Spiritual Leadership in Collectivist and Individualist Cultures

Valentin Novikov
Regent University

Although interest in spiritual leadership has been on the increase, empirical research was needed to understand the applicability of the spiritual leadership paradigm in different cultures. Consequently, a quantitative study was performed to investigate if differences exist in how the seven spiritual leadership characteristics measured by the spiritual leadership scale (Fry, Vitucci, & Cedillo, 2005) differ in the horizontal collectivist and individualist cultural patterns posited by Singelis, Triandis, Bahwuk, and Gelfand (1995) that were measured using the INDCOL 95 instrument questionnaire (Triandis, 1995). The study was conducted with 80 participants with different individualistic and collectivistic cultural backgrounds that were voluntarily obtained from the increasingly multicultural regions of the United States that has evolved into a global microcosm (Stevens & Ogunji, 2011), which has been referred to as a medley of diverse cultures rather than a melting pot of indiscriminate cultures (Griffin & Moorhead, 2007). The study results indicated the existence of a difference in participant perceptions in five of the seven spiritual leadership characteristics based on the participants' collectivistic or individualistic cultural orientation. Additionally, the results suggested that spiritual leadership may be more prevalent in collectivistic rather than individualistic cultures.

Brown and Eisenhardt (1997) characterized the twenty-first century as tumultuous and unpredictable. This has caused an uncertain work environment, which has left employees searching to discover the meaning of their work and a sense of connectedness with fellow employees (Giacalone & Jurkiewicz, 2003). Consequently, attention has been growing about the concept of workplace spirituality to address these two workplace issues (Dent, Higgins, & Wharff, 2005). As a result, Fry (2003) proposed a theory on spiritual leadership. Sanders, Hopkins and Geroy (2005) defined spiritual leadership as the degree to which leaders inspire a sense of organizational meaning and facilitate the interconnectedness between employees. The spiritual leadership theory posited by Fry (2003) did not include religion even though Kriger and Seng (2005) noted

that the majority of the people in the world are participants in one of the five major world religions.

Although interest in spiritual leadership has been on the increase, empirical research is still lacking (Milliman, Czaplewski & Ferguson, 2003) to support Fry's (2003) theory. Consequently, Nicolae, Ion, and Nicolae (2013) indicated additional research is needed to address deficiencies in understanding spiritual leadership and develop models associated with the spiritual leadership theory. Knowledge deficiencies include the applicability of the spiritual leadership paradigm in different cultures across the globe.

Cultures can be defined by several dimensions to include collectivism and its opposite individualism. In collectivistic societies, members are combined into interconnected groups that protect and provide for one another in exchange for group commitment (Hofstede, 2001). Individualism is the dichotomous dimension to collectivism (Parker, Haytko, & Hermans, 2009), where individual's connections to society are weak (Hofstede, 2001). In individualistic societies members, not groups, are responsible for ensuring that their personal needs and the necessities of their families are satisfied (Hofstede, 2001).

Consequently, a study was performed to investigate the following question: Is spiritual leadership practiced in societies in the two divergent cultural dimensions of collectivism and individualism? The study was based on the supposition that in collectivist cultures that endorse followers' subservience to group goals and where ties between group members are close, the prevalence of spiritual leadership is probably less since many of the benefits provided through spiritual leadership are readily available through collectivistic groups. This supposition is based on the results of Love's (2007) study, which suggested that collectivists experience a stronger sense of belonging and spiritual bond with their peers. In contrast, it was also conjectured that individualist cultures, which endorse individuality and self-reliance, probably will portray spiritual leadership more effectively than in collectivist cultures. This study expands the understanding on the portrayal of spiritual leadership within different cultural contexts. Presented are the results found in scholarly literature on spiritual leadership, collectivism and individualism, an explanation of the research methodology of the study, the study results, and a discussion of the impacts of the findings.

Literature Review

Based on the focus of the research question, a review of scholarly literature was conducted on the main areas associated with the study. These areas include spiritual leadership, collectivism, and individualism.

ISSN 1941-4684 | editorelj@regent.edu

Spiritual Leadership Theory

Fry (2003) posited that a vision provided by spiritual leaders create a sense of calling and an organizational culture of altruistic love. Spiritual leaders produce a sense of membership and appreciation within workers. Fry (2003) also contended that when employees feel that their activities make a difference in the organization, it gives their lives meaning and produces "a sense of calling" (p. 711). The sense of calling is created when the employees' personal goals and values are compatible with the leader's organizational vision (Fry, 2003). Kotter (1996) posited that vision provides a shared perception of the future that motivates employees to work to build the future. The vision serves as an inspiration of hope and faith (Daft & Lengel, 1998; Nanus, 1992) that the organization will successfully achieve its mission (Fry, 2003).

Employees want to discover work's meaning and to be part of a group that appreciates members' contributions (Giacalone & Jurkiewicz, 2003). Fry (2003) contended that a sense of membership is felt by employees when the organization's culture is centered on altruistic love. Fry (2003) stated within the:

> spiritual leadership theory, altruistic love is defined as a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others. Underlying this definition are the values of patience, kindness, lack of envy, forgiveness, humility, selflessness, self-control, trust, loyalty, and truthfulness (p. 712).

