terms of numbers of managed people (see Table 11); including both managers who managed a small number of professional staff in support functions as well as line managers in charge of large departments as well as presidents or CEOs with responsibility for large numbers of people. 31 of the managers (23.6%) manage only two people or less. About one quarter of the respondents is managing between 3 and 5 people; and another quarter is managing between 6 and 10 people. 13.9% of managers manage between 11 and 25 people; and 10.3% were

responsible for 30 managers or more. The highest number of subordinates came from a CEO who is managing 446 employees. For 44 cases, the data were missing.

TABLE 12: DESCRIPTIVE STATISTICS FOR DEMOGRAPHIC INFORMATION

Selected variables	N	Mean	Std. Deviation	Min.	Max.
Age	156	36.01	10.06	19	66
Tenure in current organization (number of years of experience)	140	5.05	5.44	0	33
Tenure in current profession (number of years of experience)	141	7.73	7.40	1	46
Number of children	133	1.08	1.15	0	6
Number of people working in the organization	138	1108	2407	2	380.000[5]
Number of subordinates (who report to the respondent)	131	11.41	25.83	1	446

Table 12 provides the means, the standard deviations, and range of the key demographic information for the respondents. For the variables of "number of people working" and "number of subordinates", the means and the standard deviations were computed after "removing" the outlier maximum values of 380.000 and 446.

[5] This organization is affiliated with Government of Canada; so the respondent provided the number of employees working in the Public Service of Canada.

The gender and education demographics seem to be comparable with the population of managers in Canada. For example, a Statistics Canada report on diversity of managers in Canada (Marshall, 1996) states that 63% of managers are male and 28% are university educated; which are comparable to the sample in this study.

B. DATA DESCRIPTION

In this section I will present basic statistical information to summarize responses to each variable. Although the summary information on each variable is provided separately, the variables that compose a proposed scale is grouped together in one table for convenience.

TABLE 13 : DATA DESCRIPTION: ETHICAL SENSITIVITY SCALE

Variable *(items abbreviated)*	N	Missing	Mean	Std. Deviation	Min.	Max.
Reflect on ethical consequences of decision	175	0	4.30	.811	1	5
Take a moral stand	175	0	4.35	.703	1	5
Take ethical rules seriously	175	0	4.34	.717	2	5
Behaviors congruent with ethical values and beliefs	174	1	4.22	.653	2	5
Keep promises and commitments	175	0	4.35	.711	1	5
Stand up for what is right	175	0	4.10	.743	2	5
Take responsibility for mistakes	175	0	4.31	.718	1	5
Role model of integrity and honesty	175	0	4.30	.791	1	5
Challenge colleagues when they depart from ethical values	175	0	3.87	.823	1	5
Work guided by high ethical standards	175	0	4.03	.802	1	5

When we look at the data set in the Ethical Sensitivity Scale (Table 13), we can see that the data is clean with only one missing data point. The overall mean of this scale is 4.22, with an overall standard deviation of .486. The highest mean variable in this scale is 4.35, which belongs to the items "*I take a moral stand when I believe in something*" and "*I keep my promises and commitments and I expect my colleagues to keep theirs*". On the other hand, the item "*I challenge my colleagues when they depart from ethical values at work*" has the lowest mean 3.87 in this scale (the only item which has a mean below 4.00). This item also has the highest standard variation; 0.823 in this scale. The lowest standard deviation is 0.653 and it belongs to the variable of "*congruence between ethical values/beliefs and behaviors*". I also looked at skewness and kurtosis of these variables and no value seems to be out of order[6]. All the variables had skewness values between -0.5 and -1.5 which are acceptable for psychometric purposes. Negative skewness values indicate the greater number of larger values in this scale. For some of the variables such as "*I take responsibility for my mistakes and make up for them*", kurtosis value was larger than +2, which indicates a distribution where more of the values are located in the positive tail of the distribution (5.00) rather than around the mean (4.31).

- [6] **Kurtosis:** a measure of the "peakedness" or "flatness" of a distribution. A kurtosis value near zero indicates a shape close to normal. A negative value indicates a distribution which is more peaked than normal, and a positive kurtosis indicates a shape flatter than normal. An extreme positive kurtosis indicates a distribution where more of the values are located in the tails of the distribution rather than around the mean. A kurtosis value of +/-1 is considered very good for most psychometric uses, but +/-2 is also usually acceptable.
- **Skewness:** the extent to which a distribution of values deviates from symmetry around the mean. A value of zero means the distribution is symmetric, while a positive skewness indicates a greater number of smaller values, and a negative value indicates a greater number of larger values. Values for acceptability for psychometric purposes (+/-1 to +/-2) are the same as with kurtosis.

TABLE 14: DATA DESCRIPTION: SPIRITUAL DEPTH SCALE

Variable *(items abbreviated)*	N	Missing	Mean	Std. Deviation	Min.	Max.
Spend time on self-reflection, meditation, or prayer at work	175	0	3.50	1.066	1	5
Try to find a deeper sense of meaning at work and in leadership	175	0	3.87	.871	1	5
Incorporate spirituality into work done	174	1	3.47	1.029	1	5
Believe that we are all interconnected and part of a meaningful whole	174	1	3.99	.887	1	5
Feel vitally alive and passionate when I bring my soul into work	175	0	3.95	.964	1	5
Spirituality makes me a more helpful and compassionate leader	175	0	3.93	.968	1	5
Spirituality makes me a gentler person towards colleagues	174	1	3.98	.886	1	5
Try to nurture or support the spiritual growth of my colleagues around me	174	1	3.56	.988	1	5
When faced with an important decision, spirituality plays an important role	173	2	3.57	1.030	1	5
Searching for something that makes my life feel significant and satisfying	175	0	4.00	.864	1	5

When we look at the data set in the Spiritual Depth Scale, we can see that the data is mostly clean with six missing data points (See Table 14). It is striking that the overall mean of this scale is 3.78, significantly lower than the other three subscales. The standard deviation of this scale is also significantly higher than the other subscales: 0.733. The

data suggest that there is significantly more variation in terms of spiritual orientation of the respondents with respect to other variables. The highest mean in this scale is 4.00, which belongs to the item "*I am searching for something that makes my life feel significant and satisfying*". All the other variables have means below 4.00. The standard deviations of all the variables are significantly high and three variables have standard deviations larger than 1.00. The skewness and kurtosis values of the variables in this scale are all within the range of -1 and +1, which is very acceptable for most psychometric uses.

TABLE 15: DATA DESCRIPTION: POSITIVE ENGAGEMENT SCALE

Variable *(items abbreviated)*	N	Missing	Mean	Std. Deviation	Min.	Max.
Strive to communicate a clear and positive vision of the future	174	1	4.04	.583	2	5
Encourage team members to have bold dreams in this organization	174	1	3.87	.688	2	5
Even when others get discouraged, can find a way to solve the problem	174	1	4.08	.741	2	5
Passionate about bringing in positive change around me	174	1	4.17	.655	2	5
Provide hope and courage for people to take positive action	172	3	4.15	.667	2	5
Work with colleagues to create a shared common vision for positive change	173	2	4.12	.573	2	5
If I want to change something positively at work, I take an action and initiate the change process	174	1	4.13	.680	2	5

Open-minded about new ideas to create change and innovation in the organization	174	1	4.22	.706	1	5
Hopeful about what we can accomplish in this organization	174	1	4.09	.720	1	5
Have a fundamental belief in our abilities to produce positive results in this organization	174	1	4.10	.719	1	5

An initial analysis of the data set of the variables in the Positive Engagement Scale (Table 15) shows that the data is mostly clean with 13 missing data points. The overall mean of this scale is 4.09, with a standard deviation of .457. The highest mean among the variables in this scale is 4.22, which belongs to the item "*I am open-minded about new ideas to create change and innovation in the organization*". On the other hand, the lowest mean is 3.87 and it belongs to the item "*I encourage team members to have bold dreams in this organization*" (the only item which has a mean below 4.00). The highest standard deviation is 0.741 (*Even when others get discouraged, I can find a way to solve the problem*) and the lowest standard deviation is 0.573 (*I work with colleagues to create a shared common vision for positive change*). The skewness values of all the variables are negative (between -0.184 and -1.046), yet acceptable for psychometric purposes. Negative skewness values indicate the greater number of larger values in this scale. For three of the variables such as "*I am hopeful about what we can accomplish in this organization*" kurtosis value was larger than +2, which indicates a distribution where more of the values are located in the tail of the distribution (5.00) rather than around the mean (4.09). These data suggest that the distribution is positively skewed.

TABLE 16: DATA DESCRIPTION: COMMUNITY RESPONSIVENESS SCALE

Variable *(items abbreviated)*	N	Missing	Mean	Std. Deviation	Min.	Max.
In my work, I strive to help other people	171	4	4.16	.636	3	5
Care for my community drives my leadership at work	174	1	3.89	.846	1	5
The work I do makes a difference in people's lives around me	173	2	3.92	.817	1	5
Care about the legacy I will leave for future generations	174	1	4.04	.940	1	5
Feel and act like a responsible leader in my community	173	2	4.01	.766	1	5
Go beyond my job definition to contribute to my community and to the world	172	3	3.96	.868	1	5
Willing to devote time and energy to things that are important to my community	173	2	4.06	.733	1	5
Actively involved in social responsibility projects for community benefit	173	2	3.98	.862	1	5
Evaluate the consequences of my managerial decisions for all our stakeholders	173	2	3.92	.715	1	5
Give my time and money to charitable causes in my community	174	1	4.01	.826	1	5

An analysis of responses to variables in the Community Responsiveness Scale (See Table 16) shows that the data is relatively clean with 20 missing data points (out of 1750). The overall mean of this scale is 3.99, with a standard deviation of .595. The

highest mean among the variables in this scale is 4.16 (*In my work, I strive to help other people*). The lowest mean is 3.89 (*Care for my community drives my leadership at work*). The highest standard deviation is 0.940 (*I care about the legacy I will leave for future generations*). The lowest standard deviation is 0.636 (*In my work, I strive to help other people*). This item on helping others has the minimum value of 3 (as opposed to 1 in all other variables). The skewness values of all the variables are negative (between -0.144 and -1.138) indicating the greater number of larger values across these variables. All the skewness and kurtosis values are acceptable for psychometric purposes, as they fall in between the values of +2 and -2. The kurtosis values are generally positive because of the prevalence of the "5" responses. These data suggest that the distribution is positively skewed.

TABLE 17: DATA DESCRIPTION: PERCEIVED ORGANIZATIONAL PERFORMANCE SCALE

Variable *(items abbreviated)*	N	Missing	Mean	Std. Deviation	Min.	Max.
Financial performance indicators, i.e. profitability	166	9	3.72	.793	1	5
Managerial effectiveness in this organization	167	8	3.71	.809	1	5
Ability to attract and retain essential employees	167	8	3.65	.814	1	5
Satisfaction of customers or clients	167	8	3.79	.710	2	5
Relations between management and other	167	8	3.71	.837	1	5

employees						
Relations among employees in general	167	8	3.77	.797	1	5
Employee morale	167	8	3.69	.877	1	5
Employee productivity	165	10	3.77	.831	1	5
Business ethics	163	12	3.72	.780	1	5
Spirituality at work	162	13	3.53	.774	1	5
Positive organizational change	163	12	3.81	.774	1	5
Corporate social responsibility	164	11	3.76	.790	1	5
Innovation	164	11	3.88	.794	1	5
Long term organizational health	164	11	3.76	.805	1	5

When we look at the data set in the Perceived Organizational Performance Scale (Table 17), we detect more missing data points, compared to the benevolent leadership scale (between 8 and 13 missing data points in each variable). It seems that some of the respondents quit the survey without finishing it; as the amount of missing data increases as the survey progresses. The overall mean of this scale is 3.73, with a standard deviation of .603. In general, the mean scores of the variables in this scale are lower than the variables of BLS (Benevolent Leadership Score). The highest mean among the variables in this scale is 3.88 (*Innovation*). The lowest mean is 3.53 (*Spirituality at work*). The highest standard deviation is 0.877 (*Employee morale*). The lowest standard deviation is

0.710 (*Satisfaction of customers or clients*). This item has the minimum value of 2 (as opposed to 1 in all other variables). The skewness values of all the variables are negative (between -0.186 and -1.129) indicating the greater number of larger values across these variables. All the skewness and kurtosis values fall in between the values of +2 and -2, except the "innovation" variable which has a kurtosis value of 2.425 (which implies that many respondents chose "5.00" in this variable).

TABLE 18: DATA DESCRIPTION: AFFECTIVE COMMITMENT SCALE

Variable *(items abbreviated)*	N	Missing	Mean	Std. Deviation	Min.	Max.
I would be very happy to spend the rest of my career with this organization	157	18	3.54	1.089	1	5
I enjoy discussing my organization with people outside it	154	21	3.78	.906	1	5
I really feel as if this organization's problems are my own.	155	20	3.72	.945	1	5
I think that I could easily become attached to another organization as I am to this one (Reverse-coded)	149	26	2.79	1.042	1	5
I do not feel like "a part of the family" at my organization(Reverse-coded)	150	25	3.55	1.103	1	5
I do not feel like "emotionally attached" to this organization (Reverse-coded)	150	25	3.45	1.096	1	5
This organization has a great deal of personal meaning for me.	152	23	3.76	.961	1	5
I do not feel a strong sense of belonging to my organization	149	26	3.54	1.112	1	5

(Reverse-coded)						

When we look at the data set in the Affective Commitment Scale (Table 18), we see that the amount of missing data has increased (between 18 and 26 missing data points in each variable). The overall mean of this scale is 3.52, with a standard deviation of .696. The reverse-coded items in this scale have higher standard deviations (larger than 1) than others. The highest mean among the variables in this scale is 3.78 (*I enjoy discussing my organization with people outside it*). The lowest mean is 2.79 (*I think that I could easily become attached to another organization as I am to this one*). It should be noted that this item is reverse-coded and its mean value is adjusted accordingly. I also looked at skewness and kurtosis of these variables and no value seems to be out of order. All the variables had skewness and kurtosis values between -1 and +1 which are very good for psychometric purposes.

TABLE 19: DATA DESCRIPTION: ORGANIZATIONAL CITIZENSHIP BEHAVIOR SCALE

Variable *(items abbreviated)*	N	Missing	Mean	Std. Deviation	Min.	Max.
I am always ready to offer help to my colleagues at work	152	23	4.13	.769	1	5
I conscientiously follow company regulations and procedures	153	22	3.96	.697	1	5
I attend functions that are not required but that help the company image	151	24	3.88	.765	1	5

I tend to make "mountains out of molehills" (make problems bigger than they are) (Reverse-coded)	144	31	3.67	1.109	1	5
I "keep up" with developments in the company	153	22	3.88	.772	1	5
I return phone calls & respond to other messages and requests for information promptly	151	24	4.00	.783	1	5
I willingly give time to help others	153	22	4.14	.761	1	5
I turn in projects or reports earlier than is required	152	23	3.53	.920	1	5
I tend to focus on what is wrong with the situation, rather than the positive side	144	31	3.23	1.145	1	5
I am willing to risk disapproval to express the beliefs about what's best for the company	152	23	3.61	.781	1	5
I help orient new colleagues even though it is not required of me	152	23	3.77	.759	1	5
I consume a lot of time complaining about trivial matters	144	31	3.72	1.075	1	5

Table 19 indicates that the amount of missing data is also high in the Organizational Citizenship Behavior Scale data set (between 22 and 31 missing data points in each variable). The mean of these 12 items is 3.79, and the standard deviation is 0.444. The three reverse-coded items in this scale also have higher standard deviations (larger than 1) than others. The highest mean among the variables in this scale is 4.14 (*I willingly give time to help others*). The lowest mean is 3.23 (*I tend to focus on what is wrong with the situation, rather than the positive side)*. This item is reverse-coded and this mean value is adjusted. Most of the variables had skewness and kurtosis values

between -2 and +2 which are convenient for psychometric purposes. However, four of the variables had kurtosis values larger than +2 (which implies that more of the values are located in the tail of the distribution rather than around the mean). Muthen and Kaplan (1985) recommends that skewness and kurtosis values that exceed the limits of +2 and -2 should be taken out from measurement or should be normalized before entering the analysis. The skewness values of all the variables are negative (between -0.008 and -1.367) indicating the greater number of larger values across these variables.

C. EXAMINING THE PSYCHOMETRIC PROPERTIES OF THE SCALES

In this section I will assess the psychometric properties of the proposed scales. Specifically, I will examine the four sub-scales: Ethical Sensitivity, Spiritual Depth, Positive Engagement, and Community Responsiveness in terms of their consistency, accuracy and underlying structure.

Scales possessing good psychometric properties must have a good validity and reliability. Validity is the degree to which the measurement measures what it is supposed to measure. Reliability is the degree to which the measurement consistently measures whatever it measures, that is, the reliability (or consistency) of a scale is the extent to which it will produce consistent results. Internal consistency reliability checks how well the individual measures included in the scale are converted into a composite measure. In keeping with literature, I use *Cronbach Alpha*[7] to assess reliability of each scale. I then examine validity of the four scales using multiple methods. First, I use factor analysis to examine underlying data structures. Factor analysis helps choose the best items to represent a construct, and to see if the construct has one dimension or multiple dimensions (factors). I use both exploratory factor analysis and confirmatory factor analysis. Furthermore, to assess convergent validity and predictive validity of these four

[7] Cronbach's α (alpha), a coefficient of reliability named by Lee Cronbach in 1951, measures how well a set of variables or items measures a single, unidimensional latent construct. It is a function of "the number of test items" and "the average inter-correlation among the items". If the inter-item correlations are high, there is evidence that the items are measuring the same underlying construct.

sub-scales, I investigate the degree to which these scales are correlated with the outcome measures that they are theoretically expected to correlate with; such as Organizational Citizenship Behavior and Affective Commitment.

The reliability information of all the measures is provided in Table 20. The Cronbach's α values of the scales range from 0.732 to 0.945, which have all exceeded the recommended threshold of 0.70 (Nunnally, 1978), and providing evidence of internal consistency and reliability.

TABLE 20: DESCRIPTIVE STATISTICS FOR THE SCALES

Scales	N	Mean	Std. Deviation	Reliability (Cronbach's Alpha)	Min.	Max.
Ethical Sensitivity	175	4.22	.486	.848	2.10	5.00
Spiritual Depth	175	3.78	.733	.922	1.30	5.00
Positive Engagement	174	4.09	.457	.869	2.40	5.00
Community Responsiveness	174	3.99	.595	.907	1.40	5.00
Benevolent Leadership Score	175	4.02	.464	.945	2.25	5.00
Perceived Organizational Performance	167	3.73	.603	.936	1.23	5.00
Affective Commitment	158	3.52	.696	.841	1.12	4.88
Organizational Citizenship Behavior	153	3.79	.444	.732	2.09	5.00

Innovative Work Behaviors	153	3.89	.665	.912	1.00	5.00
Clear Conscience and Contentment	150	3.93	.580	.899	1.86	5.00
Positive Contribution and Legacy	149	3.86	.577	.915	1.00	5.00

Factor Analyses

To examine the psychometric properties of the Benevolent Leadership Scale, I will use both exploratory factor analysis (EFA) and confirmatory factor analysis (CFA). When the factor structure can be determined a priori from theory, as has been proposed in this research, using both confirmatory factor analysis and exploratory factor analysis is preferable (Kirkman and Shapiro, 2001). Before conducting factor analysis for the whole scale, I first conduct separate exploratory factor analyses with four sub-scales; Ethical Sensitivity, Spiritual Depth, Positive Engagement, and Community Responsiveness. Then, I consider all the 40 items from all these four scales together and run EFA and CFA on them.

Ethical Sensitivity Scale: Exploratory Factor Analysis Results

Initially, the factorability of these 10 items is examined (see Table 21). In this factor analysis procedure, Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) was 0.872; above the recommended value of 0.6 which indicates that the variables are measuring a common factor. Bartlett's test of Sphericity was 532.098; df = 45; p = .000, which confirms the sample intercorrelation matrix did not come from a population in which the intercorrelation matrix is an identity matrix. Therefore, Bartlett's test result can be interpreted as significant. Finally, the communalities are all above 0.400 (Table 22) which confirm that each item shared common variance with other items and not much meaning of the items is lost in the factor analysis.

TABLE 21: KMO & BARTLETT'S TEST

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.872
Bartlett's Test of Sphericity	Approx. Chi-Square	532.098
	df	45.000
	Sig.	.000

First, I used exploratory factor analysis (EFA) to examine underlying data structure and to see whether the items loaded onto common underlying factors. I entered the 10 Ethical Sensitivity Scale items into the Principal Component Analysis.

For deciding on how many components to retain, the most widely used criterion is Kaiser (1960), who proposed to retain only those components whose eigenvalues are greater than 1. Moreover, Cattell (1966) suggested the scree test; in which the threshold level should be determined where the magnitude of successive eigenvalues drops off and then tends to level off. The suggestion is to retain all eigenvalues in the sharp descent before the first one where they start to level off. In this research the standard eigenvalue cutoff of 1.0 was used together with an inspection of a scree plot. Two components whose eigenvalues were greater than 1 were retained and they explain 53.2 percent of the total variance in the data. The scree plot also confirms the two factor solution.

The communalities for the 10 items are reported in Table 22. The communality for any original item represents the proportion of variance in it accounted for by all the extracted factors. That is, communalities represent the extent to which a reduced set of factors is able to reflect the data on each original variable. We find that while the resulting two factors represent 74% of the variance in the original item *Challenge colleagues when they depart from ethical values,* they represent only 42% of the variance in *Stand up for what is right*.

TABLE 22: COMMUNALITIES (ETHICAL SENSITIVITY)

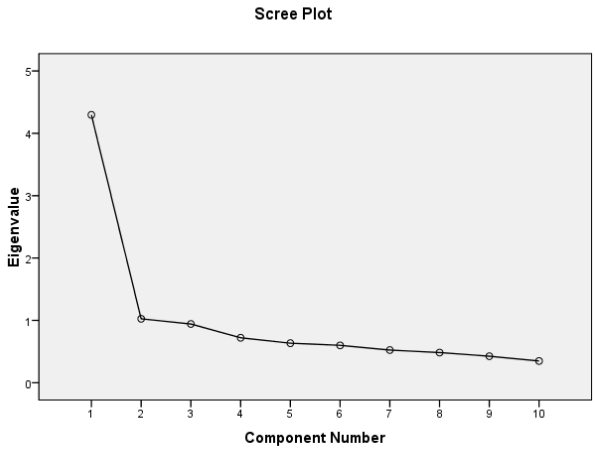
	Initial	Extraction
Reflect on ethical consequences of decision	1.000	.488
Take a moral stand	1.000	.574
Take ethical rules seriously	1.000	.459
Behaviors congruent with ethical values and beliefs	1.000	.475

Keep promises and commitments	1.000	.592
Stand up for what is right	1.000	.421
Take responsibility for mistakes	1.000	.500
Role model of integrity and honesty	1.000	.464
Challenge colleagues when they depart from ethical values	1.000	.739
Work guided by high ethical standards	1.000	.610
Extraction Method: Principal Component Analysis.		