Love has been shown by psychology to overturn the adverse effects of fear, anger, pride, and a sense of failure (Seligman & Csikszentmihalyi, 2000).

Lastly, spiritual survival within the workplace occurs within organizations when employees feel a sense of calling and membership (Fleischman, 1994; Maddock & Fulton, 1998). Spiritual leadership, which supports spiritual survival, breeds organizational commitment (Fry, 2003), productivity, and continuous improvement (Fairholm, 1998). Based on the spiritual leadership theory, Fry, Vitucci, and Cedillo (2005) identified seven characteristics of spiritual leadership. These characteristics are vision, hope and faith, altruistic love, calling or meaning, membership, organizational commitment, and productivity (Fry et al., 2005).

Collectivism

In collectivistic cultures, individual's personal goals and needs are subservient to the goals and requirements of the in-group (Parker, Haytko, & Hermans, 2009). The source of individual's identity is their membership within a group; consequently, individual satisfaction is attained when one fulfills his or her role within the group (Parker et al., 2009). Valued characteristics include group harmony, interdependence, and cooperation

ISSN 1941-4684 | editorelj@regent.edu

(Parker et al., 2009). Furthermore, there is a difference in the acceptability of behaviors toward group members in comparison to people that are outside the group (Ralston et al., 2014). Although malicious treatment toward personnel who are not group members may be acceptable, benevolence is mandatory for in-group members (Ralson et al., 2014).

The global leadership and organizational behavior effectiveness (GLOBE) project examined cultures across 60 nations, which were divided into nine culture clusters based on cultural similarities (Dorfman, Javidan, Hanges, Dastmalchian, & House, 2012). Nine cultural dimensions were examined in the GLOBE study (Dorfman et al., 2012). These dimensions included both societal collectivism and in-group collectivism (House, Javidan, Hanges, & Dorfman, 2002). In the study, societal collectivism measured the degree that organizational and societal practices "encourage and reward collective distribution of resources and collective action" (House et al., 2002, p. 5). In-group collectivism measured the degree that "individuals express pride, loyalty and cohesiveness in their organizations and families" (House et al., 2002, p. 5). The GLOBE study revealed that China, Argentina, and Mexico have strong collectivistic cultures (Yukl, 2013).

Brewer and Venaik (2011) disagreed with the GLOBE study collectivism constructs; they maintained that the GLOBE study narrowly measured in-group collectivism simply as family collectivism. Singelis, Triandis, Bahwuk and Gelfand (1995) proposed a different construct for collectivism than was used in the GLOBE study. Singelis et al.'s (1995) construct included horizontal collectivism (HC) and vertical collectivism (VC). HC involves the promotion of "communal sharing, cooperation and interdependency" (Shin & Park, 2005, p. 105). Individuals interact on an equal basis within HC cultures (Shin & Park, 2005). HC societies are low freedom, high equality communal cultures (Shin & Park, 2005). Parts of Latin Europe are posited to be HC cultures (Shin & Park, 2005). Individual goals are subordinated for the good of the group in VC cultures (Shin & Park, 2005). Individual freedom and autonomy are restricted within the VC culture as group members aspire to conform to group expectations and norms that maintain group harmony (Triandis & Gelfand, 1998). VC societies are communal, low freedom and low equality cultures (Shin & Park, 2005). Confucian Asia is posited to be a VC culture (Shin & Park, 2005). Latin America is considered a collectivist culture (Yukl, 2013). Interestingly, Singelis et al.'s (1995) study did not indicate whether the Latin American societies were HC or VC cultures.

Individualism

In contrast with collectivist cultures, individualistic cultures emphasize "self-sufficiency, personal goals, and a deriving of satisfaction and pride in one's own accomplishments" (Parker et al., 2009, p. 129). Since the main concern in individualistic cultures is not in the group but the attainment of individual goals, conflict within

ISSN 1941-4684 | editorelj@regent.edu

groups is typically considered acceptable (Parker et al., 2009). Consequently, people in individualistic cultures typically have "a very positive sense of self-worth; personal success, uniqueness and open emotional expression" (Parker et al., 2009, p. 129). Connectivity in groups is weak in individualistic cultures. Consequently, Triandis and Gelfand (1998) postulated that groups in individualistic societies can be described as temporary like-groups that lack the deep commitment of collectivist in-groups. Consequently, there is little distinction between how in-group and out-group members are treated, which is dissimilar to collectivist societies (Ralston et al., 2014). Ralston et al. (2014) suggested that this may be because malicious behavior is not an effective way to promote one's self-image in an individualistic society.

The GLOBE study did not use a separate measure for individualism; instead, the same societal collectivism measure was used to distinguish between societal collectivistic and individualistic cultures with low scores indicating individualistic cultural proclivity (House et al., 2002). Unlike the GLOBE study, Singelis et al. (1995) proposed two separate individualistic cultural dimensions: horizontal individualism (HI) and vertical individualism (VI).