TABLE 23: TOTAL VARIANCE EXPLAINED (ETHICAL SENSITIVITY)

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.296	42.956	42.956	4.296	42.956	42.956	4.021	40.208	40.208
2	1.025	10.255	53.211	1.025	10.255	53.211	1.300	13.003	53.211
3	.942	9.423	62.634						
4	.721	7.212	69.846						
5	.634	6.341	76.187						
6	.600	5.995	82.182						
7	.524	5.236	87.419						
8	.484	4.842	92.261						
9	.425	4.253	96.514						
10	.349	3.486	100.000						
Extraction Method: Principal Component Analysis.									

FIGURE 7: SCREE PLOT FOR FACTOR ANALYSIS OF ETHICAL SENSITIVITY



I then rotated the component matrix solution for better interpretability using *varimax* and *quartimax* methods. The varimax rotation provided results that are more theoretically relevant; as the two emergent factors were better distinguished from one another. Summary of the varimax rotated factor loading for the items/variables is shown in Table 24. The factor loading for each items, that is, the correlation coefficient between each item and the factor it loaded on was greater than .500.

Additionally, the internal consistency of the scale was greater than .80. Overall, this analysis provides support that the Ethical Sensitivity scale is valid and reliable.

TABLE 24: PATTERN MATRIX OF ROTATED FACTOR LOADINGS FROM THE EXPLORATORY FACTOR ANALYSIS OF ETHICAL SENSITIVITY ITEMS

Rotated Component Matrix[a]		
	Component	
	1: Ethical Conduct and Integrity	**2: Advocacy for Ethical Standards**
Reflect on ethical consequences of decision	**.635**	.291
Take a moral stand	**.697**	.297
Take ethical rules seriously	**.622**	.269
Behaviors congruent with ethical values and beliefs	**.629**	.283
Keep promises and commitments	**.761**	.117
Stand up for what is right	.375	**.529**
Take responsibility for mistakes	**.703**	.079
Role model of integrity and honesty	**.654**	.191
Challenge colleagues when they depart from ethical values	.100	**.854**
Work guided by high ethical standards	.240	**.743**
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.		
a. Rotation converged in 3 iterations.		

The first factor has an eigenvalue of 4.021 and it explains 40.208 % of the total variance. It has seven items (see Rotated Component Matrix) and it is labeled as ***Ethical Conduct and Integrity;*** since these items focus on ethical values, conduct, and integrity. The highest loading two items are "*keeping promises and commitments*" and "*taking responsibility for mistakes*".

The second factor has an eigenvalue of 1.300. It explains 13.003 % of the total variance. It has three items: "*challenging colleagues when they depart from ethical values"*, "*standing up for what is right*", and *"work guided by high ethical standards*". As the first two items here explicitly focus on defending ethical values and righteousness, this factor was labeled as "***Advocacy for Ethical Standards***".

In order to assess convergent validity of the Ethical Sensitivity Scale, I investigated its correlation with established organizational measures and outcomes that are theoretically relevant and expected to be associated with it. The findings provide initial support for convergent validity (see Table 25).

TABLE 25: CORRELATIONS BETWEEN ETHICAL SENSITIVITY AND ORGANIZATIONAL OUTCOMES

	Pearson Correlation	Significance
Perceived Organizational Performance	0.262	0.01
Affective Commitment	0.273	0.01
Organizational Citizenship Behavior	0.440	0.01

Spiritual Depth Scale: Exploratory Factor Analysis Results

The factorability of these 10 items was examined (Table 26). In this factor analysis procedure, Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) was 0.907; above the recommended value of 0.6. Bartlett's test of Sphericity was 1036.039; df = 45; p = .000, which is significant. The communalities were all above 0.300 (See Table 27) which confirm that each item shared common variance with other items.

TABLE 26: KMO & BARTLETT'S TEST

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.907
Bartlett's Test of Sphericity	Approx. Chi-Square	1036.039
	df	45.000
	Sig.	.000

TABLE 27: COMMUNALITIES (SPIRITUAL DEPTH)

	Initial	Extraction
Spend time on self-reflection, meditation, or prayer at work	1.000	.524
Try to find a deeper sense of meaning at work and in leadership	1.000	.578
Incorporate spirituality into work done	1.000	.727
Believe that we are all interconnected and part of a meaningful whole	1.000	.592
Feel vitally alive and passionate when I bring my soul into work	1.000	.588
Spirituality makes me a more helpful and compassionate leader	1.000	.573
Spirituality makes me a gentler person towards	1.000	.611

colleagues		
Try to nurture or support the spiritual growth of my colleagues around me	1.000	.663
When faced with an important decision, spirituality plays an important role	1.000	.691
Searching for something that makes my life feel significant and satisfying	1.000	.361
Extraction Method: Principal Component Analysis.		

Exploratory factor analysis (EFA) was used to examine underlying data structure and to see whether the items loaded onto common underlying factors. I entered the 10 Spiritual Depth Scale items into the Principal Component Analysis. A standard eigenvalue cutoff of 1.0 was used together with an inspection of a scree plot. One factor with eigenvalue greater than 1.0 emerged; and this factor explained more than 59 percent of the total variance in the data.

The communalities for the 10 items are reported in Table 27. All the communalities are larger than 0.500 except the item "*Searching for something that makes my life feel significant and satisfying"*. For this item, the resulting factor represents only 36.1% of the total variance in the original item. The implication for scale development is that this item did not provide a good item for the Spiritual Depth scale and may be dropped in future studies.

TABLE 28: TOTAL VARIANCE EXPLAINED (SPIRITUAL DEPTH)

	Initial Eigenvalues			Extraction Sums of Squared Loadings		
Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %

1	5.909	59.088	59.088	5.909	59.088	59.088
2	.804	8.044	67.132			
3	.727	7.268	74.400			
4	.540	5.399	79.799			
5	.473	4.733	84.533			
6	.419	4.190	88.722			
7	.408	4.077	92.799			
8	.317	3.165	95.964			
9	.215	2.149	98.113			
10	.189	1.887	100.000			
Extraction Method: Principal Component Analysis.						

FIGURE 8: SCREE PLOT FOR FACTOR ANALYSIS OF SPIRITUAL DEPTH

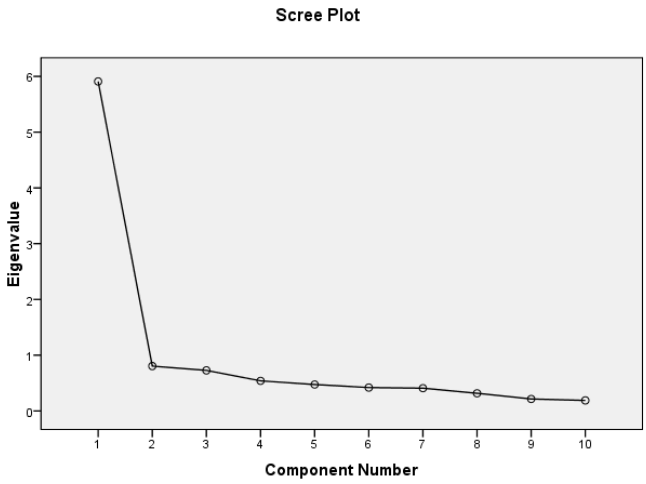


TABLE 29: PATTERN MATRIX OF FACTOR LOADINGS FROM THE EXPLORATORY FACTOR ANALYSIS OF SPIRITUAL DEPTH ITEMS

Component Matrix[a]	
	Component
	1
Spend time on self-reflection, meditation, or prayer at work	.724
Try to find a deeper sense of meaning at work and in leadership	.760
Incorporate spirituality into work done	.852
Believe that we are all interconnected and part of a meaningful whole	.770
Feel vitally alive and passionate when I bring my soul into work	.767
Spirituality makes me a more helpful and compassionate leader	.757
Spirituality makes me a gentler person towards colleagues	.782
Try to nurture or support the spiritual growth of my colleagues around me	.814
When faced with an important decision, spirituality plays an important role	.832
Searching for something that makes my life feel significant and satisfying	.600
Extraction Method: Principal Component Analysis.	
a. 1 component extracted.	

As only one component was extracted, the solution need not be rotated. Summary of the factor loading for the items/variables is shown in the Table 29. The scree plot also supports the one-factor resolution (see Figure 8). The one factor that has emerged has an eigenvalue of 5.909 and it explains 59.088 % of the total variance. All the Spiritual Depth subscale items originally proposed for this subscale loaded on this factor. Therefore, this factor is labeled as ***Spiritual Depth***.

In order to assess convergent validity of the Spiritual Depth Scale, I investigated its correlation with established organizational measures and outcomes that are

theoretically relevant and expected to be associated with it. All the correlations are positive and significant lending support for convergent validity.

TABLE 30: CORRELATIONS BETWEEN SPIRITUAL DEPTH AND ORGANIZATIONAL OUTCOMES

	Pearson Correlation	Significance
Perceived Organizational Performance	0.260	0.01
Affective Commitment	0.203	0.05
Organizational Citizenship Behavior	0.189	0.05

Positive Engagement Scale: Exploratory Factor Analysis Results

Initially, the factorability of these 10 items was examined (Table 31). In this factor analysis procedure, Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) was 0.862; which indicates that the variables are measuring a common factor. Bartlett's test of Sphericity was 683.088; df = 45; p = .000, which is significant. Finally, the communalities were all above 0.300 (See Table 32) which confirm that each item shared common variance with other items.

TABLE 31: KMO & BARTLETT'S TEST

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.862
Bartlett's Test of Sphericity	Approx. Chi-Square	683.088
	df	45.000
	Sig.	.000

TABLE 32: COMMUNALITIES (POSITIVE ENGAGEMENT)

	Initial	Extraction
Strive to communicate a clear and positive vision of the future	1.000	.513
Encourage team members to have bold dreams in this organization	1.000	.300
Even when others get discouraged, can find a way to solve the problem	1.000	.514
Passionate about bringing in positive change around me	1.000	.614
Provide hope and courage for people to take positive action	1.000	.584
Work with colleagues to create a shared common vision for positive change	1.000	.617
If I want to change something positively at work, I take an action and initiate the change process	1.000	.437

Open-minded about new ideas to create change and innovation in the organization	1.000	.509
Hopeful about what we can accomplish in this organization	1.000	.813
Have a fundamental belief in our abilities to produce positive results in this organization	1.000	.831
Extraction Method: Principal Component Analysis.		

I used exploratory factor analysis (EFA) to examine underlying data structure and to see whether the items loaded onto common underlying factors. I entered the 10 Positive Engagement Scale items into the Principal Component Analysis. A standard eigenvalue cutoff of 1.0 was used together with an inspection of a scree plot (Figure 9). Two factors with eigenvalues greater than 1.0 emerged; and they explained 57.3 percent of the total variance in the data (See Table 33).

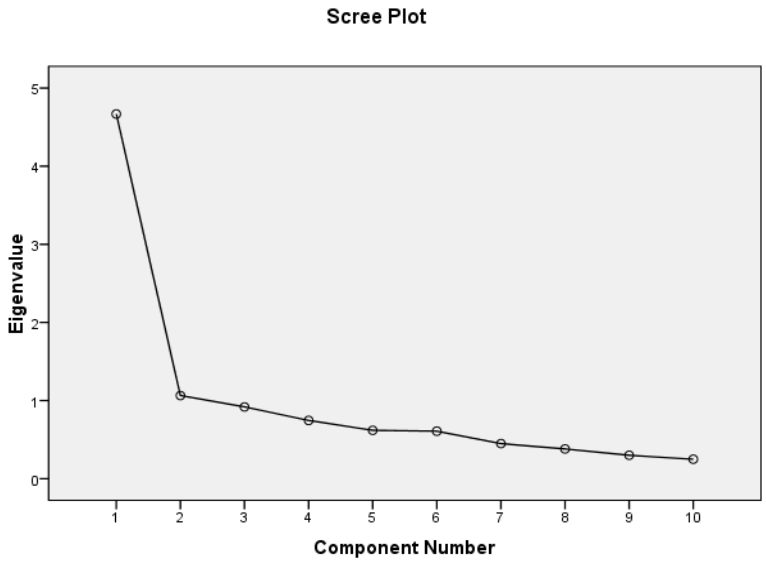
The communalities for the 10 items are reported in Table 32. All the communalities are larger than 0.500 except for the item "*Encouraging team members to have bold dreams in this organization"*. For this item, the resulting factor represents only 30.0% of the total variance in the original item. The implication for scale development is that this item did not turn out to be a good Positive Engagement item and may be dropped in future studies.

TABLE 33: TOTAL VARIANCE EXPLAINED (POSITIVE ENGAGEMENT)

	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	4.668	46.677	46.677	4.668	46.677	46.677	3.398	33.977	33.977

2	1.064	10.642	57.320	1.064	10.642	57.320	2.334	23.343	57.320
3	.919	9.188	66.507						
4	.746	7.455	73.963						
5	.619	6.189	80.152						
6	.608	6.078	86.230						
7	.449	4.488	90.718						
8	.380	3.801	94.519						
9	.299	2.994	97.513						
10	.249	2.487	100.000						
Extraction Method: Principal Component Analysis.									

FIGURE 9: SCREE PLOT FOR FACTOR ANALYSIS OF POSITIVE ENGAGEMENT



I rotated the component matrix solution for better interpretability using *varimax* and *quartimax* methods. Both rotations provided similar results, with similar factor loadings. Summary of the varimax rotated factor loading for the items/variables is shown in Table 34.

TABLE 34: PATTERN MATRIX OF FACTOR LOADINGS FROM THE EXPLORATORY FACTOR ANALYSIS OF POSITIVE ENGAGEMENT ITEMS

Rotated Component Matrix[a]		
	Component	
	1	2
Strive to communicate a clear and positive vision of the future	**.715**	-.041
Encourage team members to have bold dreams in this organization	**.475**	.273
Even when others get discouraged, can find a way to solve the problem	**.691**	.190
Passionate about bringing in positive change around me	**.671**	.405
Provide hope and courage for people to take positive action	**.689**	.329
Work with colleagues to create a shared common vision for positive change	**.600**	.508
If I want to change something positively at work, I take an action and initiate the change process	**.592**	.295
Open-minded about new ideas to create change and innovation in the organization	**.678**	.221
Hopeful about what we can accomplish in this organization	.247	**.867**
Have a fundamental belief in our abilities to produce positive results in this organization	.165	**.897**
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.		
. Rotation converged in 3 iterations.		

The first factor has an eigenvalue of 3.398 and it explains 33.977 % of the total variance. It has eight items (see Rotated Component Matrix) and it is labeled as "***Positive Vision and Change";*** since these items focus on creating positive change, taking positive action, and creating a common vision.

The second factor has an eigenvalue of 2.334. It explains 23.343 % of the total variance. It has two items: "*I am hopeful about what we can accomplish in this organization"* and *"I have a fundamental belief in our abilities to produce positive results in this organization*". As the first two items focus on being hopeful about and having a belief in positive results, this factor is labeled as "***Hope and Belief***".

The Positive Engagement Scale is positively correlated with established organizational measures and outcomes that are theoretically relevant to be associated with it (See Table 35). The findings provide initial support for convergent validity.

TABLE 35: CORRELATIONS BETWEEN POSITIVE ENGAGEMENT AND ORGANIZATIONAL OUTCOMES

	Pearson Correlation	Significance
Perceived Organizational Performance	0.269	0.01
Affective Commitment	0.398	0.01
Organizational Citizenship Behavior	0.498	0.01

Community Responsiveness Scale: Exploratory Factor Analysis Results

Initially, the factorability of these 10 items was examined. In this factor analysis procedure, Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) was 0.907 (Table 36); which indicates that the variables are measuring a common factor Bartlett's test of Sphericity was 872.532; df = 45; p = .000, which is significant. Finally, the communalities were all above 0.500 (See Table 37) which confirm that each item shared common variance with other items.

TABLE 36: KMO & BARTLETT'S TEST

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.907
Bartlett's Test of Sphericity	Approx. Chi-Square	872.532
	df	45.000
	Sig.	.000

TABLE 37: COMMUNALITIES (COMMUNITY RESPONSIVENESS)

	Initial	Extraction
In my work, I strive to help other people	1.000	.607
Care for my community drives my leadership at work	1.000	.670
The work I do makes a difference in people's lives around me	1.000	.627
Care about the legacy I will leave for future generations	1.000	.534
Feel and act like a responsible leader in my community	1.000	.701
Go beyond my job definition to contribute to my community and to the world	1.000	.652
Willing to devote time and energy to things that are important to my community	1.000	.716
Actively involved in social responsibility projects for	1.000	.706

community benefit		
Evaluate the consequences of my managerial decisions for all our stakeholders	1.000	.597
Give my time and money to charitable causes in my community	1.000	.770
Extraction Method: Principal Component Analysis.		

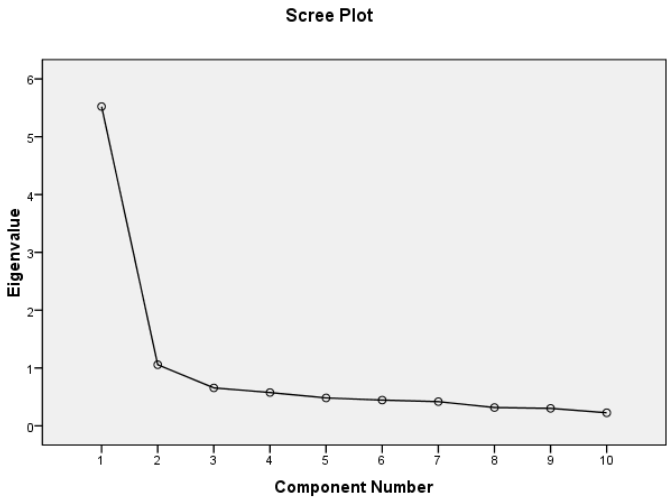
I used exploratory factor analysis (EFA) to examine underlying data structure and to see whether the items loaded onto common underlying factors. I entered the 10 Community Responsiveness Scale items into the Principal Component Analysis. A standard eigenvalue cutoff of 1.0 was used together with an inspection of a scree plot. Two factors with eigenvalues greater than 1.0 emerged; and they explained about 65.8 percent of the total variance in the data (Table 38). The communalities for the 10 items are reported in Table 37. All the communalities are larger than 0.500.

TABLE 38: TOTAL VARIANCE EXPLAINED (COMMUNITY RESPONSIVENESS)

	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
Component	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.523	55.226	55.226	5.523	55.226	55.226	3.330	33.303	33.303
2	1.057	10.567	65.793	1.057	10.567	65.793	3.249	32.490	65.793
3	.656	6.559	72.351						
4	.576	5.756	78.108						
5	.482	4.824	82.931						
6	.445	4.449	87.380						
7	.418	4.185	91.565						

8	.316	3.158	94.723						
9	.302	3.023	97.746						
10	.225	2.254	100.000						
Extraction Method: Principal Component Analysis.									

FIGURE 10: SCREE PLOT FOR FACTOR ANALYSIS OF COMMUNITY RESPONSIVENESS



I rotated the component matrix solution for better interpretability using *varimax* and *quartimax* methods. The varimax rotation provided results that are more theoretically relevant; as the two emergent factors were better distinguished from one another. Summary of the varimax rotated factor loading for the items/variables is shown in the Table 39. The factor loading for each items, that is, the correlation coefficient between each item and the factor it loaded on was greater than .500.

TABLE 39: PATTERN MATRIX OF ROTATED FACTOR LOADINGS FROM THE FACTOR ANALYSIS OF COMMUNITY RESPONSIVENESS ITEMS

Rotated Component Matrix[a]		
	Component	
	1	2
In my work, I strive to help other people	.224	**.746**
Care for my community drives my leadership at work	.155	**.803**
The work I do makes a difference in people's lives around me	.297	**.734**
Care about the legacy I will leave for future generations	.289	**.671**
Feel and act like a responsible leader in my community	.576	**.607**
Go beyond my job definition to contribute to my community and to the world	**.631**	.504
Willing to devote time and energy to things that are important to my community	**.807**	.253
Actively involved in social responsibility projects for community benefit	**.804**	.243
Evaluate the consequences of my managerial decisions for all our stakeholders	**.567**	.525
Give my time and money to charitable causes in my community	**.857**	.191
Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization.		
a. Rotation converged in 3 iterations.		

The first factor has an eigenvalue of 3.33 and it explains 33.3 % of the total variance. It has five items (see Rotated Component Matrix) and it is labeled as "***Making a Contribution to Community";*** since these items focus on legacy, care for community, and making a difference for people.

The second factor has an eigenvalue of 3.249. It explains 32.49 % of the total variance. It has five items. The highest loading factors are "*giving time and money to*

charitable causes in community", "*willing to devote time and energy to things that are important to community*", and "*being actively involved in social responsibility projects for community benefit*". As these items focus on being involved in and providing resources to social responsibility projects, this factor was labeled as "***Devoting Time and Resources for Community Projects***".

The Community Responsiveness Scale is positively correlated with established organizational measures and outcomes that are theoretically relevant and expected to be associated with it. The findings provide initial support for convergent validity. See Table below.

TABLE 40: CORRELATIONS BETWEEN COMMUNITY RESPONSIVENESS AND ORGANIZATIONAL OUTCOMES

	Pearson Correlation	Significance
Perceived Organizational Performance	0.356	0.01
Affective Commitment	0.366	0.01
Organizational Citizenship Behavior	0.495	0.01

Examining the Psychometric Properties of the Benevolent Leadership Scale

In this section, I will assess the psychometric properties of the whole Benevolent Leadership Scale, made up of all the 40 items. As shown earlier, the Cronbach's Alpha (α) score of this scale is 0.945; which demonstrates a high internal consistency and reliability. I conducted an exploratory factor analysis (EFA) using principal-components to ascertain whether our items loaded onto common latent factors. I entered all Benevolent Leadership Scale items (40 items in total) into the analysis.

Benevolent Leadership Scale: Exploratory Factor Analysis

TABLE 41: KMO & BARTLETT'S TEST

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.883
Bartlett's Test of Sphericity	Approx. Chi-Square	3781.801
	df	780.000
	Sig.	.000

Initially, I examined the factorability of these 40 items (Table 41). In this factor analysis procedure, Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) was 0.883; above the recommended value of 0.6 which indicates that the variables are measuring a common factor. Bartlett's test of Sphericity was 3781.801; df = 780; p = .000, which confirms the sample intercorrelation matrix did not come from a population

in which the intercorrelation matrix is an identity matrix. Therefore, Bartlett's test result is interpreted as significant. Finally, the communalities were all above 0.490 (See Table 42) which confirms that each item shared common variance with other items and not much meaning of the items is lost in the factor analysis.

TABLE 42: COMMUNALITIES (BENEVOLENT LEADERSHIP SCALE)

	Initial	Extraction
1 Reflect on ethical consequences of decision	1.000	.649
2 Take a moral stand	1.000	.664
3 Take ethical rules seriously	1.000	.607
4 Behaviors congruent with ethical values and beliefs	1.000	.586
5 Keep promises and commitments	1.000	.617
6 Stand up for what is right	1.000	.722
7 Take responsibility for mistakes	1.000	.558
8 Role model of integrity and honesty	1.000	.549
9 Challenge colleagues when they depart from ethical values	1.000	.592
10 Work guided by high ethical standards	1.000	.573
11 Spend time on self-reflection, meditation, or prayer at work	1.000	.651
12 Try to find a deeper sense of meaning at work and in leadership	1.000	.598
13 Incorporate spirituality into work done	1.000	.788
14 Believe that we are all interconnected & part of a meaningful whole	1.000	.599
15 Feel vitally alive and passionate when I bring my soul into work	1.000	.652
16 Spirituality makes me a more helpful and compassionate leader	1.000	.658
17 Spirituality makes me a gentler person towards colleagues	1.000	.656
18 Try to nurture or support the spiritual growth of my colleagues around me	1.000	.762
19 When faced with an important decision, spirituality plays important role	1.000	.760
20 Searching for something that makes my life feel significant and satisfying	1.000	.557
21 Strive to communicate a clear and positive vision of the future	1.000	.651
22 Encourage team members to have bold dreams in this organization	1.000	.696
23 Even when others get discouraged, can find a way to solve the problem	1.000	.573
24 Passionate about bringing in positive change around me	1.000	.714

25 Provide hope and courage for people to take positive action	1.000	.650
26 Work with colleagues to create shared common vision for positive change	1.000	.597
27 If I want to change stg. positively, I take an action & initiate change	1.000	.492
28 Open-minded about new ideas to create change & innovation in org.	1.000	.657
29 Hopeful about what we can accomplish in this organization	1.000	.770
30 Have fundamental belief in our abilities to produce positive results in org.	1.000	.790
31 In my work, I strive to help other people	1.000	.684
32 Care for my community drives my leadership at work	1.000	.677
33 The work I do makes a difference in people's lives around me	1.000	.704
34 Care about the legacy I will leave for future generations	1.000	.588
35 Feel and act like a responsible leader in my community	1.000	.733
36 Go beyond job definition to contribute to my community and to the world	1.000	.694
37 Willing to devote time & energy to things important to my community	1.000	.706
38 Actively involved in social responsibility projects for com. benefit	1.000	.679
39 Evaluate consequences of my managerial decisions for all stakeholders	1.000	.649
40 Give my time and money to charitable causes in my community	1.000	.742
Extraction Method: Principal Component Analysis.		

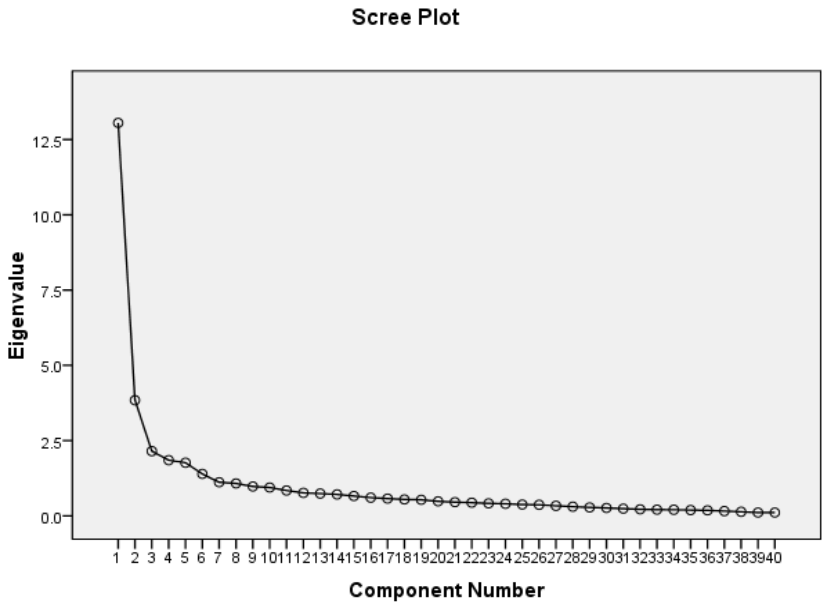
A standard eigenvalue cutoff of 1.0 was used together. In total, eight factors with eigenvalues greater than 1.0 emerged; and they explained 65.613 percent of the total variance in the data (See Table 43).

TABLE 43: TOTAL VARIANCE EXPLAINED (BENEVOLENT LEADERSHIP SCALE)

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total
1	13.054	32.636	32.636	13.054	32.636	32.636	8.087
2	3.841	9.603	42.239	3.841	9.603	42.239	8.227
3	2.150	5.375	47.614	2.150	5.375	47.614	5.605

4	1.850	4.625	52.239	1.850	4.625	52.239	5.897
5	1.764	4.411	56.649	1.764	4.411	56.649	3.084
6	1.393	3.482	60.131	1.393	3.482	60.131	3.603
7	1.115	2.787	62.919	1.115	2.787	62.919	3.200
8	1.078	2.694	65.613	1.078	2.694	65.613	3.933
9	.976	2.441	68.053				
10	.941	2.351	70.405				
11	.842	2.105	72.510				
12	.763	1.908	74.418				
13	.740	1.851	76.269				
14	.712	1.781	78.050				
15	.659	1.649	79.698				
16	.604	1.510	81.209				
17	.575	1.437	82.646				
18	.544	1.361	84.007				
19	.533	1.331	85.339				
20	.482	1.205	86.543				
21	.456	1.140	87.683				
22	.439	1.097	88.780				
23	.415	1.036	89.817				
24	.401	1.003	90.820				
25	.376	.940	91.760				
26	.366	.915	92.675				
27	.333	.833	93.507				
28	.306	.764	94.271				
29	.280	.701	94.973				
30	.264	.659	95.632				
31	.239	.597	96.229				
32	.217	.543	96.772				
33	.207	.517	97.288				
34	.203	.508	97.796				
35	.191	.476	98.272				
36	.181	.453	98.726				
37	.158	.394	99.119				
38	.135	.338	99.458				
39	.109	.272	99.730				
40	.108	.270	100.000				
Extraction Method: Principal Component Analysis.							

FIGURE 11: SCREE PLOT FOR FACTOR ANALYSIS OF BENEVOLENT LEADERSHIP SCALE



I tried different orthogonal methods rotations; including the varimax, quartimax, and equamax as well as oblique methods such as the oblimin rotation. The Oblimin rotation provided the best results. The summary of the Oblimin rotated factor loadings for the forty items/variables is shown in Table 44.

Among the different methods of rotation, orthogonal rotations produce factors that are uncorrelated; whereas oblique rotations allow the factors to correlate. I expect that there is correlation among the factors as they are hypothesized to be interrelated and make up the Benevolent Leadership Scale. Therefore, the oblimin rotation is theoretically relevant for the purposes of this factor analysis.

TABLE 44: PATTERN MATRIX OF OBLIMIN ROTATED FACTOR LOADINGS FROM THE FACTOR ANALYSIS OF BENEVOLENT LEADERSHIP SCALE ITEMS

Items	BLS Dimension	Factor 1: Community Responsiveness	Factor 2: Spiritual Depth	Factor 3: Procedural Ethics	Factor 4: Positive Engagement	Factor 5: Moral Responsibility	Factor 6: Hope and Belief	Factor 7: Clear Vision & Big Dreams	Factor 8: Integrity
Feel and act like a responsible leader in my community	CR	**.777**	-.381	.306	.458	.429	-.222	.091	.207
Go beyond job definition to contribute to my community and to the world	CR	**.739**	-.454	.261	.416	.326	-.234	.037	.384
Willing to devote time & energy to things important to my community	CR	**.821**	-.394	.238	.321	.041	-.120	.194	.184
Actively involved in social responsibility projects for com. benefit	CR	**.791**	-.409	.246	.342	.029	-.098	.110	.284
Evaluate consequences of my managerial decisions for all stakeholders	CR	**.751**	-.299	.315	.309	.281	-.354	.303	.152
Give my time and money to charitable causes in my community	CR	**.826**	-.289	.261	.302	-.054	-.213	.217	.314
The work I do makes a difference in people's lives around me	CR	**.632**	-.243	.357	.163	.472	-.486	.274	.221
In my work, I strive to help other people	CR	**.537**	-.177	.522	.413	.352	-.570	.209	.108
Spend time on self-reflection, meditation, or prayer at work	SD	.379	**-.721**	.201	-.070	-.035	-.167	.141	.238
Try to find a deeper sense of meaning at work and in leadership	SD	.397	**-.720**	.388	.300	.150	-.162	.148	.261

Incorporate spirituality into work done	SD	.352	**-.866**	.341	.163	.105	-.100	.091	.164
Believe that we are all interconnected & part of a meaningful whole	SD	.394	**-.744**	.325	.220	.132	-.170	.200	.263
Feel vitally alive and passionate when I bring my soul into work	SD	.233	**-.767**	.184	.274	.298	-.171	.137	.163
Spirituality makes me a more helpful and compassionate leader	SD	.325	**-.758**	.097	.090	.294	-.131	.149	.348
Spirituality makes me a gentler person towards colleagues	SD	.325	**-.785**	.100	.141	.163	-.175	.194	.268
Try to nurture or support the spiritual growth of my colleagues around me	SD	.319	**-.858**	.272	.079	.177	.012	.150	.134
When faced with an important decision, spirituality plays important role	SD	.414	**-.823**	.244	.084	.271	.108	.170	.146
Searching for something that makes my life feel significant and satisfying	SD	.369	**-.529**	.196	.328	.373	.146	.317	.290
Reflect on ethical consequences of decision	ES	.352	-.282	**.763**	.209	.235	.008	.160	.208
Take a moral stand	ES	.341	-.285	**.679**	.411	.068	-.034	.004	.492
Take ethical rules seriously	ES	.181	-.232	**.761**	.103	.193	-.185	.136	.203
Behaviors congruent with ethical values and beliefs	ES	.211	-.237	**.734**	.188	.046	-.265	.263	.272
Keep promises and commitments	ES	.254	-.141	**.583**	.343	-.186	-.144	.298	.558
Role model of integrity and honesty	ES	.362	-.332	.427	**.489**	-.061	-.247	.424	.471
Even when others get discouraged, can find a way to solve the problem	PE	.338	-.011	.265	**.637**	-.117	-.270	.430	.161
Passionate about bringing in positive change around me	PE	.383	-.188	.208	**.818**	.209	-.330	.261	.133

Provide hope and courage for people to take positive action	PE	.381	-.229	.215	**.776**	.249	-.245	.282	.142
Work with colleagues to create shared common vision for positive change	PE	.359	-.240	.206	**.591**	.329	-.450	.455	.147
If I want to change stg. positively at work, I take an action & initiate change	PE	.350	-.215	.258	**.560**	.427	-.257	.158	.307
Open-minded about new ideas to create change & innovation in org.	PE	.333	-.072	.309	**.712**	-.118	-.228	.240	.439
Challenge colleagues when they depart from ethical values	ES	.153	-.264	.380	.241	**.643**	-.172	.314	.242
Care for my community drives my leadership at work	CR	.503	-.411	.487	.330	**.541**	-.223	-.017	-.017
Care about the legacy I will leave for future generations	CR	.525	-.326	.352	.406	**.535**	-.150	.107	.372
Hopeful about what we can accomplish in this organization	PE	.396	-.263	.214	.485	.062	**-.788**	.267	.199
Have fundamental belief in our abilities to produce positive results in org.	PE	.329	-.281	.259	.358	.177	**-.845**	.272	.121
Strive to communicate a clear and positive vision of the future	PE	.217	-.270	.227	.375	-.031	.084	**.712**	.271
Encourage team members to have bold dreams in this organization	PE	.183	-.156	.175	.205	.167	-.296	**.807**	.108
Work guided by high ethical standards	ES	.293	-.390	.343	.292	.436	-.442	.098	**.459**
Stand up for what is right	ES	.300	-.344	.253	.136	.232	.025	.111	**.798**
Take responsibility for mistakes	ES	.308	-.134	.438	.271	-.066	-.250	.350	**.624**

Extraction Method: Principal Component Analysis.
Rotation Method: Oblimin with Kaiser Normalization.
N=175

The factor analysis retrieves the two dimensions Spiritual Depth and Community Responsiveness as originally proposed. The two other scales, however, Ethical Sensitivity and Positive Engagement, were each split into 3 dimensions.

The first factor has an eigenvalue of 13.054. It is labeled as ***Community Responsiveness*** and it has 8 items from the original Community Responsiveness subscale. Since all of these eight items are associated with community responsiveness, Factor 1 was labeled as *Community Responsiveness*. The first factor explains 32.636 % of the total variance.

The second factor has an eigenvalue of 3.841. It is labeled as ***Spiritual Depth*** and it has 10 items; all of which are from the original Spiritual Depth subscale. The second factor explains 9.603 % of the total variance.

The third factor is labeled as ***Procedural Ethics***. It has an eigenvalue of 2.150 and it explains 5.375 % of the total variance. It has five items which were originally from the Ethical Sensitivity subscale.

The fourth factor is labeled as ***Positive Engagement*** and it has 6 items from the original Positive Engagement scale. Factor 4 has an eigenvalue of 1.850 and it explains 4.625 % of the total variance.

The fifth factor is labeled as ***Moral Responsibility*** and it has three items. The highest loading factor is *"challenging colleagues when they depart from ethical values"*. Factor 5 has an eigenvalue of 1.764 and it explains 4.411 % of the total variance.

The sixth factor has an eigenvalue of 1.393 and it explains 3.482 % of the total variance. Two items loaded on this factor: These items are "*being hopeful about what*

we can accomplish in this organization" and "*having fundamental belief in our abilities to produce positive results in organization*". Therefore, this factor is labeled as ***Hope and Belief.***

The seventh factor has an eigenvalue of 1.115 and it explains 2.787 % of the total variance. It has two items: "*striving to communicate a clear and positive vision of the future*" and "*encouraging team members to have bold dreams in this organization*". Therefore, this factor is named as ***Clear Vision and Big Dreams***.

The last factor has an eigenvalue of 1.078 and it explains 2.694 % of the total variance. It has three items: "*my work is guided by high ethical standards*", *"I stand up for what is right"* and "*I take responsibility for mistakes*". Therefore, this factor is labeled as ***Integrity***. All these three items are originally from the Ethical Sensitivity subscale.

In total, these eight factors account for 65.251% of the total variance. All the items had coefficients greater than .400 for the factors that they loaded on.

In order to assess convergent validity of the Benevolent Leadership Scale, I investigated its correlation with established organizational measures and outcomes that are theoretically relevant and expected to be associated with it. All correlations are positive and significant hence provide initial support for convergent validity (See Table 45).

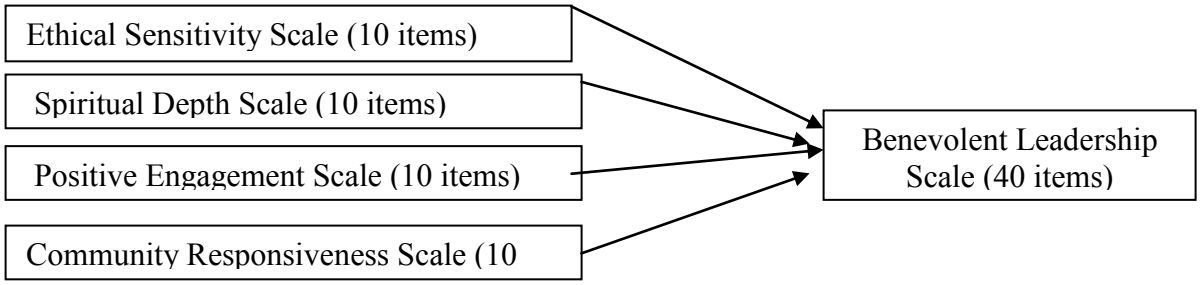
TABLE 45: CORRELATIONS BETWEEN BENEVOLENT LEADERSHIP SCALE AND ORGANIZATIONAL OUTCOMES

	Pearson Correlation	Significance
Perceived Organizational Performance	0.350	0.01
Affective Commitment	0.366	0.01
Organizational Citizenship Behavior	0.469	0.01

Benevolent Leadership Scale: Confirmatory Factor Analysis

Validity of the Benevolent Leadership Scale was further explored by a confirmatory factor analysis. Specifically, a structural equation model using EQS was conducted to test the relationships between the four subscales of Benevolent Leadership and the composite Benevolent Leadership Scale (Figure 12). Maximum likelihood confirmatory factor analysis was used for the estimation, as it makes possible to assess the goodness of fit of a factor structure to a set of data.

FIGURE 12: FACTOR STRUCTURE



To determine the construct validity of the 40-item Benevolent Leadership Scale (BLS), I performed a confirmatory factor analysis (CFA) using the four subscales of BLS and regressing them to the overall BLS (Figure 13). The four subscales were set as latent variables. This analysis, for which I used EQS (Bentler & Weeks, 1979, 1980) revealed an adequate overall fit ($\chi^2 = 1171.118$, df = 690, $p \leq .01$). The chi-square was significant; however, it should be interpreted in terms of its degrees of freedom. The ratio of chi-

square to the degrees of freedom is 1.69; which is below the maximum recommended value of 2.00. This ratio suggests that the four-factor model does fit the data relatively well.

I assessed the overall fit of the models to the data with the goodness-of-fit index (GFI), the Bentler-Bonett (1980) normed-fit index (NFI), comparative fit index (CFI) and non-normed fit index (NNFI). CFI compares the existing model fit with a null model, which assumes that the latent variables in the model are uncorrelated. In general, values for those indices range from 0.0 to 1.0, and although there are no absolute values that constitute an acceptable fit (Marsh et al., 1988), larger values indicate a better fit of a model to data. Values close to 0.9 or above for these indices suggest a good fit (Bentler, 1992). For the CFA model, the goodness-of-fit (GFI) index was .79, the normed-fit index (NFI) was .85, comparative fit index (CFI) was .92) and non-normed fit index (NNFI) was .91. These index values indicate that the hypothesized factor structure fits the data moderately well.

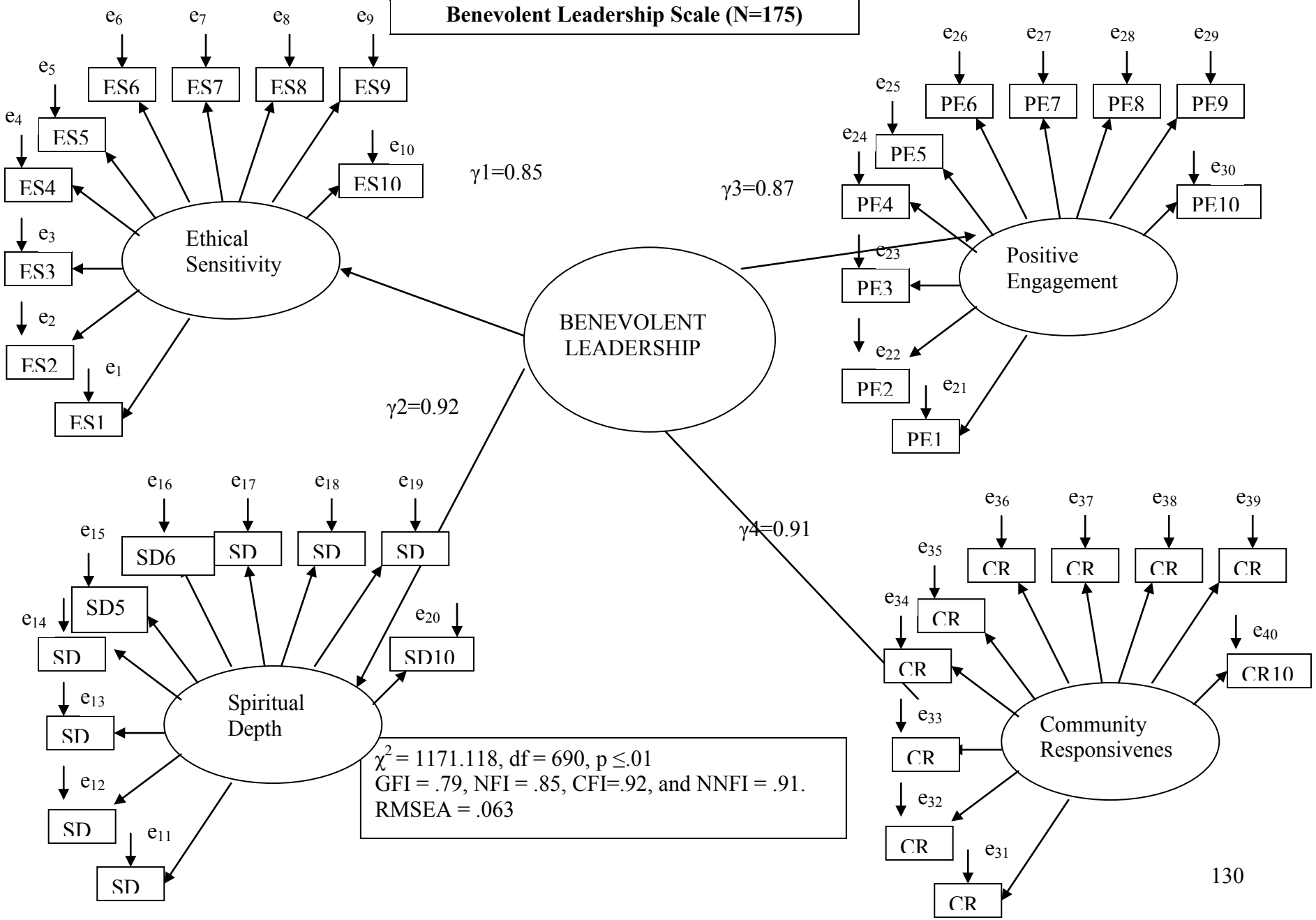
I also evaluated and specified the model by examining the measure of fit - root mean square error of approximation (RMSEA). Values less than 0.06 indicate a good fit and values ranging from 0.06 to 0.08 indicate acceptable fit (MacCallum, Browne, and Sugawara, 1996; Hu and Bentler, 1999). Therefore, this model has a RMSEA of .063; indicating a relatively good fit.

This four-factor model above is superior to the *one-factor* model (GFI = .67, NFI = .77, CFI=.82, and NNFI = .79. RMSEA = .082). The chi-square difference between these two models was significant ($\Delta\chi^2$ =5225.938, Δdf = 2, p $\leq$.01).

The convergent validity was supported in each of the four subscales. The lowest parameter estimate (λ) among the items was .69; and all the parameter estimates were significant at the 0.05 level. Composite reliability scores (γ) for each of the subscales varied between 0.85; which were higher than the recommended value of 0.6 (Kaptein, 2008; Bagozzi & Yi, 1988). The variances extracted were also higher than the recommended value of 0.5 (Bagozzi & Yi, 1988). These results support convergent validity.

Furthermore, the factor correlations (phi coefficients) ranged from .48 to .69. For all the items, the variance-extracted estimates were larger than 0.5 and they were also larger than the square of the phi matrix, which provides support for discriminant validity (Kaptein, 2008).

FIGURE 13: Confirmatory Factor Analysis of Benevolent Leadership Scale (N=175)



Perceived Organizational Performance Scale – Exploratory Factor Analysis Results

In this research, I propose that benevolent leadership tendencies are related to organizational performance. I use a multidimensional measure of perceived organizational performance (see the Survey Section – part 2). This measure is based on the subjective evaluation and perceptions of the respondents. It has 14 items: 1) financial performance indicators, i.e. profitability, 2) managerial effectiveness in this organization, 3) ability to attract and retain essential employees, 4) satisfaction of customers or clients, 5) relations between management and other employees, 6) relations among employees in general, 7) employee morale, 8) employee productivity, 9) business ethics, 10) spirituality at work, 11) positive organizational change, 12) corporate social responsibility, 13) innovation, 14) long term organizational health. In this section, I will assess the psychometric properties of this scale, POPS (Perceived Organizational Performance Scale).

The Cronbach's Alpha (α) score of this scale is 0.936; which demonstrates a high internal consistency and reliability. The factorability of these 14 items is examined (Table 46). In this factor analysis procedure, Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) was 0.922; above the recommended value of 0.6 which indicates that the variables are measuring a common factor. Bartlett's test of Sphericity was significant (1454.377; df = 91; p = .000). Finally, the communalities were all above 0.500 (See Table 47 below) which confirms that each item shared common variance with other items and not much meaning of the items is lost in the factor analysis.

TABLE 46: KMO & BARTLETT'S TEST		
Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.922
Bartlett's Test of Sphericity	Approx. Chi-Square	1454.377
	df	91.000
	Sig.	.000

I entered the 14 Perceived Organizational Performance items into the Principal Component Analysis. A standard eigenvalue cutoff of 1.0 was used together with an inspection of a scree plot (Figure 14). Two factors with eigenvalues greater than 1.0 emerged; and they explained 63.78 percent of the total variance in the data. The communalities for the 14 items are reported in Table 47.

TABLE 47: COMMUNALITIES (PERCEIVED ORGANIZATIONAL PERFORMANCE SCALE)		
	Initial	Extraction
Financial performance	1.000	.612
Managerial effectiveness	1.000	.686
Attract and retain employees	1.000	.628
Satisfaction of customers	1.000	.584
Relations between management and employees	1.000	.677
Relations among employees	1.000	.657
Employee morale	1.000	.724
Employee productivity	1.000	.681
Business ethics	1.000	.639
Spirituality at work	1.000	.619

Positive organizational change	1.000	.746
Corporate social responsibility	1.000	.581
Innovation	1.000	.508
Long term organizational health	1.000	.588
Extraction Method: Principal Component Analysis.		

TABLE 48: TOTAL VARIANCE EXPLAINED
(PERCEIVED ORGANIZATIONAL PERFORMANCE SCALE)

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	7.700	55.003	55.003	7.700	55.003	55.003	5.575	39.820	39.820
2	1.229	8.780	63.784	1.229	8.780	63.784	3.355	23.964	63.784
3	.905	6.463	70.247						
4	.689	4.924	75.171						
5	.550	3.926	79.097						
6	.525	3.752	82.849						
7	.442	3.155	86.004						
8	.426	3.040	89.044						
9	.371	2.652	91.696						
10	.309	2.210	93.906						
11	.264	1.887	95.793						
12	.221	1.578	97.370						
13	.201	1.438	98.808						
14	.167	1.192	100.000						
Extraction Method: Principal Component Analysis.									

FIGURE 14: SCREE PLOT FOR FACTOR ANALYSIS OF PERCEIVED ORGANIZATIONAL PERFORMANCE SCALE

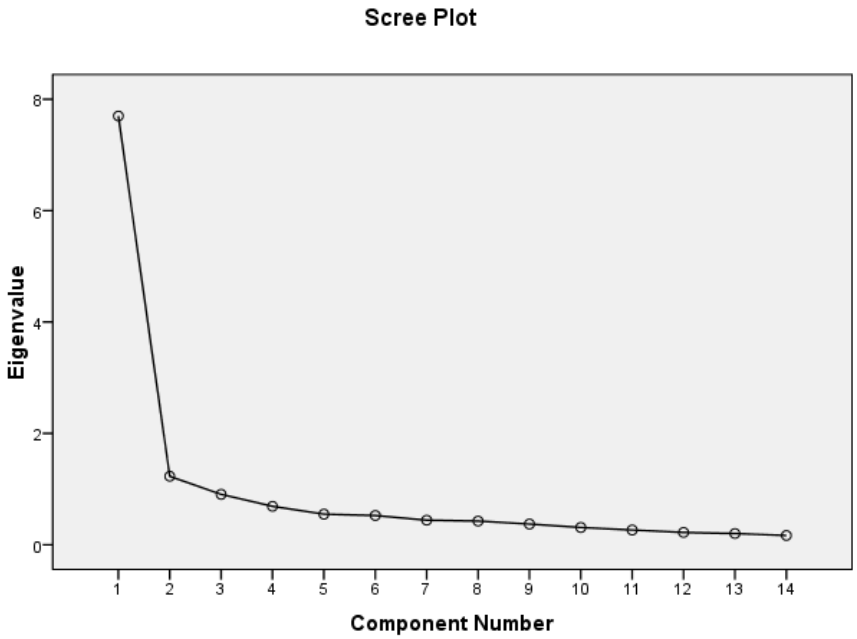


TABLE 49: PATTERN MATRIX OF FACTOR LOADINGS FROM THE FACTOR ANALYSIS OF PERCEIVED ORGANIZATIONAL PERFORMANCE SCALE ITEMS

Component Matrix [a]		
	Component	
	1	2
Financial performance	.488	**.612**
Managerial effectiveness	**.719**	.412
Attract and retain employees	**.675**	.415
Satisfaction of customers	**.686**	.337
Relations between management and employees	**.811**	-.140
Relations among employees	**.788**	-.192
Employee morale	**.851**	-.010
Employee productivity	**.819**	.106

Business ethics	**.780**	-.175
Spirituality at work	**.711**	-.337
Positive organizational change	**.808**	-.304
Corporate social responsibility	**.717**	-.257
Innovation	**.692**	-.168
Long term organizational health	**.767**	.004
Extraction Method: Principal Component Analysis.		
a. 2 components extracted.		

I then rotated the component matrix solution for better interpretability using *varimax* method. Summary of the varimax rotated factor loading for the items/variables is shown in Table 50.

TABLE 50: PATTERN MATRIX OF VARIMAX ROTATED FACTOR LOADINGS FROM THE FACTOR ANALYSIS OF PERCEIVED ORGANIZATIONAL PERFORMANCE SCALE ITEMS

Rotated Component Matrix		
	Component	
	1	2
Financial performance	.049	**.781**
Managerial effectiveness	.352	**.750**
Attract and retain employees	.316	**.727**
Satisfaction of customers	.369	**.669**
Relations between management and employees	**.744**	.350
Relations among employees	**.755**	.294
Employee morale	**.703**	.479

Employee productivity	**.610**	.556
Business ethics	**.739**	.303
Spirituality at work	**.776**	.131
Positive organizational change	**.837**	.214
Corporate social responsibility	**.735**	.200
Innovation	**.664**	.259
Long term organizational health	**.626**	.443
Extraction Method: Principal Component Analysis, Rotation Method: Varimax with Kaiser Normalization. Rotation converged in 3 iterations.		

The first factor has an eigenvalue of 5.575 and it explains 39.820 % of the total variance. It has ten items (see Rotated Component Matrix) and it is labeled as "***Long Term Organizational Health Indicators";*** since these items focus on long term organizational objectives; such as quality of relationships, employee morale and productivity, corporate values, innovation, and long term organizational health. These dimensions are all critical for the organization in the long run and they affect an organization's vitality and health in the long term. It is interesting to note that these dimensions are all closely related to the soft values inherent in the human system and the organization's climate.

The second factor has an eigenvalue of 3.355. It explains 23.964 % of the total variance. It has four items: "*Financial performance*", "*managerial effectiveness*", "*attracting and retaining employees*", and "*satisfaction of customers*". These dimensions together reflect more urgent and critical performance indicators for organizations. They together make up a set of critical success factors and immediate benchmark criteria for the effectiveness of business organizations. Therefore, this factor is labeled as "***Business***

Performance and Effectiveness". It is interesting that respondents differentiated "*attracting and retaining employees*" from other employee related items, such as "employee morale" and "employee productivity". One explanation may be that managers view employee attraction and retention as a more critical and immediate business effectiveness measure.

D. EXPLORING RELATIONSHIP BETWEEN BENEVOLENT LEADERSHIP TENDENCIES AND DEMOGRAPHICS

Now that the basic psychometric properties of the proposed scales are demonstrated, I next investigate the relationship between these scales and other variables. I start with exploring whether benevolent leadership tendencies vary across demographic groups by using T-tests and Analysis of variance (ANOVA). Specifically, tests were conducted for homogeneity and intergroup differences between means of benevolent leadership tendencies as measured by Ethical Sensitivity, Spiritual Depth, Positive Engagement, Community Responsiveness and finally the overall Benevolent Leadership.

1) Gender

First, I explored differences between males and females in terms of their benevolent leadership tendencies using independent sample t-tests (see Table 51). Although females had slightly higher mean scores on all four measures, the difference between females and males were not statistically significant. However, the difference among genders is marginally significant for the spiritual depth dimension. The t statistic for the spiritual depth is -1.825 with 155 degrees of freedom and a p value of .070.

TABLE 51: INDEPENDENT SAMPLES T TEST FOR GENDER

	Gender	N	Mean	Std. Deviation	Std. Error Mean	t	sig.(2-tailed)

ETHICAL SENSITIVITY	Male	71	4.1901	.43561	.05170		
	Female	86	4.2452	.54299	.05855	.-.691	.491
SPIRITUAL DEPTH	Male	71	3.6653	.58772	.06975		
	Female	86	3.8757	.81171	.08753	**-1.825**	**.070**
POSITIVE ENGAGEMENT	Male	71	4.0775	.42868	.05088		
	Female	86	4.1106	.47849	.05160	-.452	.652
COMMUNITY RESPONSIVENESS	Male	71	3.8975	.54418	.06458		
	Female	86	4.0518	.64891	.06997	-1.594	.113
BENEVOLENT LEADERSHIP SCORE	Male	71	3.9576	.36503	.04332		
	Female	86	4.0708	.52616	.05674	-1.586	.115

2) Marital Status

A second independent sample t-test was conducted to explore whether or not there was a significant difference between married people and single people in terms of their benevolent leadership tendencies. There was virtually no difference (See Table 52).

TABLE 52: INDEPENDENT SAMPLES T TEST FOR MARITAL STATUS

	Marital Situation	N	Mean	Std. Deviation	Std. Error Mean	t	sig.(2-tailed)
ETHICAL SENSITIVITY	Married	90	4.2221	.53948	.05687		
	Not Married	50	4.2080	.43040	.06087	.159	.874
SPIRITUAL DEPTH	Married	90	3.7590	.72411	.07633		
	Not Married	50	3.7287	.78939	.11164	.230	.818
POSITIVE ENGAGEMENT	Married	90	4.0772	.44750	.04717		
	Not Married	50	4.1200	.47894	.06773	-.529	.597

COMMUNITY RESPONSIVENESS	Married	90	3.9895	.59259	.06246		
	Not Married	50	3.9284	.66775	.09443	.558	.578
BENEVOLENT LEADERSHIP SCORE	Married	90	4.0120	.46670	.04919		
	Not Married	50	3.9963	.48807	.06902	.187	.852

When testing for differences between means of a variable across multiple (more than two) independent groups, one-way ANOVA (or, a single factor ANOVA) is appropriate, hence is used below. (Actually, a one-way ANOVA with two groups is analogous to an independent-samples t-test. The p values of the two tests are the same, and the F statistic from the ANOVA is equal to the square of the t statistic from the t-test).

3) Level of education

The first ANOVA was conducted to explore whether or not there was a significant difference in benevolent leadership tendencies across levels of education (See Table 53). The respondents were split into three groups: Lower (high school or technical college), Middle (university graduates) and Higher (masters or doctorate). The F statistics indicate statistically significant difference between the education groups in the dimension of community responsiveness ($F= 4.284$; $p \leq .05$) and in the overall benevolent leadership scores ($F= 4.130$; $p \leq .05$).

TABLE 53: ONE-WAY ANOVA FOR LEVEL OF EDUCATION

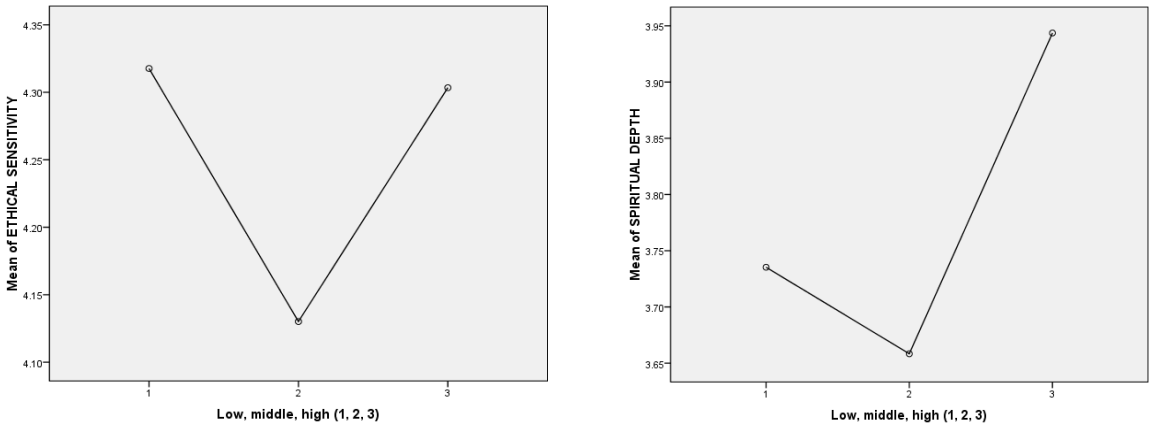
		N	Mean	Std. Deviation*	Std. Error	F	Sig.
ETHICAL SENSITIVITY	Education: Lower	17	4.3176	.67660	.16410		
	Education: Middle	83	4.1301	.49306	.05412	2.494	.086
	Education: High	55	4.3034	.41918	.05652		
	Total	155	4.2122	.49644	.03988		
SPIRITUAL DEPTH	Education: Lower	17	3.7353	.72365	.17551	2.617	.076
	Education: Middle	83	3.6584	.72288	.07935		
	Education: High	55	3.9436	.71408	.09629		
	Total	155	3.7680	.72737	.05842		
POSITIVE ENGAGEMENT	Education: Lower	17	4.0824	.49779	.12073	1.876	.157
	Education: Middle	83	4.0386	.42249	.04637		
	Education: High	55	4.1911	.48619	.06556		
	Total	155	4.0975	.45684	.03669		
COMMUNITY RESPONSIVENESS	Education: Lower	17	3.9176	.64734	.15700		
	Education: Middle	83	3.8732	.61097	.06706	**4.284**	**.015**
	Education: High	55	4.1728	.55865	.07533		
	Total	155	3.9844	.60956	.04896		
BENEVOLENT LEADERSHIP SCORE	Education: Lower	17	4.0132	.54415	.13198	**4.130**	**.018**
	Education: Middle	83	3.9251	.43045	.04725		
	Education: High	55	4.1527	.46398	.06256		
	Total	155	4.0155	.46481	.03733		

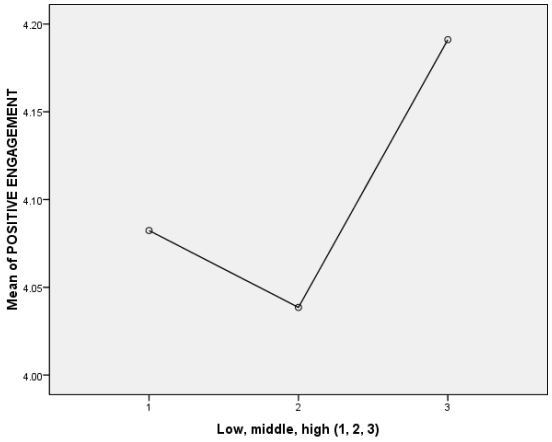
*Variances are homogeneous on all 5 measures across the three groups based on Levene statistic.

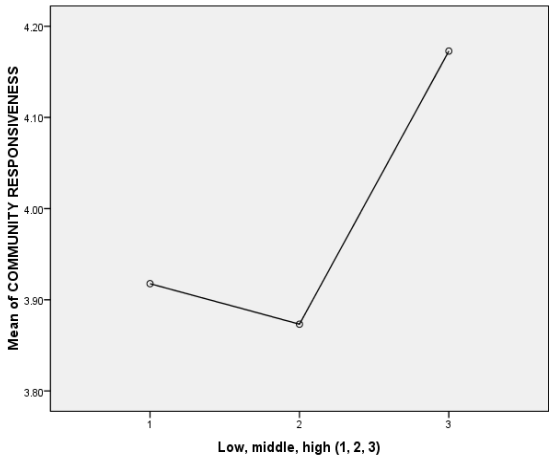
The mean plots of all 5 measures at their respective educational levels can be seen below (Figure 15). Of particular interest are plots of two measures; Community Responsiveness (CR) and Benevolent Leadership (BL) since their means are found statistically different. Interestingly, the plots reveal an interaction between these two

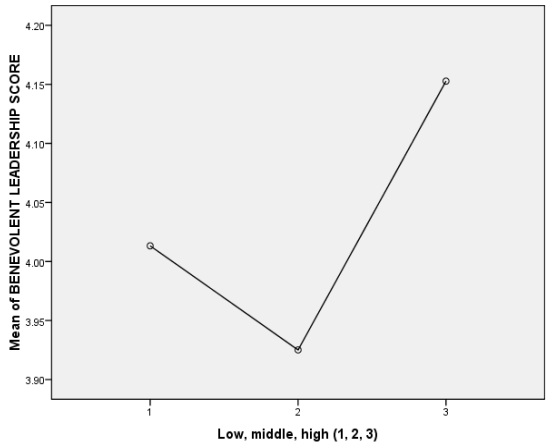
measures and level of education. In overall, university graduates have lower mean values than the other groups. Post hoc analyses and pairwise comparisons reveal significant differences only between "middle" and "high" education groups (managers having undergraduate degrees vs. graduate degrees) in terms of their Community Responsiveness and Benevolent Leadership scores ($p \leq .05$). Managers having graduate degrees had significantly higher Community Responsiveness and Benevolent Leadership scores than managers having undergraduate degrees.

FIGURE 15: MEANS PLOTS OF BENEVOLENT LEADERSHIP MEASURES FOR EDUCATIONAL LEVEL




Mean of POSITIVE ENGAGEMENT
4.20
4.15
4.10
4.05
4.00
1
2
3
Low, middle, high (1, 2, 3)


Mean of COMMUNITY RESPONSIVENESS
4.20
4.10
4.00
3.90
3.80
1
2
3
Low, middle, high (1, 2, 3)


Mean of BENEVOLENT LEADERSHIP SCORE
4.20
4.15
4.10
4.05
4.00
3.95
3.90
1
2
3
Low, middle, high (1, 2, 3)

4) Age

The second ANOVA was conducted to explore whether or not there was a significant difference in benevolent leadership tendencies across age (See Table 54). The respondents were split into three groups based on the frequency tables: Young (between 19 and 29 years old), Middle (between 30 and 39 years old) and Older (older than 40). The whole sample was divided into three comparable size groups, so that there would be adequate number of managers in each of the categories. This grouping is also congruent with conventional age groups of Statistics Canada. The F statistics indicate statistically significant difference among the age groups in the dimensions of ethical sensitivity ($F= 3.762$; $p \leq .05$), spiritual depth ($F= 3.154$; $p \leq .05$) and in the overall benevolent leadership scores ($F= 3.507$; $p \leq .05$).

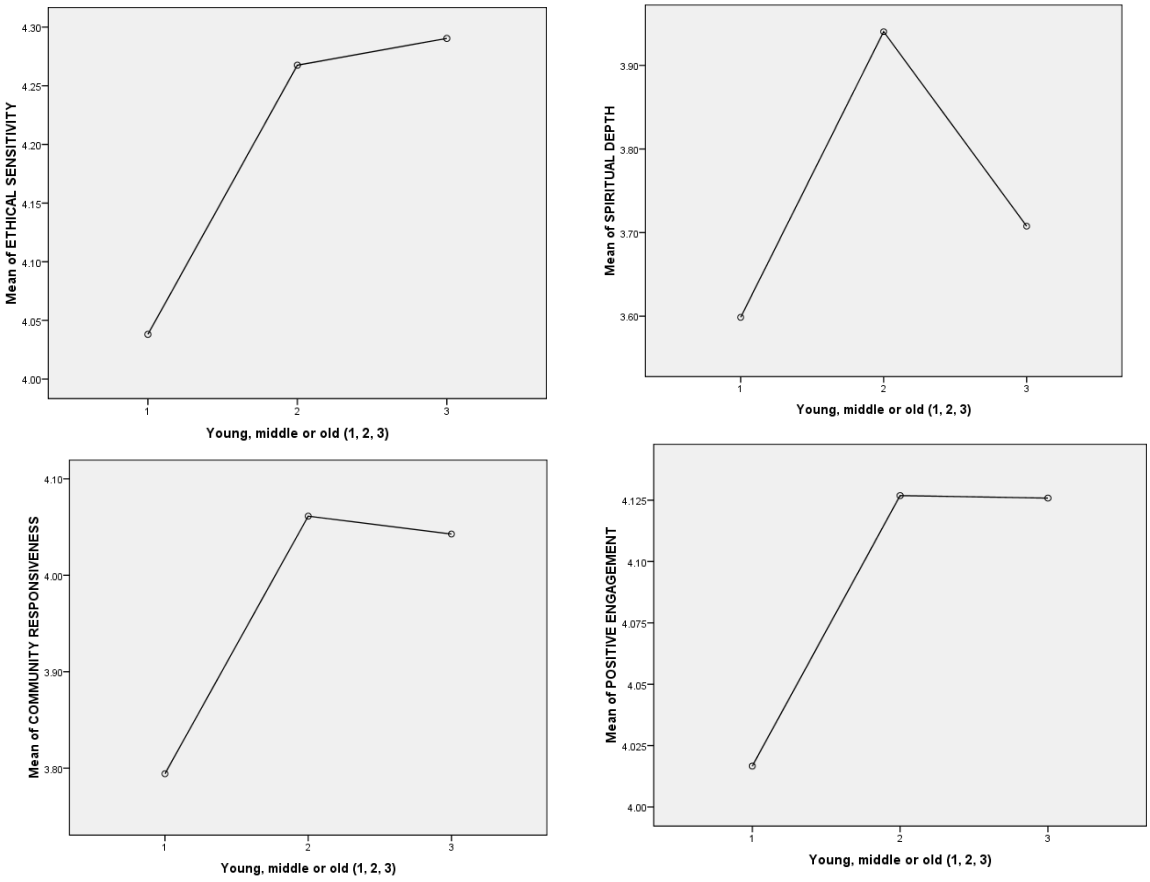
The mean plots of all 5 measures for their respective ages can be seen below (Figure 16). The plots reveal interaction between three measures and ages: Ethical Sensitivity, Spiritual Depth, and Benevolent Leadership scores. For these measures, means are found statistically different across ages. Ethical sensitivity scores increase as the age of the respondents increase. For spiritual depth and benevolent leadership, young managers (in their 20s) have lowest mean scores; while managers in their 30s have the highest mean scores.

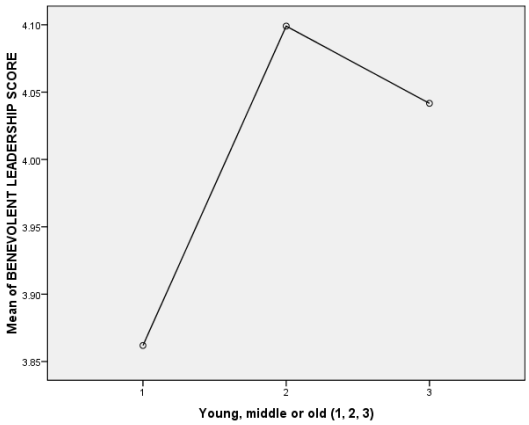
TABLE 54: ONE-WAY ANOVA FOR AGE

		N	Mean	Std. Deviation	Std. Error	**F**	**Sig.**
ETHICAL SENSITIVITY	Young	42	4.0381	.49433	.07628	**3.762**	**.025**
	Middle	62	4.2676	.38589	.04901		
	Old	52	4.2904	.57913	.08031		
	Total	156	4.2134	.49506	.03964		
SPIRITUAL DEPTH	Young	42	3.5987	.73455	.11334	**3.154**	**.045**
	Middle	62	3.9403	.60367	.07667		
	Old	52	3.7077	.81742	.11336		
	Total	156	3.7708	.72584	.05811		
POSITIVE ENGAGEMENT	Young	42	4.0167	.49184	.07589	.890	.413
	Middle	62	4.1269	.44623	.05667		
	Old	52	4.1259	.43645	.06052		
	Total	156	4.0969	.45543	.03646		
COMMUNITY RESPONSIVENESS	Young	42	3.7942	.65526	.10111	2.860	.060
	Middle	62	4.0613	.52114	.06619		
	Old	52	4.0428	.64200	.08903		
	Total	156	3.9832	.60777	.04866		
BENEVOLENT LEADERSHIP SCORE	Young	42	3.8619	.47629	.07349	**3.507**	**.032**
	Middle	62	4.0990	.38484	.04887		
	Old	52	4.0417	.51419	.07131		
	Total	156	4.0161	.46335	.03710		

Post hoc analyses and pair wise comparisons reveal significant differences between "young" and "middle" age manager groups (managers in their 20s and managers in their 30s) in terms of their Ethical Sensitivity, Spiritual Depth, and Benevolent Leadership scores ($p \leq .05$). These results suggest that managers in their 30s have higher benevolent tendencies than managers in their 20s. The increase in benevolent tendencies may be attributed to increasing wisdom and the accumulated work experiences over the years.

FIGURE 16:
MEANS PLOTS OF BENEVOLENT LEADERSHIP MEASURES FOR AGE





5. Number of children

The third ANOVA was conducted to explore whether or not there was a significant difference in benevolent leadership tendencies among respondents having different number of children The respondents were split into three groups: "has no children", "has 1 child", and "has 2 or more children". There was no significant difference across these groups (See Table 55).

TABLE 55: ONE-WAY ANOVA FOR NUMBER OF CHILDREN

		N	Mean	Std. Deviation*	Std. Error	F	Sig.
ETHICAL SENSITIVITY	No children	52	4.2000	.40584	.05628	.110	.896
	1 child	39	4.2051	.55391	.08870		
	2 children & more	42	4.2474	.60228	.09293		
	Total	133	4.2165	.51486	.04464		
SPIRITUAL DEPTH	No children	52	3.6487	.74502	.10332	.711	.493
	1 child	39	3.8333	.58595	.09383		

	2 children & more	42	3.7500	.84630	.13059		
	Total	133	3.7348	.73594	.06381		
POSITIVE ENGAGEMENT	No children	52	4.0942	.40069	.07589	.031	.970
	1 child	39	4.0781	.48425	.05667		
	2 children & more	42	4.0714	.50764	.06052		
	Total	133	4.0823	.45791	.03646		
COMMUNITY RESPONSIVENESS	No children	52	3.9030	.63853	.08855	.945	.391
	1 child	39	3.9083	.52385	.08388		
	2 children & more	42	4.0643	.67673	.10442		
	Total	133	3.9555	.61990	.05375		
BENEVOLENT LEADERSHIP SCORE	No children	52	3.9615	.43129	.05981	.281	.756
	1 child	39	4.0062	.41682	.06675		
	2 children & more	42	4.0333	.55536	.08569		
	Total	133	3.9973	.46757	.04054		

6) Organizational Tenure

The fourth ANOVA was conducted to explore whether or not there was a significant difference in benevolent leadership tendencies across organizational tenure (See Table 56). The respondents were split into three groups: Managers working a) between 0-2 years, b) between 3-5 years, and c) more than 5 years in their current organization based on the frequency table of organizational tenure. These three groups were comparable in their respective size (53, 48, and 37 members in each) and they reflected different amounts of work experience in the current organization the respondents are working for. The F statistics indicate statistically significant difference among these three organizational tenure groups only in the dimension of ethical

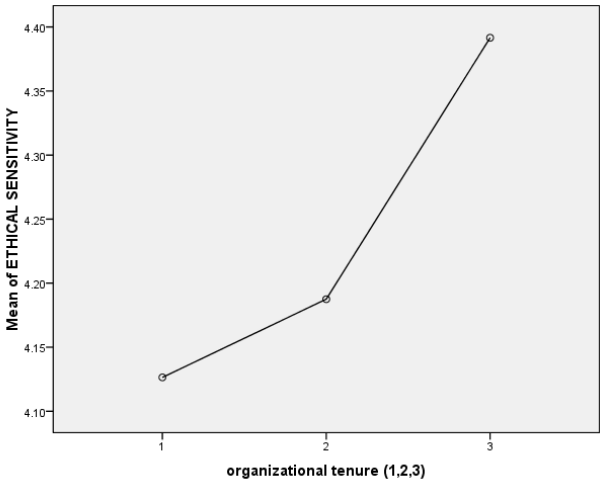
sensitivity (F= 3.308; $p \leq .05$). The mean plot of the ethical sensitivity measure for these respective tenure groups can be seen below (Figure 17). The plot reveals interaction between ethical sensitivity and organizational tenure: Ethical sensitivity scores increase as the organizational tenure of the respondents increase.

TABLE 56: ONE-WAY ANOVA FOR ORGANIZATIONAL TENURE

		N	Mean	Std. Deviation*	Std. Error	F	Sig.
ETHICAL SENSITIVITY	Between 0-2 years	53	4.1264	.43063	.05915	**3.308**	**.040**
	Between 3-5 years	48	4.1875	.49621	.07162		
	More than 5 years	37	4.3916	.56565	.09299		
	Total	138	4.2188	.50064	.04262		
SPIRITUAL DEPTH	Between 0-2 years	53	3.7472	.63869	.08773	.440	.645
	Between 3-5 years	48	3.6898	.82892	.11964		
	More than 5 years	37	3.8432	.78794	.12954		
	Total	138	3.7530	.74653	.06355		
POSITIVE ENGAGEMENT	Between 0-2 years	53	4.0283	.42079	.05780	1.271	.284
	Between 3-5 years	48	4.0898	.47727	.06889		
	More than 5 years	37	4.1865	.50175	.08249		
	Total	138	4.0921	.46421	.03952		
COMMUNITY RESPONSIVENESS	Between 0-2 years	52	3.9030	.63853	.08855	1.726	.182
	Between 3-5 years	39	3.9083	.52385	.08388		
	More than 5 years	42	4.0643	.67673	.10442		
	Total	133	3.9555	.61990	.05375		
BENEVOLENT LEADERSHIP SCORE	Between 0-2 years	52	3.9615	.43129	.05981	1.901	.153

	Between 3-5 years	39	4.0062	.41682	.06675		
	More than 5 years	42	4.0333	.55536	.08569		
	Total	133	3.9973	.46757	.04054		

FIGURE 17: MEANS PLOT OF ETHICAL SENSITIVITY MEASURE BASED ON ORGANIZATIONAL TENURE



7) Professional Tenure

The fifth ANOVA was conducted to explore whether or not there was a significant difference in benevolent leadership tendencies across professional tenure (See Table 57). The respondents were split into four groups: Managers who have experience a) between 0 and 2 years, b) between 3 and 5 years, c) between 5 and 10 years and c) more than 10 years in their profession based on the frequency table of professional tenure. These four groups were comparable in their respective size (32, 37, 40, and 31 members in each) and they reflected the differences in terms of job experience.

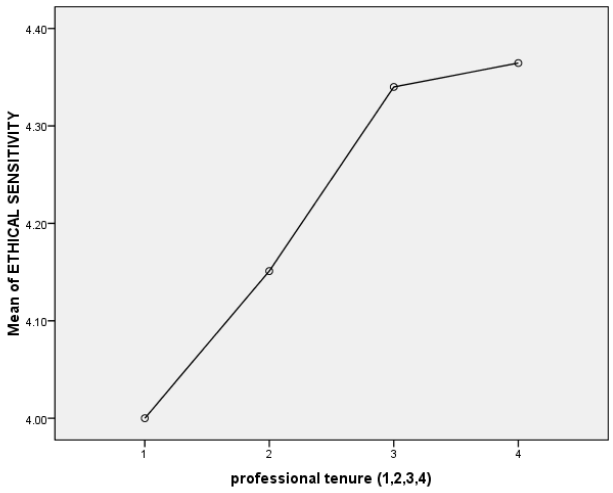
The F statistics indicate statistically significant difference among these three organizational tenure groups only in the dimension of ethical sensitivity (F= 4.177; $p \leq .05$). The mean plot of the ethical sensitivity measure for these respective professional tenure groups can be seen below (Figure 18). The plot reveals interaction between ethical sensitivity and professional tenure: Ethical sensitivity scores of the respondents increase as the number of years of their professional experience increases.

TABLE 57: ONE-WAY ANOVA FOR PROFESSIONAL TENURE

		N	Mean	Std. Deviation*	Std. Error	F	Sig.
ETHICAL SENSITIVITY	Between 0-2 years	32	4.0000	.46141	.08157	**4.177**	**.007**
	Between 3-5 years	37	4.1511	.43263	.07112		
	Between 5-10 years	40	4.3400	.41188	.06512		
	More than 10 years	31	4.3645	.63327	.11374		
	Total	140	4.2178	.50131	.04237		
SPIRITUAL DEPTH	Between 0-2 years	32	3.7344	.56432	.09976	.163	.921
	Between 3-5 years	37	3.7138	.80471	.13229		
	Between 5-10 years	40	3.8225	.66583	.10528		
	More than 10 years	31	3.7323	.92786	.16665		
	Total	140	3.7537	.74223	.06273		
POSITIVE ENGAGEMENT	Between 0-2 years	32	3.9937	.46277	.08181	1.357	.259
	Between 3-5 years	37	4.0405	.47050	.07735		
	Between 5-10 years	40	4.1917	.40746	.06443		
	More than 10 years	31	4.1401	.52057	.09350		
	Total	140	4.0951	.46525	.03932		
COMMUNITY RESPONSIVENESS	Between 0-2 years	32	3.9219	.46053	.08141	1.037	.379
	Between 3-5 years	37	3.8874	.67369	.11075		
	Between 5-10 years	40	4.0450	.55560	.08785		

	More than 10 years	31	4.1202	.74873	.13448		
	Total	140	3.9918	.61722	.05217		
BENEVOLENT LEADERSHIP SCORE	Between 0-2 years	32	3.9125	.40341	.07131	1.431	.236
	Between 3-5 years	37	3.9482	.47649	.07834		
	Between 5-10 years	40	4.0998	.38332	.06061		
	More than 10 years	31	4.0893	.61799	.11099		
	Total	140	4.0146	.47503	.04015		

FIGURE 18: MEANS PLOT FOR ETHICAL SENSITIVITY MEASURE BASED ON PROFESSIONAL TENURE



8) Organizational Size

The sixth ANOVA was conducted to explore whether or not there was a significant difference in benevolent leadership tendencies across organizational size (See Table 58). The respondents were split into three groups: Managers working in a) small organizations (having between 2 and 20 employees), b) medium organizations (having

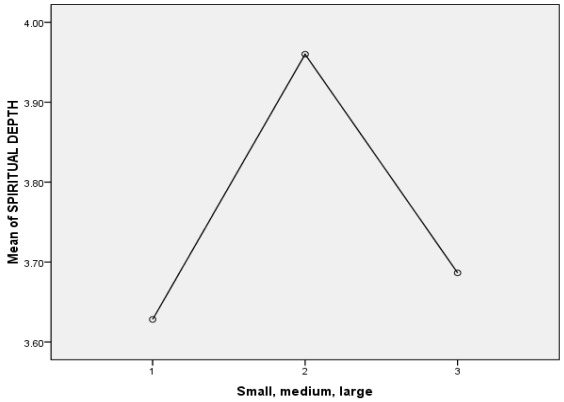
between 20 and 99 employees), and c) large organizations (having more than 100 employees). There was no significant difference across these groups. The F statistics indicate a slight difference among managers working in different size organizations only in the dimension of spiritual depth (F= 2.388; p= .096). The mean plot of the spiritual depth measure indicates that spiritual depth score is higher for managers working in medium size organizations (Figure 19).

TABLE 58: ONE-WAY ANOVA FOR ORGANIZATIONAL SIZE

		N	Mean	Std. Deviation*	Std. Error	F	Sig.
ETHICAL SENSITIVITY	Small	39	4.1769	.47265	.07569	.279	.757
	Medium	40	4.2522	.38656	.06112		
	Large	59	4.1864	.57937	.07543		
	Total	138	4.2028	.49763	.04236		
SPIRITUAL DEPTH	Small	39	3.6282	.77526	.12414	2.388	.096
	Medium	40	3.9600	.72139	.11406		
	Large	59	3.6864	.71714	.09336		
	Total	138	3.7530	.74653	.06355		
POSITIVE ENGAGEMENT	Small	39	4.1410	.42533	.06811	.209	.812
	Medium	40	4.0800	.42499	.06720		
	Large	59	4.0866	.52375	.06819		
	Total	138	4.1001	.46733	.03978		
COMMUNITY RESPONSIVENESS	Small	39	4.0655	.66335	.10622	.708	.494
	Medium	40	4.0169	.56131	.08875		
	Large	59	3.9194	.62914	.08191		
	Total	138	3.9890	.61911	.05270		
BENEVOLENT LEADERSHIP	Small	39	4.0029	.47543	.07613	.612	.544
	Medium	40	4.0773	.41682	.06590		

SCORE	Large	59	3.9697	.51461	.06700		
	Total	138	4.0103	.47571	.04050		

FIGURE 19: MEANS PLOT FOR SPIRITUAL DEPTH MEASURE BASED ON ORGANIZATIONAL SIZE



9) Number of Subordinates

The seventh ANOVA was conducted to explore whether or not there was a significant difference in benevolent leadership tendencies across the number of subordinates (See Table 59). The respondents were split into four groups: Managers who manage a) between 1 and 2 people, b) between 3 and 5 people, c) between 6 and 10 people, and d) more than 10 people. These four groups all had similar size and included about a quarter of the sample of respondents. There was no significant difference across these groups. The F statistics indicate statistically significant difference among the number of subordinates in the dimensions of positive engagement ($F= 2947$; $p \leq .05$), community responsiveness ($F= 3.219$; $p \leq .05$) and in the overall benevolent leadership scores ($F= 3.275$; $p \leq .05$). The mean plots of these three measures with respect to the number of subordinates can be seen below (Figure 20). In all the plots, managers who

manage only 1 or 2 people have the lowest means. Managers who manage 3 people and more have mean scores which are all larger than 4.00. One implication is that benevolent tendencies generally increase as managers are responsible for more people. These managers assume more responsibility for higher numbers of people; therefore probably feel more compelled to be engaged in benevolent actions for their subordinates. Another explanation may be that benevolent leaders are provided more responsibilities and they get job promotions because of their sensitivity for other people.

TABLE 59: ONE-WAY ANOVA FOR NUMBER OF SUBORDINATES

		N	Mean	Std. Deviation*	Std. Error	F	Sig.
ETHICAL SENSITIVITY	Between 1-2 people	33	4.0182	.51079	.08892	2.521	.061
	Between 3-5 people	33	4.2667	.46682	.08126		
	Between 6-10 people	34	4.2644	.56638	.09713		
	More than 10 people	31	4.3387	.45948	.08252		
	Total	131	4.2205	.51262	.04479		
SPIRITUAL DEPTH	Between 1-2 people	33	3.5949	.53678	.09344	1.079	.361
	Between 3-5 people	33	3.9000	.74708	.13005		
	Between 6-10 people	34	3.7592	.70518	.12094		
	More than 10 people	31	3.8194	.84001	.15087		
	Total	131	3.7675	.71418	.06240		
POSITIVE ENGAGEMENT	Between 1-2 people	33	3.8879	.48783	.08492	**2.947**	**.035**
	Between 3-5 people	33	4.1687	.37896	.06597		
	Between 6-10 people	34	4.1765	.51760	.08877		
	More than 10 people	31	4.1355	.44011	.07905		

	Total	131	4.0921	.47013	.04108		
COMMUNITY RESPONSIVENESS	Between 1-2 people	33	3.7569	.46915	.08167	**3.219**	**.025**
	Between 3-5 people	33	4.1000	.47500	.08269		
	Between 6-10 people	34	4.0500	.65517	.11236		
	More than 10 people	31	4.1548	.63605	.11424		
	Total	131	4.0136	.57945	.05063		
BENEVOLENT LEADERSHIP SCORE	Between 1-2 people	33	3.8145	.37252	.06485	**3.275**	**.023**
	Between 3-5 people	33	4.1088	.40255	.07007		
	Between 6-10 people	34	4.0625	.51113	.08766		
	More than 10 people	31	4.1121	.49366	.08866		
	Total	131	4.0234	.46023	.04021		

FIGURE 20: MEANS PLOTS BASED ON NUMBER OF SUBORDINATES

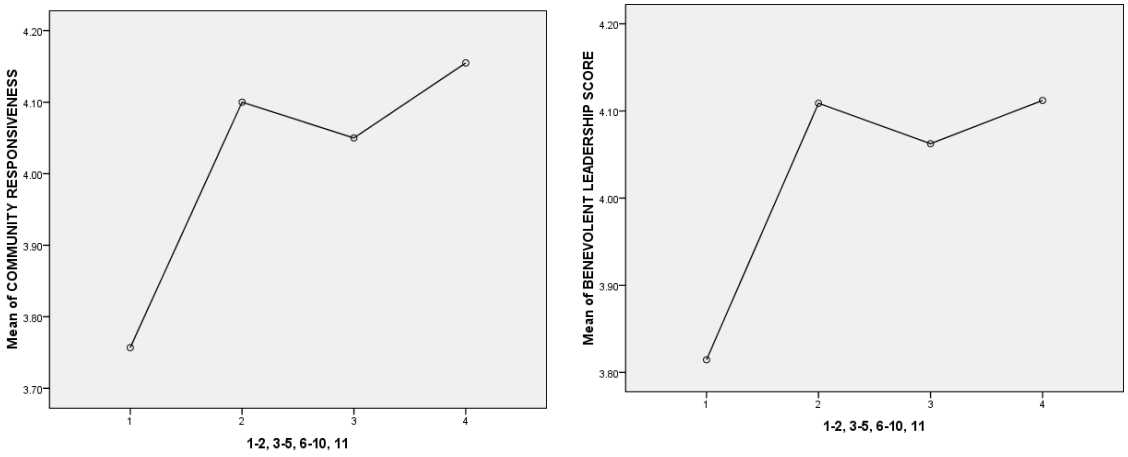


TABLE 60: EXPLORING RELATIONSHIPS BETWEEN BENEVOLENT LEADERSHIP TENDENCIES AND ORGANIZATIONAL OUTCOMES

Pearson Correlations among Benevolent Leadership Dimensions and Organizational Outcomes

Scales	Ethical Sensitivity	Spiritual Depth	Positive Engagement	Community Responsiveness	Benevolence Quotient	POP	Affective Commitment
Ethical Sensitivity							
Spiritual Depth	0.514**						
Positive Engagement	0.625**	0.409**					
Community Responsiveness	0.607**	0.571**	**0.632****				
Benevolence Quotient	0.812**	0.814**	0.774**	0.860**			
Perceived Organizational Performance	0.262**	0.260**	0.269**	0.356**	0.350**		
Affective Commitment	0.273**	0.203*	0.398**	0.366**	0.366**	0.516**	
Organizational Citizenship Behavior	0.440**	**0.189***	0.498**	0.495**	0.469**	0.436**	0.501**

N=175
* Correlation is significant at the 0.05 level (2-tailed)
**Correlation is significant at the 0.01 level (2-tailed)

E. EXPLORING RELATIONSHIP BETWEEN BENEVOLENT LEADERSHIP TENDENCIES AND ORGANIZATIONAL OUTCOMES

In this research, I have hypothesized significant positive relationship between benevolent leadership tendencies and 3 organizational outcomes, namely Perceived Organizational Performance, Affective Commitment and Organizational Citizenship Behavior. I now test for the hypothesized relation by using first Pearson's bivariate correlation. I also consider correlations between the four subscales that make up the benevolence quotient.

Table 60 presents the correlations among all these variables. All the correlations are positive and significant. The significance of the correlations among the measures is moderate (0.05) to high strength (0.01).

The correlations among the four scales of benevolent leadership range from .409 to .632. The largest correlation among the subscales of benevolent leadership is .632; representing the association between community responsiveness and positive engagement. These magnitudes suggest that multi-collinearity was not a serious problem in this study (Kennedy, 1980; Tsui, Ashford, St. Clair, & Xin, 1995).

Significant positive correlations are found between Benevolent Leadership dimensions and the three outcome variables (Perceived Organizational Performance, Affective Commitment, and Organizational Citizenship Behavior), ranging from .203 to .498. The Pearson Correlation coefficient representing the association between Benevolent Leadership and Perceived Organizational Performance is $r = .35$ with $p \leq .01$. These significant positive correlations provide initial support for the convergent validity

and the predictive validity of the construct of Benevolent Leadership. However, the fact that these correlation coefficients are not as high as 0.7 provides support for divergent validity of the Benevolent Leadership construct; as this suggests that Benevolent Leadership captures a unique conceptual space; distinct from these outcome variables.

No significant correlation was found among demographic variables and benevolent leadership, except the significant but weak positive correlation between age and benevolent leadership (r =.161).

F. EXPLORING PREDICTIVE RELATIONSHIP BETWEEN BENEVOLENT LEADERSHIP TENDENCIES AND ORGANIZATIONAL OUTCOMES

Next, I explore relationship between benevolent leadership tendencies and organizational outcomes using linear regression. In the first three regressions, I use the whole Benevolent Leadership Scale as the independent variable. In the latter three regressions, I use four sub-scales (Ethical Sensitivity, Spiritual Depth, Positive Engagement, and Community Responsiveness) as independent variables to delineate their relationships separately with the outcome variables.

Regression 1:

Predictor: *BENEVOLENT LEADERSHIP*

Dependent Variable: *PERCEIVED ORGANIZATIONAL PERFORMANCE*

TABLE 61: MODEL SUMMARY [b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.350[a]	.122	.117	.56691	1.849

a. Predictors: (Constant), BENEVOLENT LEADERSHIP

b. Dependent Variable: PERCEIVED ORGANIZATIONAL PERFORMANCE

TABLE 62: ANOVA [b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	7.400	1	7.400	23.025	.000[a]
	Residual	53.029	165	.321		
	Total	60.429	166			

a. Predictors: (Constant), BENEVOLENT LEADERSHIP

b. Dependent Variable: PERCEIVED ORGANIZATIONAL PERFORMANCE

TABLE 63: COEFFICIENTS [a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		

1	(Constant)	1.924	.380		5.067	.000
	BENEVOLENT LEADERSHIP	.449	.094	.350	4.798	.000
a. Dependent Variable: PERCEIVED ORGANIZATIONAL PERFORMANCE						

The analysis provides the following information: a) R = 0.350, which means a moderate gradient regression line, b) R2 = 0.122, which means 12.2 % of the variance of perceived organizational performance was accounted for by benevolent leadership, c) sum of squares figures explain a larger proportion of unexplained variance than explained variance, d) F value is 23.025; which demonstrates that the overall relationship is statistically significant. These regression results indicate that benevolent leadership is a significant predictor variable for perceived organizational performance. Therefore, Hypothesis 1 is supported.

Perceived Organizational Performance (Y) = 1.924 (Constant) + 0.449 (Benevolent Leadership)

The four dimensions of benevolent leadership were not entered into this equation, not because they are unrelated to perceived organizational performance, but because they are collinear with the Benevolent Leadership variable in the equation. The fourth regression will inquire the relationship between Perceived Organizational Performance and specific Benevolent Leadership dimensions.

Regression 2:

Predictor: *BENEVOLENT LEADERSHIP*

Dependent Variable: *AFFECTIVE COMMITMENT*

TABLE 64: MODEL SUMMARY [b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.366[a]	.134	.128	.64995	1.852

a. Predictors: (Constant), BENEVOLENT LEADERSHIP SCORE

b. Dependent Variable: AFFECTIVE COMMITMENT

TABLE 65: ANOVA [b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	10.166	1	10.166	24.064	.000[a]
	Residual	65.900	156	.422		
	Total	76.065	157			

a. Predictors: (Constant), BENEVOLENT LEADERSHIP SCORE

b. Dependent Variable: AFFECTIVE COMMITMENT

TABLE 66: COEFFICIENTS [a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.361	.445		3.059	.003

	BENEVOLENT LEADERSHIP	.538	.110	.366	4.906	.000
a. Dependent Variable: AFFECTIVE COMMITMENT						

The overall model is significant (F = 24.064). The model shows a positive and significant relationship between benevolent leadership and affective commitment (t = 4.906; p = 0.000). Therefore, Hypothesis 2 is supported. $R^2 = 0.134$, which means 13.4 % of the variance of affective commitment was accounted for by benevolent leadership.

Regression 3:

Predictor: *BENEVOLENT LEADERSHIP*

Dependent Variable: *ORGANIZATIONAL CITIZENSHIP BEHAVIOR*

TABLE 67: MODEL SUMMARY [b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.469	.220	.214	.39394	2.055

a. Predictors: (Constant), BENEVOLENT LEADERSHIP SCORE

b. Dependent Variable: ORGANIZATIONAL CITIZENSHIP BEHAVIOR

TABLE 68: ANOVA [b]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	6.595	1	6.595	42.495	.000[a]
	Residual	23.433	151	.155		
	Total	30.028	152			

a. Predictors: (Constant), BENEVOLENT LEADERSHIP SCORE

b. Dependent Variable: ORGANIZATIONAL CITIZENSHIP BEHAVIOR

TABLE 69: COEFFICIENTS [a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.041	.271		7.535	.000

	BENEVOLENT LEADERSHIP	.435	.067	.469	6.519	.000
a. Dependent Variable: ORGANIZATIONAL CITIZENSHIP BEHAVIOR						

The overall model is significant (F = 42.495). The model shows a positive and significant relationship between benevolent leadership and organizational citizenship behavior (t = 6.519; p = 0.000). Therefore, Hypothesis 3 is supported. $R^2 = 0.220$, which means 22 % of the variance of organizational citizenship behavior was accounted for by benevolent leadership.

The findings from the regression analyses above provide additional support for the convergent validity and the predictive validity of the benevolent leadership construct.

In order to assess which dimensions of Benevolent Leadership are more closely associated with the organizational outcomes, three additional regressions (Regression 4, 5, and 6) are run; whereby all four dimensions of Benevolent Leadership are entered separately as independent variables into the equation.

Regression 4:

Predictors: *COMMUNITY RESPONSIVENESS, SPIRITUAL DEPTH, POSITIVE ENGAGEMENT, ETHICAL SENSITIVITY*

Dependent Variable: *PERCEIVED ORGANIZATIONAL PERFORMANCE*

TABLE 70: MODEL SUMMARY

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.366	.134	.113	.56831	1.843

TABLE 71: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	8.108	4	2.027	6.276	.000[a]
	Residual	52.321	162	.323		
	Total	60.429	166			

TABLE 72: COEFFICIENTS [a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.018	.432		4.669	.000
	ETHICAL SENSITIVITY	.033	.131	.027	.252	.801

	SPIRITUAL DEPTH	.056	.076	.069	.739	.461
	POSITIVE ENGAGEMENT	.075	.134	.057	.557	.579
	COMMUNITY RESPONSIVENESS	**.264**	**.108**	**.264**	**2.434**	**.016**
a. Dependent Variable: PERCEIVED ORGANIZATIONAL PERFORMANCE						

The overall model is significant (F = 6.276). R^2 = 0.134 indicates that 13.4 % of the variance of perceived organizational performance was explained by the model. Community Responsiveness turned out to be the only significant variable in explaining perceived organizational performance (t = 2.434; p = 0.016). The other three dimensions are not significant predictors of perceived organizational performance (POP). This is most likely due to the multicollinearity between the four dimensions. Community Responsiveness, which has the highest correlation with Perceived Organizational Performance (The Pearson correlation coefficient is 0.356; significant at the 0.01 level) has emerged as the only significant variable and the remaining three dimensions (Ethical Sensitivity, Spiritual Depth, and Positive Engagement) which are correlated with Community Responsiveness (CR) have not contributed additional explanatory or predictive value over that of CR.

Regression 5:

Predictors: *COMMUNITY RESPONSIVENESS, SPIRITUAL DEPTH, POSITIVE ENGAGEMENT, ETHICAL SENSITIVITY*

Dependent Variable: *AFFECTIVE COMMITMENT*

TABLE 73: MODEL SUMMARY

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.427	.183	.161	.63751	1.856

TABLE 74: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	13.883	4	3.471	8.540	.000[a]
	Residual	62.182	153	.406		
	Total	76.065	157			

TABLE 75: COEFFICIENTS [a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.049	.497		2.111	.036
	ETHICAL SENSITIVITY	-.073	.154	-.051	-.476	.634
	SPIRITUAL DEPTH	-.017	.087	-.018	-.196	.845
	POSITIVE ENGAGEMENT	**.451**	**.156**	**.300**	**2.894**	**.004**

	COMMUNITY RESPONSIVENESS	**.251**	**.124**	**.221**	**2.033**	**.044**
a. Dependent Variable: AFFECTIVE COMMITMENT						

The overall regression model is significant (F = 8.540). R2 = 0.183 indicates that 18.3 % of the variance of Affective Commitment was explained by the model. Positive Engagement (t = 2.894; p = 0.004) and Community Responsiveness (t = 2.033; p = 0.044) both turned out to be significant in explaining Affective Commitment. Positive Engagement is theoretically relevant and expected to be positively associated with the construct of Affective Commitment; because as an individual cares about and works toward creating positive change in the organization, s/he will be more inclined towards being more committed to that organization. Community Responsiveness is also expected to be positively associated with Affective Commitment. As an individual is sensitive about making a positive contribution for people's lives around him or her, s/he will be more inclined towards feeling more affectively committed to his/her group or organization. Ethical Sensitivity and Spiritual Depth did not turn out to be significant predictors of Affective Commitment (AC). This seems to be because they are not adding significant explanatory power to Affective Commitment above and beyond that of Positive Engagement and Community Responsiveness (although they may be related to Affective Commitment). This interpretation is consistent with the findings above from bivariate correlations between Affective Commitment with Ethical Sensitivity and Spiritual Depth, respectively, which are relatively low (albeit significant).

Regression 6:

Predictors: *COMMUNITY RESPONSIVENESS, SPIRITUAL DEPTH, POSITIVE ENGAGEMENT, ETHICAL SENSITIVITY*

Dependent Variable: *ORGANIZATIONAL CITIZENSHIP BEHAVIOR*

TABLE 76: MODEL SUMMARY

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.576	.331	.313	.36835	1.973

TABLE 77: ANOVA

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	9.947	4	2.487	18.329	.000[a]
	Residual	20.081	148	.136		
	Total	30.028	152			

TABLE 78: COEFFICIENTS [a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.656	.289		5.738	.000
	ETHICAL SENSITIVITY	.142	.090	.156	1.581	.116

	SPIRITUAL DEPTH	**-.120**	**.051**	**-.203**	**-2.364**	**.019**
	POSITIVE ENGAGEMENT	**.236**	**.092**	**.249**	**2.569**	**.011**
	COMMUNITY RESPONSIVENESS	**.256**	**.073**	**.358**	**3.510**	**.001**
a. Dependent Variable: ORGANIZATIONAL CITIZENSHIP BEHAVIOR						

The overall regression model is significant (F = 18.329). R2 = 0.331 indicates that 33.1 % of the variance of Organizational Citizenship Behavior (OCB) was explained by the regression model. All the dimensions except Ethical Sensitivity turned out to be significant in explaining OCB. This is theoretically plausible; as benevolent attitudes and behaviors of leaders are closely related to organizational citizenship behaviors. Some benevolent behaviors may also be themselves considered as organizational citizenship behaviors; as they entail helping others and going beyond the formal position requirements.

As for non-significance of Ethical Sensitivity, it seems that although related to Organizational Citizenship Behavior (OCB), it is not adding significant explanatory power to OCB above and beyond that of Positive Engagement and Community Responsiveness. This interpretation is consistent with the findings above from bivariate correlations.

The regression findings here confirm all three hypotheses that were proposed earlier in this thesis. Furthermore, the regression findings also lend empirical support for the convergent validity and predictive validity of the benevolent leadership construct. I thus conclude that there is preliminary evidence that Benevolent Leadership is a theoretically relevant and significant construct for organizational researchers and practitioners, because it is positively associated with a number of important and well-

established organizational outcomes; such as Affective Commitment and Organizational Citizenship Behavior.

G. EXPLORING STRUCTURE of BENEVOLENT LEADERSHIP TENDENCIES

I now explore whether a structure can be derived from the benevolent leadership tendencies data to group (or, segment) the respondents so that respondents in the same group are more similar to one another in their benevolent leadership tendencies than they are to respondents in other groups. In other words, is it feasible and meaningful to group respondents into clusters? I use a non-hierarchical cluster analysis to group together respondents who have similar tendencies (SPSS 11.5 Classify K-means Cluster). Solutions with 2, 3, 4 and 5 clusters were explored using a) original scales, b) summation scores, c) factor scores, d) one representative item for each subscale. Eventually, a three-cluster solution (i.e., three segments) using the factor scores was selected as it was most readily interpreted and provided the best statistical results. The factor scores provided a) more significant differences among the clusters, b) results (clusters) that lent themselves to better interpretation. Univariate ANOVA tests confirm that the mean factor scores for each cluster statistically differ from each other (see Table 81). Consequently the respondents are grouped into three clusters, respectively comprising 29.5% (cluster 1), 23.9% (cluster 2) and 46.5% (cluster 3).

TABLE 79: FINAL CLUSTER CENTERS: MEAN FACTOR SCORES

	Cluster		
	1	2	3
Ethical Conduct and Integrity	-.83653	-.16047	.63167
Advocacy for Ethical Standards	.37417	-.95949	.22417

Spiritual Depth	-1.02337	43636	.33918
Positive Vision	-.65890	20359	.45021
Hope and Belief	.08758	.60790	-.10609
Making a Contribution to Community	.79622	-.13929	.56478
Devoting Time and Resources for Community Projects	.26687	-1.05927	.42935

TABLE 80: NUMBER OF CASES IN EACH CLUSTER

Cluster	1	47
	2	38
	3	74
	Valid	159
	Missing	16

TABLE 81: ANOVA

	Cluster		Error			
	Mean Square	df	Mean Square	df	F	Sig.
Ethical Conduct and Integrity	31.692	2	.531	156	59.642	.000
Advocacy for Ethical Standards	20.964	2	.756	156	27.732	.000
Spiritual Depth	35.145	2	.564	156	62.355	.000
Positive Vision and Change	17.898	2	.707	156	25.327	.000
Hope and Belief	10.603	2	.869	156	12.206	.000
Making a Contribution to Community	27.066	2	.641	156	42.233	.000
Devoting Time and Resources for Community Projects	28.793	2	.675	156	42.657	.000

Cluster Profiles

Having established the clusters, further analysis focused on delineating each cluster. First a profile of the clusters is established using information on mean factor scores for each group. The average scores for the three factors for each cluster are presented in Table 79.

Cluster 1 (n=47) included respondents who had higher factor scores on "*advocacy for ethical standards*", "*making a contribution to community*", and "*devoting time and resources for community projects*". However, these respondents had **lower** factor mean scores on "*spiritual depth*", *"positive vision*", and "*ethical conduct and integrity*". Henceforth, we can see that respondents in this cluster were very sensitive about community issues, social responsibility and civil activism; while they scored lower on factors related to personal reflection such as "spiritual depth" and "positive vision". Therefore, this cluster was named "***Social Activists***".

Cluster 2 (n=38) was comprised of respondents who had **higher** factor mean scores on "*spiritual depth*", "*hope and belief*" and "*positive vision*". However, these respondents had **low** factor scores on "*advocacy for ethical standards*", "*making a contribution to community*", and "*devoting time and resources for community projects*". Therefore, we can see that respondents in this cluster care a lot about their personal spiritual well-being, hope, belief, and vision; whereas they are *less* concerned about community issues, advocacy, civil activism, or social responsibility. Thus, this cluster was named "***Spiritual Visionaries***".

Cluster 3 (n=74) emerged as high on all the factor scores: "*ethical conduct and integrity*", "*advocacy for ethical standards*", "*spiritual depth*", "*positive vision*", "*making a contribution to community*", and "*devoting time and resources for community projects*". The only low factor score was on "*hope and belief*". Therefore, we can see that respondents in this cluster generally scored higher in almost all the four subscales of Benevolent Leadership. Hence, this cluster was named as "***Benevolent Leaders***".

Cluster Demographics

Chi-Square tests were conducted to see whether there are any significant differences among the three clusters in terms of gender and marital status. As seen below (Tables 82 and 83), Chi-Square tests showed no significant gender or marital status differences among the clusters.

TABLE 82: CHI-SQUARE TESTS: GENDER

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.494[a]	4	.479
Likelihood Ratio	3.398	4	.494
Linear-by-Linear Association	.042	1	.837
N of Valid Cases	146		

a. 3 cells (33.3%) have expected count less than 5. The minimum expected count is .25.

TABLE 83: CHI-SQUARE TESTS: MARITAL STATUS

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.814[a]	2	.404
Likelihood Ratio	1.842	2	.398
Linear-by-Linear Association	.196	1	.658
N of Valid Cases	131		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 11.84.

Additionally, I looked at the demographic characteristics of the three segments in more detail to delineate them (See Table 84). While more than half of Social Activists are male and single, Spiritual Visionaries and Benevolent Leaders are more likely to be females and married people. Spiritual Visionaries are the youngest group, while Benevolent Leaders are the oldest. Among the clusters, Benevolent Leaders have the largest percentage and number of people who have masters and doctoral degrees.

Social Activists and Spiritual Visionaries tend to have fewer numbers of children than Benevolent Leaders. "Benevolent Leaders" cluster has the highest proportion of people who have two or more children.

TABLE 84: DEMOGRAPHIC PROFILE OF THE THREE CLUSTERS (N=175)

Sample 100%	Social Activists 29.5 %	Spiritual Visionaries 23.9 %	Benevolent Leaders 46.5 %
Gender			
Female	47.2 %	56.7 %	59.2 %

Male	53.8 %	43.3 %	40.8 %
Age			
Mean Age	36.8	33.6	38.7
Marital Situation			
Single	51.4 %	30.4 %	36.5 %
Married	48.6 %	69.6 %	63.5 %
Education			
Pre-university degree	12.8 %	5.4 %	14.9 %
University degree	64.1 %	59.4 %	44.7 %
Masters/Doctoral	23.1 %	35.1 %	40.4 %
Number of Children			
No children	44.1 %	37.6 %	33.9 %
1 child	30.4 %	31.2 %	28.8 %
2 or more children	26.5 %	31.2 %	37.3 %
Organizational Tenure			
2 years or less	53.0 %	51.5 %	26.2 %
Between 3 and 5 years	26.5 %	36.4 %	32.7 %
More than 5 years	20.5 %	12.1 %	41.1 %
Professional Experience			
2 years or less	23.5 %	27.7 %	17.1 %
Between 3 and 5 years	29.5 %	33.3 %	17.5 %
Between 6 and 9 years	23.5 %	31.5 %	32.7 %
10 years or more	23.5 %	8.5 %	32.7 %
Number of Subordinates			
1 or 2 people	34.5 %	31.3 %	13.5 %
Between 3 and 5 people	18.7 %	37.5 %	23.7 %
Between 6 and 10 people	25.0 %	15.6 %	30.5 %
More than 10 people	21.8 %	15.6 %	32.3 %

In terms of organizational tenure, we can see that Social Activists and Spiritual Visionaries have less experience in their current organization; whereas Benevolent Leaders have more seniority; with an average tenure of 6.44 years in their current organization. In terms of the number of years of professional experience, we detect a similar pattern: Social Activists and Spiritual Visionaries have less experience than Benevolent Leaders; who have an average work experience of 9.43 years. More than half of Social Activists and Spiritual Visionaries are managing less than 5 people, whereas the majority of Benevolent Leaders are managing more than 5 people. These comparisons suggest that Benevolent Leaders are more senior and experienced managers than their counterparts.

These comparisons must be interpreted with caution, however; as most of the demographic differences among the clusters are not statistically significant.

Discriminating Clusters

The three clusters were validated with external variables, including demographics and the outcome variables using discriminant analysis. Further examination of the cluster differences provides us with rich profiling information which delineates the clusters from one another. Discriminant analysis was performed using the three cluster groups as the dependent (grouping) variable and the three outcome variables as well as the demographic variables as independent variables. The analysis reveals significant differences between clusters.

TABLE 85: GROUP STATISTICS

Cluster Number of Case		Mean	Std. Deviation	Valid N (listwise)	
				Unweighted	Weighted
1	PERFORMANCESUM	46.33	6.72	24	24.000
	AFFECTIVESUM	24.41	5.25	24	24.000
	CITIZENSHIPSUM	42.54	5.55	24	24.000
	Age	36.80	10.22	24	24.000
	Level of education	3.08	.88	24	24.000
	Number of children	1.29	1.48	24	24.000
	Organizational Tenure	4.31	4.22	24	24.000
	Professional Tenure	9.14	8.60	24	24.000
	Number of Subordinates	28.95	91.02	24	24.000
2	PERFORMANCESUM	51.76	8.01	25	25.000
	AFFECTIVESUM	27.64	4.37	25	25.000
	CITIZENSHIPSUM	45.12	4.76	25	25.000
	Age	33.62	9.77	25	25.000
	Level of education	3.44	.82	25	25.000
	Number of children	1.08	1.07	25	25.000
	Organizational Tenure	3.84	3.95	25	25.000
	Professional Tenure	6.56	8.00	25	25.000
	Number of Subordinates	16.04	49.68	25	25.000
3	PERFORMANCESUM	54.73	7.33	52	52.000
	AFFECTIVESUM	30.01	5.90	52	52.000
	CITIZENSHIPSUM	46.50	5.37	52	52.000
	Age	38.73	9.71	52	52.000
	Level of education	3.21	.95	52	52.000
	Number of children	1.19	1.04	52	52.000
	Organizational Tenure	6.37	5.89	52	52.000
	Professional Tenure	9.5192	8.08227	52	52.000
	Number of Subordinates	13.7885	27.70810	52	52.000

TABLE 86: TESTS OF EQUALITY OF GROUP MEANS

	Wilks' Lambda	F	df1	df2	Sig.
PERFORMANCESUM	**.821**	**10.671**	**2**	**98**	**.000**
AFFECTIVESUM	**.846**	**8.912**	**2**	**98**	**.000**
CITIZENSHIPSUM	**.914**	**4.624**	**2**	**98**	**.012**
Age	.985	.739	2	98	.480
Level of education	.980	.991	2	98	.375
Number of children	.996	.200	2	98	.819
Organizational Tenure	.949	2.614	2	98	.078
Professional Tenure	.977	1.150	2	98	.321
Number of Subordinates	.987	.661	2	98	.518

TABLE 87: STANDARDIZED CANONICAL DISCRIMINANT FUNCTION COEFFICIENTS

	Function	
	1	2
PERFORMANCESUM	.696	.071
AFFECTIVESUM	.410	-.106
CITIZENSHIPSUM	.153	.244
Age	-.129	-.197
Level of education	.106	.556
Number of children	-.248	.198
Organizational Tenure	.468	-.328
Professional Tenure	-.013	-.433
Number of Subordinates	-.388	.008

TABLE 88: STRUCTURE MATRIX

	Function	
	1	2
PERFORMANCESUM	**.687***	.104
AFFECTIVESUM	**.628***	-.062
CITIZENSHIPSUM	**.452***	.077
Age	-.165*	-.148
Level of education	.047	**-.731***
Number of children	.263	**-.715***
Organizational Tenure	.068	**.655***
Professional Tenure	.071	**-.550***
Number of Subordinates	-.044	**-.275***

Pooled within-groups correlations between discriminating variables and standardized canonical discriminant functions
Variables ordered by absolute size of correlation within function.

*. Largest absolute correlation between each variable and any discriminant function

TABLE 89: FUNCTIONS AT GROUP CENTROIDS

	Function	
Clusters	1	2
Social Activists	-1.097	-.145
Spiritual Visionaries	-.101	.351
Benevolent Leaders	.555	-.102

Unstandardized canonical discriminant functions evaluated at group means

TABLE 90: CLASSIFICATION FUNCTION COEFFICIENTS

	Cluster Number of Case

	1	2	3
PERFORMANCESUM	.665	.764	.821
AFFECTIVESUM	-.029	.037	.096
CITIZENSHIPSUM	1.309	1.361	1.359
Age	.360	.337	.337
Level of education	3.918	4.338	4.137
Number of children	-.512	-.639	-.854
Organizational Tenure	.066	.126	.215
Professional Tenure	-.158	-.185	-.162
Number of Subordinates	-.032	-.039	-.044
(Constant)	-55.261	-64.354	-68.683
Fisher's linear discriminant functions			

Summary of Canonical Discriminant Functions

TABLE 91: EIGENVALUES

Function	Eigenvalue	% of Variance	Cumulative %	Canonical Correlation
1	**.461**[a]	**91.6**	**91.6**	**.562**
2	.042[a]	8.4	100.0	.201
a. First 2 canonical discriminant functions were used in the analysis.				

TABLE 92: WILKS' LAMBDA

Test of Function(s)	Wilks' Lambda	Chi-square	df	Sig.
1 through 2	**.657**	**39.497**	**18**	**.002**
2	.948	4.983	10	.892

The discriminant analysis produced two discriminant functions. The structure matrix (Table 86) indicates that the first discriminant function is highly correlated with the organizational outcomes (Perceived Organizational Performance, Affective Commitment, and Organizational Citizenship Behavior); whereas the second discriminant function is highly correlated with demographic variables (Level of education, number of children, organizational tenure, professional tenure, and number of subordinates). Table 89 and Table 90 indicate that only the first discriminant function is significant in differentiating the three segments (Eigenvalue is .461; Wilks' Lambda is .657; and the Chi-square is 39.497). The second discriminant function, made up of demographic variables, is negligible.

Significant differences were observed among the three clusters in the outcome variables of Perceived Organizational Performance, Affective Commitment, and Organizational Citizenship Behavior. The three clusters statistically differ in their scores of these outcomes, as indicated by the tests of equality of means in Table 84 (Wilks' Lambda scores are lower than .920 and F values are larger than 4.00). Benevolent Leaders had higher scores in all these outcomes than the others. Social Activists had the lowest mean scores in these variables; and Spiritual Visionaries were in the middle. These results suggest that Benevolent Leaders (the group with more benevolent tendencies among the three clusters) achieved better mean scores and more positive organizational outcomes than the other groups. In conclusion, the outcome variables do a good job in differentiating the three segments. These results are consistent with the three hypotheses of this study and provide empirical support for the expected positive

associations between “benevolent leadership” and the three organizational outcomes: Perceived Organizational Performance, Affective Commitment, and Organizational Citizenship Behavior. The more benevolent are the attitudes of the leaders, the higher are mean scores for these outcome variables.

H. EXPLORING CAUSAL RELATIONSHIP BETWEEN BENEVOLENT LEADERSHIP TENDENCIES AND ORGANIZATIONAL OUTCOMES

In the Hypotheses section, a causal relationship was hypothesized between the four benevelont leadership dimensions proposed by this research *a) Ethical Sensitivity, b) Spiritual Depth, c) Positive Engagement,* and *d) Community Responsiveness* and the three seemingly related organizational outcomes: *a) Perceived Organizational Performance, b) Affective Commitment,* and *c) Organizational Citizenship Behavior*. I now use Structural Equation Modeling (SEM) to investigate the proposed relationships. The SEM analysis tested all the constructs (latent variables of the four subscales of Benevolent Leadership) and the outcome variables.

A SEM is appropriate in this research because it is defined as a representation of a network of hypothesized causal relationships (Millsap and Hartog, 1988). SEM is characterized by an "estimation of multiple and interrelated dependence relationships", and by "the ability to represent unobserved concepts in these relationships" (Hair, Anderson, Tatham and Black, 1998). Therefore, structural equation modeling investigates individual hypotheses and relationships; and at the same time, provides an overall assessment of the fit of a hypothesized model to the data, which is the intent in this research..

Structural Equation Modeling (SEM) is an increasingly popular quantitative data analysis technique for estimating and testing hypothesized models describing (linear) relationships among a set of variables (Hoyle, 1995; Kline, 2005). One reason why SEM

has become very popular is that it has a number of strengths. The first strength is that SEM specifies models that provide both the estimates of relations among latent constructs and their manifest indicators (the measurement model) and the estimates of the relations among constructs (the structural model). By these means, researchers can assess the psychometric properties of measures and estimate relations among constructs (Bollen 1989). The second strength is the availability of measures of global fit that can provide a summary evaluation of even complex models that involve a large number of linear equations.

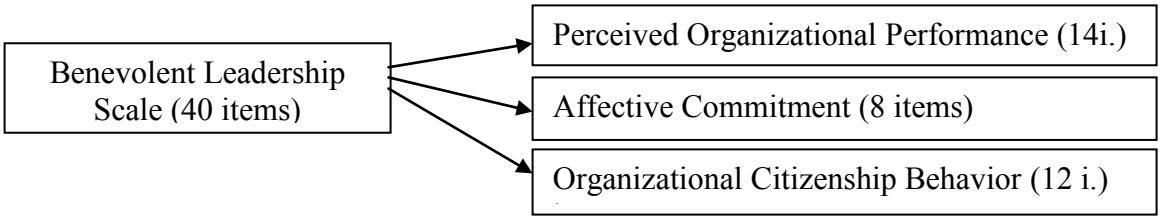
There are several stages in the development of a SEM: a) a theoretically based model should be constructed; b) a path diagram of causal relationships should be built; c) the path diagram should be converted into a set of structural and measurement models; d) the input matrix type should be selected as well as estimating the proposed model; e) the identification of the structural model should be assessed; f) the goodness of fit criteria should be evaluated; and g) the model should be interpreted (Hair, Anderson, Tatham and Black; 1998).

I conducted two alternative Structural Equation Models to test the relationships among the study variables.

Structural Equation Model 1

The first structural equation model tested the relationships between the composite Benevolent Leadership Scale and the three organizational outcomes: Perceived Organizational Performance, Affective Commitment, and Organizational Citizenship Behavior (Figure 21).

FIGURE 21: STRUCTURAL EQUATION MODELING 1



Our hypothesized model fit the data moderately well ($\chi^2 = 4375.118$, df = 2624, $p \leq .01$; root mean square error of approximation (RMSEA) = .080; Bentler-Bonett Non-Normed Fit Index = .801; Bentler-Bonett Normed Fit Index = .721; Comparative Fit Index (CFI) = .809).

First, we look at the chi-square value (χ^2). The chi-square value is a measure of the difference between what the actual relationships in the sample are and what would be expected if the model were assumed correct. Therefore, a large difference suggests that the model does not fit. Although the chi-square value is significant here, it should be interpreted in terms of its degrees of freedom. A model that represents the sample data well will yield a ratio close to 1 and most researchers would reject a model that was much

over 2. The ratio of chi-square to the degrees of freedom in this model was 1.66; which is below the recommended maximum value of 2.00. This suggests a moderately good fit.

Second, I assessed the overall fit of the model to the data with the goodness-of-fit index (GFI), the Bentler-Bonett (1980) normed-fit index (NFI), comparative fit index (CFI) and non-normed fit index (NNFI). CFI compares the existing model fit with a null model, which assumes that the latent variables in the model are uncorrelated. CFI is not affected by model complexity. In general, values for these indices range from 0.0 to 1.0, and although there are no absolute values considered to constitute an acceptable fit (Marsh et al., 1988), larger values indicate a better fit of a model to data. Values close to 0.9 or above for these indices suggest a good fit (Bentler, 1992). For this structural equation model, the goodness-of-fit (GFI) index was .690, the normed-fit index (NFI) was .721, comparative fit index (CFI) was .809) and non-normed fit index (NNFI) was .801. These index values indicate that the hypothesized factor structure partially fits the data.

Third, I evaluated and specified the model by examining the root mean square error of approximation (RMSEA). RMSEA takes into account the error of approximation.

RMSEA is related to the difference in the sample data and what would be expected if the model were assumed correct. Because it is a model error term lower values indicate a better fit. Values less than 0.06 indicate a good fit and values ranging from 0.06 to 0.08 indicate acceptable fit (MacCallum, Browne, and Sugawara, 1996; Hu and Bentler, 1999). This model has a RMSEA of .080; indicating an acceptable fit.

Examination of the standardized parameter estimates indicate that the hypothesized relationships were significant and in the predicted directions. Path parameter estimates measure the degree of effect produced by one variable on the arrow-pointed variable.

First, Benevolent Leadership had a significant positive direct effect (.47, $p < .05$) on Perceived Organizational Performance. Benevolent Leadership contributed 12.8 % of the variance in Perceived Organizational Performance. This confirms Hypothesis 1.

Second, Benevolent Leadership significantly predicted (.508, $p < .05$) Affective Commitment. Benevolent Leadership contributed 13.7 % of the variance in Affective Commitment. This confirms Hypothesis 2.

Third, Benevolent Leadership had a significant positive direct effect (.432, $p < .05$) on Organizational Citizenship Behavior. Benevolent Leadership contributed 22.1 % of the variance in Organizational Citizenship Behavior. This confirms Hypothesis 3.

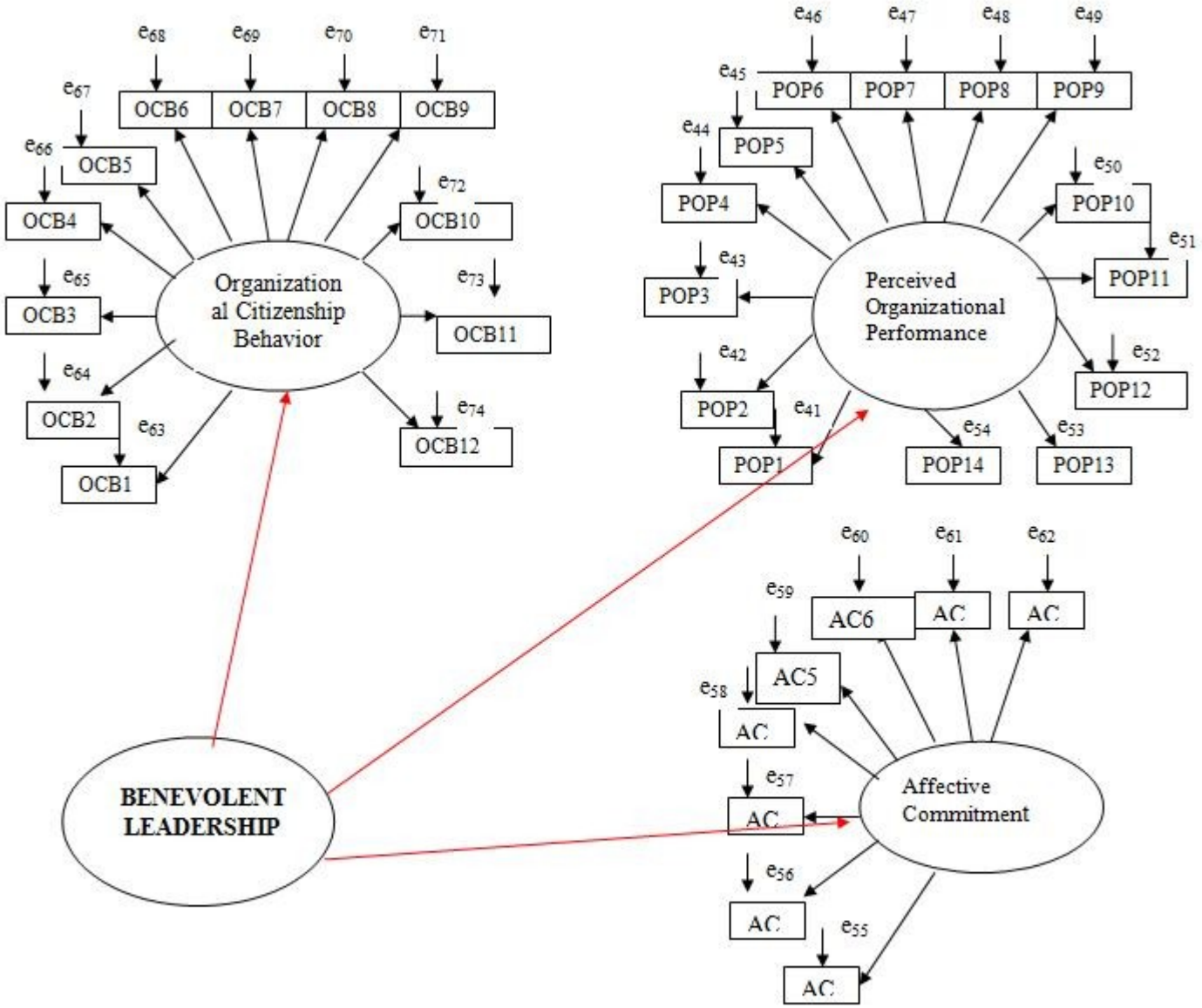
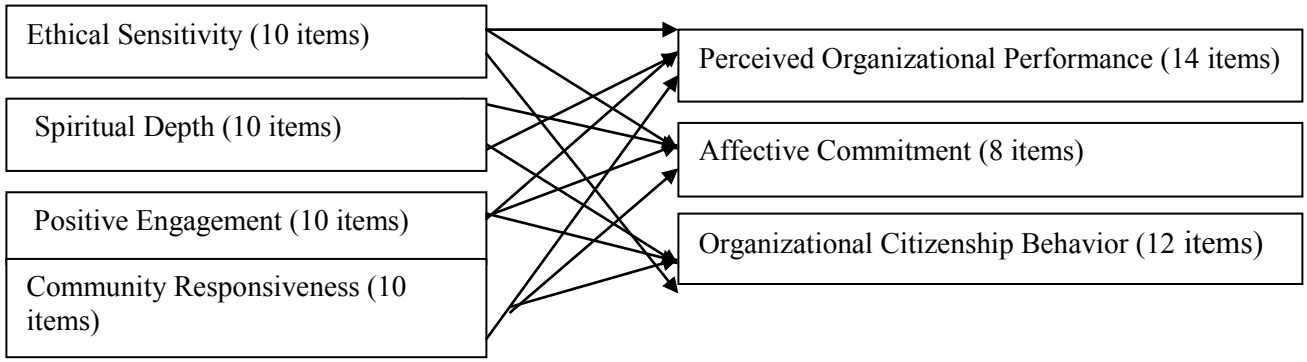


FIGURE 22: STRUCTURAL EQUATION MODEL 1

Structural Equation Model 2

The second structural equation model tested the relationships among the four subscales of Benevolent Leadership and the three organizational outcomes: Perceived Organizational Performance, Affective Commitment, and Organizational Citizenship Behavior. This model represents the relationships among these outcome variables as spurious correlations resulting from their joint dependence on the four dimensions of Benevolent Leadership. In this model, observed bivariate correlations are treated as statistical artifacts that disappear when joint effects of benevolent leadership dimensions are controlled.

FIGURE 23: STRUCTURAL EQUATION MODELING 2



Our hypothesized model fit the data well (χ^2 = 3903.894, df = 2609, p $\leq$.01; root mean square error of approximation (RMSEA) = .064; Bentler-Bonett Non-Normed Fit Index = .894; Bentler-Bonett Normed Fit Index = .836; Comparative Fit Index (CFI) = .918).

First, I looked at the chi-square value (χ^2). The ratio of chi-square to the degrees of freedom in this model was 1.49; which is below the recommended maximum value of 2.00. This suggests a good fit.

Second, I assessed the overall fit of the model to the data with the goodness-of-fit index (GFI), the Bentler-Bonett (1980) normed-fit index (NFI), comparative fit index (CFI) and Bentler-Bonett non-normed fit index (NNFI). Values close to 0.9 or above for these indices suggest a good fit (Bentler, 1992). For this model, the goodness-of-fit (GFI) index was .809, the Bentler-Bonett normed-fit index (NFI) was .836, comparative fit index (CFI) was .918) and Bentler-Bonett non-normed fit index (NNFI) was .894. These index values indicate that the hypothesized factor structure fits the data moderately well.

Third, I evaluated and specified the model by examining the root mean square error of approximation (RMSEA). RMSEA takes into account the error of approximation. Values less than 0.06 indicate a good fit and values ranging from 0.06 to 0.08 indicate acceptable fit (MacCallum, Browne, and Sugawara, 1996; Hu and Bentler, 1999). This model has a RMSEA of 0.064; indicating a relatively good fit.

In overall, the second structural equation model provided better fit than the first one. In this model, the examination of the standardized parameter estimates indicate the nuanced relationships among various benevolent leadership dimensions and different organizational outcomes. Here are the significant parameter estimates:

First, Community Responsiveness had a significant positive direct effect (.28, $p < .05$) on Perceived Organizational Performance. Benevolent Leadership contributed 14.9 % of the variance in Perceived Organizational Performance.

Second, Community Responsiveness (.447, $p < .05$) and Positive Engagement (.308, $p < .05$) significantly predicted Affective Commitment. These two variables contributed 18.7 % of the variance in Affective Commitment.

Third, Community Responsiveness (.277, $p < .05$) and Positive Engagement (.221, $p < .05$) had a significant positive direct effect on Organizational Citizenship Behavior. These two variables contributed 24.8 % of the variance in Organizational Citizenship Behavior.

DISCUSSION

This study has developed a higher-order conceptual model of benevolent leadership based on four paradigms of common good in organizational research: Morality, spirituality, positivity, and community. In this study, I have brought together multidisciplinary perspectives to develop a model of benevolent leadership, focusing on its theoretical roots and dimensions in organizations. Benevolent leadership is the process of creating a virtuous cycle of encouraging, initiating, and implementing positive change in organizations through: a) ethical decision making and moral actions, b) developing spiritual awareness and creating a sense of meaning, c) inspiring hope and fostering courage for positive action, and d) leaving a legacy and positive impact for the larger community. Benevolent leaders are those who create observable benefits, actions, or results for the common good. In this study, I define common good as the overall conditions, outcomes, or advantages in social life that are beneficial for the whole community. Benevolent leaders have an inclination to do good, kind or charitable acts due to a felt obligation to use their love and charity.

Contributions:

This study contributes to the leadership literature by inquiring into how leaders can lead positive change and integrating four paradigms of common good in organizations: morality, spirituality, positivity, and community. This study was based on the assumption

that these four areas of research can provide management scholars and practitioners a theoretically sound basis and a wealth of knowledge to create common good in organizations.

This thesis makes three key contributions to organizational research and literature:

First, the major theoretical contribution is the development of a higher-order conceptual model of benevolent leadership based on four paradigms of common good in organizations: Morality, spirituality, positivity, and community.

Second, the methodological contribution is the development of a theory-based instrument (Benevolent Leadership Scale) to measure the multidimensional higher-order construct of benevolent leadership composed of four dimensions: ethical sensitivity, spiritual depth, positive engagement, and community responsiveness. One important objective of this research was to define and develop the construct of benevolent leadership and operationalize it for empirical research. To operationalize this construct, items for benevolent leadership tendencies were created and validated. Various methods including coefficient alpha, exploratory and confirmatory factor analyses were conducted to test for reliability, convergent, divergent, and predictive validity. The factor analysis results and the results of sub-scale regressions confirm the multi-dimensional nature of benevolent leadership.

Third, the empirical contribution is the exploration of potential outcomes of benevolent leadership in organizations; namely, perceived organizational performance, affective commitment, and organizational citizenship behavior. I empirically validated the significance of the Benevolent Leadership construct by relating it to constructs which are well-accepted in organization literature. Significant positive relationships were obtained

between benevolent leadership tendencies and the three organizational outcomes. Predictive validity of the benevolent leadership scale was confirmed from the regressions and structural equation modeling using the organizational outcomes of perceived organizational performance, affective commitment, and organizational citizenship behavior. Results indicated positive and significant relationships between benevolent tendencies of leaders and their affective commitment and organizational citizenship behavior.

Implications for research:

From a research perspective, the greatest contribution of this study is that it brings together four streams of organizational research that had previously not been connected to develop a conceptual model of benevolent leadership. This model provides an opportunity for integrating diverse fields of organizational research centered on creating common good: business ethics, spirituality at work, positive organizational scholarship, and corporate social responsibility. This paper proposes the utility of benevolent leadership as a unifying construct to provide direction for further research across these fields. Our research also advances leadership literature by shedding new light on the range and nature of benevolent tendencies of leaders.

Second, measurement issues are of primary importance. The development of an accurate, reliable and credible scale measuring benevolent leadership is an essential step to studying the construct. In further research, Benevolent Leadership construct will be

operationalized with diverse samples and cultural contexts to enhance the generalizability as well as the discriminant, convergent, and predictive validity of the Benevolent Leadership Scale. Benevolent Leadership Scale can be used in investigations of leader values and managerial effectiveness. Including the Benevolent Leadership Scale in future studies of positive organizational scholarship, leadership, business ethics, and spirituality at work can provide scholars an inventory for measuring various benevolent tendencies of leaders.

Third, this study provides leadership scholars with a new window for understanding the individual benefits of benevolent tendencies. Scholars have focused primarily on the organizational benefits and outcomes of leadership behavior, giving less attention to the effects of leadership behaviors or tendencies on the leaders themselves. However, this study underscores the fact that benevolent leaders themselves benefit from their benevolent tendencies. The findings suggest positive and significant relationship between benevolent leadership and affective commitment. As leaders show benevolent tendencies and contribute more to their organizations, they become more committed to their organizations. They become more affectively committed to their organizations and they perceive themselves to be more caring and sensitive individuals.

Fourth, this study contributes to the critical studies in leadership by pointing out to an alternative epistemological position instead of the dominant positivist paradigm. Research findings in this study reveal multiple interpretations and meanings attached to the benevolent tendencies of leaders. Further qualitative research in leadership can benefit from holistic and interdisciplinary perspectives that capture diverse benevolent tendencies of different leaders. There seems to be an evolving new paradigm in leadership research,

which is driven by an emerging focus on interconnectedness, interdependence, qualitative inquiry, egalitarian and shared attitudes, ethical and spiritual values, and a metamorphosing relationship to materialism. Further research that combines rational and "trans-rational" logic and provides new ways to model the non-linear, complex patterns of spirituality can provide new and innovative perspectives on leadership.

Implications for practice:

The crisis of confidence in leadership in organizations has become a matter of intense concern in the corporate world. This study has important implications for team leaders and managers. First, benevolent leadership model implies that leaders should consider and balance all four perspectives in their decisions and actions: ethical, spiritual, transformational, and social. The multidimensional requirements and concerns for common good in organizations present particular difficulties for leaders. The new challenges call for a new level of courageous, principled, and integrative leadership which balances ethical, spiritual, transformational, and social concerns at the same time. The vitality and utility of benevolent leadership model is based on the insight and integrative picture the model provides leaders in their decisions and actions at work. Without such integration on a substantial level of nuanced thinking and balanced action, leaders may be confronted with the threats of facing analysis paralysis and making partial decisions. Leaders may lose the potential integrative perspective provided by benevolent leadership model in the daily chaos, pace, and complexity of the corporate world. Therefore, benevolent leadership model explicitly recognizes and underlines the importance of a leader's "heart-

sets" as critical as the leader's mind-sets in the workplace. In the context of the global economic crisis; ethical sensitivity, spiritual depth, positive engagement, and community responsiveness represent the critical heart-sets of leaders who want to leave a positive legacy behind them. The usage of these four critical heart-sets of benevolent leadership will be a critical success factor in leading positive change and creating common good in organizations in the 21st century. Benevolent leadership model purports that a holistic consideration of these four sets of factors at work provides leaders the big picture and a comprehensive toolkit on how to create common good. As organizations in the private, non-profit, and public sectors are attempting to address ethical, spiritual, transformational, and social challenges; benevolent leadership model can provide leaders with a fresh perspective on addressing and solving complex problems. Therefore, the added value of the model comes from its unique holistic perspective it provides leaders. There is a delicate balance that comes from integrating all these four dimensions or anchors. In cases of extreme values, the equilibrium of benevolent leadership is disrupted.

If ethical sensitivity is too low, the risk is violation of moral codes of conduct; which may be denoted as *atrophy*. If ethical sensitivity is too high, the risk is a judgmental atmosphere with strict rules and formulas; which stifles creativity and empowerment.

If spiritual depth is too low, we face barren workplaces that lack a sense of meaning; which can be called the state of *apathy*. If spiritual depth is too high, we face the risk of a new age philosophy with no focus on results. There is also the problem of reconciling religious and spiritual diversity.

If positive engagement is too low, the risk is being passive and lacking initiative; as well as showing low morale and commitment. This state of being can be called *lethargy*.

If positive engagement is too high, the risk is manipulation of employees through popular motivational techniques or quick fix programs.

If community responsiveness is too low, the risk is lack of cohesion and social support; which brings isolation and social disorder. This state can be called *entropy*. If community responsiveness is too high, the risk is losing focus on organizational goals, such as shareholder value and profits.

Second, in addition to the integration and balance perspective it provides, benevolent leadership model also underlines the importance of specific dimensions of corporate environments – a shared mission, a shared sense of purpose, high quality connections, and a positive organizational culture – that support creating positive change in organizations. However, much work is needed to define specific organizational procedures and policies which will support benevolent leadership. This thesis thereby identifies fresh questions for practitioners to support benevolent leaders and benevolent leadership development. Organizations can provide leadership development programs and training that fosters a benevolent leadership perspective and disseminates "best practices" of benevolent leaders who have succeeded in creating positive change. Additionally, future research should address how benevolent leadership can be developed in organizations through various strategies, such as leadership development programs, coaching, and mentoring. Organizations may further support benevolent leadership by institutionalizing and encouraging positive change agendas and social initiatives. This support can be in the form of encouraging, reinforcing, and rewarding benevolent leadership behaviors. Organizations may look for opportunities to recruit individuals who possess benevolent leadership characteristics. Leadership development opportunities exist to enhance

managers' benevolent leadership skills. The measure developed may be used for pre- and post-testing of benevolent leadership attributes in leadership development initiatives. Individuals possessing benevolent leadership characteristics may be recruited to create a benevolence-oriented organizational culture. Using this research, organizations can a) learn more about enabling a positive community where employees feel authentic and connected to their inner selves, their co-workers, and their community; b) design organizational structures, policies, and programs that support positive expressions of benevolent leadership at work.

Third, the results of this research can be used by leaders to develop deeper self awareness thorough individual reflection. The road to becoming a benevolent leader involves personal reflection, growth and transformation. Reflecting on and exploring one's own benevolent tendencies enables a leader to discover the underlying structure of his/her values, attitudes, and motives. Leaders who can assess and evaluate their unique individual values, gifts, and skills can utilize these talents and strengths. Leaders who reflect on their benevolent tendencies can discover the essence of their inner wholeness and accordingly channel their search for mission, meaning, and purpose at work. Furthermore, using benevolent leadership framework, leaders can create supportive team and work environments for employees centered on ethical sensitivity, spiritual depth, positive engagement, and community responsiveness. Benevolent leadership entails discovering and embracing employees and team members as whole persons, acknowledging not only their cognitive faculties but also their social, emotional, and spiritual faculties, to engage their hearts, spirits, and minds. Leaders who are aware of

benevolent tendencies can act as catalysts for individual growth, helping each employee tap into the boundless human potential for personal and organizational transformation.

Lastly, although benevolent leadership model has not been fully developed, I believe it may have the potential to make a positive impact broader than the corporate environments. The model can be applied to different types of organizations (such as non-profit or governmental organizations) to enrich our understanding of creating positive change in human systems. For example, how does a benevolent academician interact with his or her students, colleagues, administrators, and the wider society in quest for a more humane, creative, and compassionate university? How can one contribute to creating a spirited university engaged with passion, alive with meaning, and connected with compassion? How can a benevolent academician encourage passionate engagement based on spiritual renovation, intellectual renewal, and emotional revitalization? These questions merit further exploration of benevolent leadership in academic institutions.

Limitations and Future Research

This thesis has aimed to explore the construct of benevolent leadership, its nature, and its consequences in organizations. As this study attempts to open up a new space in leadership studies through navigating and mapping four paradigms of common good, it is an exploratory study. Therefore, this study has several limitations that need to be addressed in future research. First, the cross-sectional design will not allow for testing causality. Longitudinal designs are needed to understand how benevolent leaders create positive

changes in human systems. Research using experimental or longitudinal designs is necessary to substantiate any causal inferences.

Second, although the participants have been selected from different organizations across Canada, the results may not be generalizable to different contexts and different samples. Managers in this study were relatively young, highly educated, and less experienced. The sample was not probability sample; as judgmental sampling was used. Benevolent leadership dynamics and behaviors may operate differently for different people and in different organizational settings.

Third, common source variance may influence and inflate the relationship between benevolent leadership and organizational outcomes. Multiple source methods may be incorporated to better control for response bias in the data. Because leaders assessed their leadership attitudes and organizational effectiveness at the same time, there is likely single-method bias. This tends to inflate relationships because of subjectivity and may skew predictive validity. The data is positively skewed; implying social desirability effects. Gathering data from the followers and learning about their perceptions would increase the credibility of the findings.

Fourth, another limitation of the proposed study is self-report measures, which raises the possibility that common source method variance may produce inflated correlations and associations (Crampton and Wagner, 1994). Objective measures of performance (as opposed to subjective ratings) would enhance the predictive validity of the work. In this study, performance was measured using a subjective response from leaders. An objective measure, one that quantifies profits, productivity, or performance would provide depth to the analysis.

Fifth, the four dimensions of benevolent leadership were assumed to be equal in accordance with the assumptions of an additive model. Benevolent tendencies were assumed to be compensatory and the possibilities of extreme low or high values were not taken into account. In future research, different weights can be given for different dimensions based on accumulated empirical results. Moreover, as benevolent leadership parameters are correlated with each other, the multicollinearity problem may have led to the relatively low representation (Benevolent leadership explains as little as 12.2% of the variance in perceived organizational performance). Therefore, Benevolent Leadership Scale may be further refined after analyzing the covariance of all 40 items and giving them different weights. Benevolent leadership model may be revisited and continuously revised to reflect any changes.

Sixth, a variety of psychometric, experimental and ethnographic methods, as well as surveys can be developed for further inquiring and measuring benevolent leadership in organizations. Interview-based methodologies, in particular, can offer rich descriptions of how benevolent leaders create positive change in organizations. The topic provides opportunities for undertaking qualitative research to explore benevolent leadership based on rich personal accounts and stories of positive change. We can learn from inspiring stories and cases of benevolent leaders and analyze their patterns of extraordinary moments or events of benevolence. Such research can provide us with deeper information about the occurrence of benevolent leadership across different work environments. Moreover, longitudinal designs can delineate the processes through which benevolent leaders reflect on themselves, take positive actions, and influence people around them. Mixed designs combining in-depth qualitative methods and large-scale survey data can be used to inquire

how benevolent leaders and organizational members can collectively foster extraordinary well-being and performance in organizations. Consequently, richer conceptualizations and operationalizations of benevolent leadership can be developed that capture its forms, dynamics, and outcomes in organizations.

Seventh, although it seems plausible that integrating ethical, spiritual, transformational, and social concerns in managerial actions and decisions can develop leadership effectiveness and wisdom, yet there are alternative leadership styles that managers can adopt to achieve positive results, such as ethical leadership, spiritual leadership, transformational leadership, and servant leadership. Integral leadership model, in particular, provides an interdisciplinary and integrative perspective on the leadership process and the context of leadership using leadographies. Future research is needed to address how different leadership styles and roles interrelate and complement one another to create common good in organizations.

Eighth, there is a need for further research focusing on positive change processes occurring at multiple levels. Miller (2001) states that the benefits of high-integrity and high-responsibility business fall into three arenas: a) at the individual level, it is simply soul-satisfying, an exercise of our inherently spiritual nature; b) at the corporate and community level, it leads to attracting more investors, more business, and more talented people; c) at the human society level, it increases our confidence and competence in the power of goodness. Further research inquiries can address the relationships and linkages between these levels. Some of the research questions that merit scholarly attention are: How can leaders create positive change in organizations, in society and in the world around themselves? How is the inner landscape of these leaders? How are spirituality,

ethics, positive change, and social responsibility connected? The theoretical quest to understand and empirically test how leaders create multilevel systemic positive change is also an answer to the call for more studies that extend the field of positive organizational scholarship (Cameron, Dutton and Quinn, 2003; Cameron and Caza, 2004). Multilevel process models can inquire different levels and dynamics of positive change and transformation; namely; a) spiritual and individual, b) interpersonal and social, c) institutional and organizational, d) societal and global. However, this is a topic for another research project and beyond the scope of this study.

Ninth, the antecedents of benevolent leadership also provide research opportunities. For example, such variables as emotional intelligence, sources of motivation, flexibility, and openness to experience, or such situational variables as education, bases of social power, organizational culture, and exposure to benevolent leaders, all may serve as antecedents. What makes a person a benevolent leader? What are the organizational factors that promote or inhibit benevolent leadership? This thesis proposes that benevolent leadership can be learned and developed through executive programs, mentoring, and on-the-job training. Accordingly, future research should address how benevolent leadership can be developed in organizations through various strategies, such as leadership development programs, coaching, and mentoring. More in-depth research across a diversity of organizational settings should be conducted to inquire the organizational contingencies and factors that support benevolent leadership.

Tenth, clear assessment and measurement of the organizational outcomes of benevolent leadership is a crucial agenda for further research. This study suggests that benevolent leadership has benefits for organizations beyond affective commitment and

organizational citizenship behavior. Benevolent leadership may be positively associated with other positive outcomes such as job satisfaction, vitality, innovative work behaviors, and perceptions of organizational effectiveness. Potential mediating mechanisms linking benevolent leadership to performance and organizational effectiveness should be explored as well. Benevolent leadership may precede other positive organizational outcomes, such as organizational citizenship behavior, affective commitment, worker engagement, and other measures of performance. The extent that benevolent leaders foster other positive organizational outcomes is a promising line of empirical inquiry. Moreover, benevolent tendencies may support positive organizational outcomes through additional mechanisms. We encourage researchers to investigate the possibility that through benevolent tendencies, leaders become more engaged in community building and they increase their attachment to the organization to which they feel they have contributed.

Conclusion

At the broadest level, this thesis aimed to investigate how we can create and lead positive change in organizations for our common good in the 21st century. I posit that the key to creating positive outcomes in organizations lies in awakening the positive potential of organizational members through humane values and benevolent tendencies; thereby forming a shared sense of passion and spirit. I visualize a larger vocabulary of leadership which is enriched and nurtured by different traditions and disciplines of humanity; much

larger than the conventional paradigm dominated by efficiency, charisma, power, and self-interest; and driven by shareholder value, short term goals and profit maximization. I suggest that our leadership dictionary needs new definitions, new constructs, fresh and creative thinking, and a more integrative and interdisciplinary outlook. The traditions and disciplines of humanity extend well beyond the boundaries and limits of the modern corporation. Some of these traditions, such as world religions, are thousands of years old; embodying pearls of wisdom for leaders. Similarly, leadership research can be enriched through borrowing terms from and building on the perspectives of the worlds of arts, humanities, and philosophy. As cooperation and value maximization become more and more important in corporations, the nature of leadership needs to be broader than proposed in the literature. For instance, leadership performance needs to be conceptualized in much broader terms than efficiency; such as legacy, fulfillment, contribution, positive impact, and service. In line with these paradigm changes, benevolent leadership model attempts to broaden the role of leadership in society; particularly at a time when the image of leaders has been tarred around the globe due to unethical and irresponsible practices. Benevolent leadership model is aimed at developing new ways of understanding how we can nurture the human spirit in workplaces and build a collective sense of creativity and vitality in organizations. This is in line with the call of positive organizational scholarship to understand, explain, and create the best the best of the human condition, positive deviance, and flourishing in organizations.

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APPENDIX 1:

SAMPLE RECRUITMENT MESSAGE FOR THE SURVEY

Title of Study: Benevolent Leadership

Dear _____;

My name is Fahri Karakas. I am a doctoral candidate at Desautels Faculty of Management at McGill University. I am conducting a research study as part of the requirements of my Ph.D. degree in Management and I would like to invite you to participate. This survey is designed to investigate various aspects of how managers contribute to their organizations and the world around them. The ultimate goal of our research is to share the findings with others; particularly executives who are also interested in making a positive contribution to their communities. As such, your insights are extremely valuable to our research. The survey should take approximately 20 minutes to complete. All individual responses are completely confidential and anonymous. You do not need to identify yourself by name on any materials. The data collected from this study will be accessed only by the researchers named below. No identifying information or individual data will be released to third parties. There are no known or anticipated risks from participating in this study. If you decide to participate, please complete the attached survey.

I will be happy to answer any questions you have about the study. If you have any questions or concerns about the research, please feel free to contact me at fahrikarakas@gmail.com or at 514-398 40 00 - 00840, or at 514-227-2356. The supervisor of this research project is Prof. Emine Sarigollu, and she can be contacted at emine.sarigollu@mcgill.ca or at 514-398-4662. If you are interested in receiving a report and summary of findings of this research, please provide your e-mail and I will be sending the results as soon as they are available.

I sincerely appreciate and thank for your time, effort, and contributions in this study.

With kind regards,

Fahri Karakas

APPENDIX 2:

MANAGERIAL ATTITUDES SURVEY

INTRODUCTION

This survey is designed to investigate various aspects of how managers contribute to their organizations and the world around them. As such, your insights are extremely valuable to our research. The survey should take approximately 20 minutes to complete. It is important for the quality of the research that you try to respond to ALL the questions.

All individual responses are completely confidential and anonymous. You do not need to identify yourself by name on any materials. There are no known or anticipated risks from participating in this study. The data collected from this study will be accessed only by the researcher named below. If you have any questions or would prefer to complete either an electronic (email attachment) or paper version of this survey, please contact Fahri Karakas (Principal Researcher); Ph.D. Candidate; Desautels Faculty of Management; McGill University; fahrikarakas@gmail.com.

If you confirm your agreement to participate in this study, you acknowledge that you have read and understand the information regarding participation in this research study. If you are interested in receiving a report and summary of findings of this research, please provide your e-mail and I will be sending the results as soon as they are available. I sincerely appreciate your time, effort, and contribution in this study.

PART A: Please write the number in the box that most accurately describes your level of agreement/ disagreement with each of the following statements.

1 - Strongly Disagree
2 - Disagree
3 - Neutral
4 - Agree
5 - Strongly Agree

- ☐ When I make a managerial decision at work, I reflect on the ethical consequences of my decision.
- ☐ I take a moral stand when I believe in something.
- ☐ I take ethical rules seriously when I supervise people in this organization.
- ☐ I believe my behaviors are congruent with my ethical values and beliefs.
- ☐ I keep my promises and commitments and expect my subordinates to keep theirs.
- ☐ I stand up for what is right even if it will cost me.
- ☐ I take responsibility for my mistakes and make up for them.
- ☐ I try to become a role model of integrity and honesty at work.
- ☐ I challenge my colleagues when they depart from ethical values at work.

- ☐ I believe that my work is guided by high ethical standards.
- ☐ I spend time on self-reflection, meditation, or prayer at work.
- ☐ I try to find a deeper sense of meaning in my work and in my leadership.
- ☐ I try to incorporate my spirituality into the work I do.
- ☐ I believe that we are all interconnected and part of a meaningful whole.
- ☐ I feel vitally alive and passionate when I bring my soul into work.
- ☐ My spirituality makes me a more helpful and compassionate leader.
- ☐ My spirituality makes me a gentler person towards my colleagues.
- ☐ I try to nurture or support the spiritual growth of my colleagues around me.
- ☐ When I am faced with an important decision at work, my spirituality plays an important role in my action.
- ☐ I am always searching for something that makes my life feel significant and satisfying.
- ☐ I strive to communicate a clear and positive vision of the future.
- ☐ I encourage my team members to have bold dreams in this organization.
- ☐ Even when others get discouraged, I know I can find a way to solve the problem.
- ☐ I am passionate about bringing in positive change around me.
- ☐ I try to provide hope and courage for people around me to take positive action.
- ☐ I work with my colleagues to create a shared common vision for positive change.
- ☐ If I want to change something positively at work, I take an action and initiate the change process.
- ☐ I am open-minded about new ideas to create change and innovation in the organization.
- ☐ I am hopeful about what we can accomplish in this organization.
- ☐ I have a fundamental belief in our abilities to produce positive results in this organization.
- ☐ In my work, I strive to help other people in my organization and in my community.
- ☐ Care for my community drives my leadership at work.
- ☐ The work I do makes a difference in people's lives around me.
- ☐ I care about the legacy I will leave for future generations.
- ☐ I feel and act like a responsible leader in my community.
- ☐ I go beyond my job definition to contribute to my community and to the world.
- ☐ I am willing to devote time and energy to things that are important to my community.
- ☐ I am actively involved in social responsibility projects for community benefit.
- ☐ I evaluate the consequences of my managerial decisions for all our stakeholders.
- ☐ I give my time and money to charitable causes in my community.

PART B: How would you compare the organization's performance over the past three years to that of other organizations that do the same kind of work?

1 much worse **2 worse** **3 equal** **4 better** **5 much better**

Please put a number in the boxes from 1 to 5 based on the guidelines above.

What about....

- ☐ Financial performance indicators, i.e. profitability?
- ☐ Managerial effectiveness in this organization?
- ☐ Ability to attract and retain essential employees?
- ☐ Satisfaction of customers or clients?
- ☐ Relations between management and other employees?
- ☐ Relations among employees in general?
- ☐ Employee morale?
- ☐ Employee productivity?
- ☐ Business ethics?
- ☐ Spirituality at work?
- ☐ Positive organizational change?
- ☐ Corporate social responsibility?
- ☐ Innovation?
- ☐ Long term organizational health?

PART C: Please respond to the following statements and circle the number that most accurately describes your level of agreement/ disagreement with each. Please use the following scale.

1 – Strongly Disagree
2 – Disagree
3 – Neutral
4 – Agree
5 – Strongly Agree

1	2	3	4	5
Strongly disagree				*Strongly agree*

- ☐ I would be very happy to spend the rest of my career with this organization.
- ☐ I enjoy discussing my organization with people outside it.
- ☐ I really feel as if this organization's problems are my own.
- ☐ I think that I could easily become attached to another organization as I am to this one.

- ☐ I do not feel like “a part of the family” at my organization.
- ☐ I do not feel like “emotionally attached” to this organization.
- ☐ This organization has a great deal of personal meaning for me.
- ☐ I do not feel a strong sense of belonging to my organization.
- ☐ I am always ready to offer help to my colleagues at work.
- ☐ I conscientiously follow company regulations and procedures.
- ☐ I attend functions that are not required but that help the company image.
- ☐ I tend to make ‘‘mountains out of molehills’’ (make problems bigger than they are).
- ☐ I ‘‘keep up’’ with developments in the company.
- ☐ I return phone calls and respond to other messages and requests for information promptly.
- ☐ I willingly give time to help others.
- ☐ I turn in projects or reports earlier than is required.
- ☐ I tend to focus on what is wrong with the situation, rather than the positive side of it.
- ☐ I am willing to risk disapproval in order to express the beliefs about what’s best for the company.
- ☐ I help orient new colleagues even though it is not required of me.
- ☐ I consume a lot of time complaining about trivial matters.
- ☐ I seek out new technologies, processes, techniques, and/or product ideas at work.
- ☐ I generate creative ideas at work.
- ☐ I champion and promote ideas to others at work.
- ☐ I investigate and secure funds needed to implement new ideas.
- ☐ I develop adequate plans and schedules for the implementations of new ideas.
- ☐ I am innovative.
- ☐ As a result of the work I do, I feel at peace with myself.
- ☐ As a result of the work I do, I feel at peace with my friends and colleagues.
- ☐ As a result of the work I do, I feel at peace with the environment and the universe.
- ☐ I feel I have meaningful conversations and wonderful memories here at work.
- ☐ When I finish my work and return home in the evening, I have a clear conscience.
- ☐ I am content when I look at the big picture of my work and career in this organization.
- ☐ When I go to bed, I feel content and fulfilled about the way I did my work.
- ☐ I feel spiritually enriched as a result of doing good for other people at work.
- ☐ I feel uneasy if I haven’t done any good deeds on that day.
- ☐ I feel I have a sustainable positive impact for my community.
- ☐ I feel I have experienced a career with a deep meaning and sense of purpose.
- ☐ I feel I have a positive legacy in this organization.
- ☐ I feel I have been a good role model for my colleagues in this organization.
- ☐ When I look back at my work, I feel I have contributed to the world.
- ☐ As a result of my work, I feel I have left a good legacy for future generations.

☐ I feel I have done my best for my organization.
☐ I feel I have done my best for people around me at work.
☐ I feel people at work will miss me and remember me as a helpful person.
☐ When I retire or die, I want to be remembered as a great person in this workplace.

PART D: Could you please provide answers to the following questions? Please note that all of your answers will be kept strictly confidential to ensure your privacy.

- Gender: Female ___ Male ___
- What is your age? ___ years
- What is your level of education? (please check one):
  - □ High school □ Bachelor's degree □ Ph.D.
  - □ Two-year or technical college □ Master's degree
- Are you married? ___ Yes ___ No
- Do you have kids? ___ Yes ___ No How many? _____
- How long have you been working for your current employer? ____ years
- How long have you been in your current profession? ____ years
- How many people are working in your organization? Approximately _____ employees.
- What is the annual rate of turnover in your organization? % ____
- Current position and job:
- Sector:
- Country and city you are living in:
- How many people are you supervising/managing? _____ people