HI encourages "individuality, uniqueness, independence, self-reliance, autonomy and the equality of the interpersonal interaction" (Shin & Park, 2005, p. 106). HI societies can be described as high freedom and high equality cultures (Shin & Park, 2005). Portions of the Anglo culture cluster and Nordic Europe are posited to be HI cultures (Shin & Park, 2005). Vertical individualism (VI) "encourages personal achievement through competitions" (Shin & Park, 2005, p. 106). People in VI societies are not very cooperative and seek to maximize their personal gain (Probst, Carnevale, & Triandis, 1999). This results in a culture that supports high levels of freedom that does not include equality between people in the society (Triandis, 1995). Parts of Latin Europe and portions of the Anglo culture cluster are posited to be VI cultures (Shin & Park, 2005).

Culture within the United States

Although the United States was evaluated as a strongly individualistic culture in the GLOBE Study (House et al., 2002), with the 400 percent increase in immigration of people from diverse cultures from across the world since the GLOBE Study the United States has become more of a global microcosm (Stevens & Ogunji, 2011). Many of these immigrants, unlike their predecessors, have not assimilated into the American culture (Griffin & Moorhead, 2007) as evidenced by at least 10 percent of the population speaking a non-English language at their residence (Bureau of Labor and Statistics, 2000). Consequently, it is posited that the United States has been evolving into a culture that is becoming less individualistic and more collectivistic with the marked increase in immigrant populations from 48 nations (Stevens & Ogunji, 2011) to include collectivist societies from Latin America, the Middle East, North Africa, and Eastern Europe.

ISSN 1941-4684 | editorelj@regent.edu

Hypothesis Development

Using the results of the literature review different hypotheses were developed to examine the different aspects related to the research question about whether spiritual leadership is practiced in societies with two divergent cultural dimensions of collectivism and individualism. Based on Singelis et al.'s (1995) supposition that collectivism and individualism are not just dichotomous, but are different constructs represented by horizontal and vertical collectivism and horizontal and vertical individualism, the study employed the hypothesis of differences since the literature does not indicate if a correlation exists between the spiritual leadership characteristics and the cultural dimensions of collectivism and individualism. It was theorized that there will be a difference in the display of spiritual leadership within different cultures. This conjecture was based on the following two suppositions related to collectivistic cultures: individual self-identity is obtained from in-group membership (Parker et al., 2009), which has similarities to a sense of membership within spiritual leadership; and personal satisfaction is obtained by fulfilling one's role within the group (Parker et al., 2009), which is comparable to a sense of calling within spiritual leadership. Consequently, the study included the following seven different hypotheses:

> Hypothesis one (H1): There is a difference between followers' inspiration derived from their organization's vision in horizontal and vertical collectivistic and individualistic cultures.
>
> Hypothesis two (H2): There is a difference between followers' hope or faith in their organization in horizontal and vertical collectivistic and individualistic cultures.
>
> Hypothesis three (H3): There is a difference between followers' feelings of altruistic love within their organization in horizontal and vertical collectivistic and individualistic cultures.
>
> Hypothesis four (H4): There is a difference between followers' sense of meaning or calling derived from their work in horizontal and vertical collectivistic and individualistic cultures.
>
> Hypothesis five (H5): There is a difference between followers' feelings of membership in their organization in horizontal and vertical collectivistic and individualistic cultures.
>
> Hypothesis six (H6): There is a difference between followers' organizational commitment in horizontal and vertical collectivistic and individualistic cultures.

ISSN 1941-4684 | editorelj@regent.edu

Hypothesis seven (H7): There is a difference between followers' productivity within their organization in horizontal and vertical collectivistic and individualistic cultures.

Methodology

The study to explore the portrayal of the characteristics of spiritual leadership in collectivistic and individualistic cultures employed a quantitative study methodology. The description of the methodology for the study provides an explanation of the research design, population and sample, variables, instrumentation, data collection method, and data analysis to test the hypotheses.

Research Design

The study used an ex-post facto design method (Cozby & Bates, 2012) to examine the differences in spiritual leadership within both collectivistic and individualistic cultures. The study examined the occurrence of spiritual leadership in the United States that has become a microcosm rather than a melting pot of world cultures (Griffin & Moorhead, 2007; Stevens & Ogunji, 2011) since House et al.'s (2002) GLOBE study. This study consisted of survey instruments that contained items that examined the respondents' perceptions of the degree of spiritual leadership exhibited by leaders within their organizations based on the seven different characteristics of spiritual leadership posited by Fry et al. (2005) and the respondents' collectivistic and individualistic proclivities as posited by Singelis et al.'s (1995). The study also recorded the following demographical information: age, gender, region where the respondent grew up, region where the respondent currently resides, and the income level of the respondent. Since proclivities such as individualism and collectivism are influenced by one's background, the study assumed that the location where the respondents were raised might influence their cultural views.

Population and Sample

The population for the study was employees in different organizations throughout the United States, which is a global microcosm (Stevens & Ogunji, 2011) of people from diverse cultures from across the world many of whom have never assimilated into the historical American culture. Because it is impossible to survey all members of the population, the study consisted of a convenience sample (Cozby & Bates, 2012) of employees from organizations from different regions throughout the United States that volunteered to participate in the online survey. The minimum number of participants in the study was 80 as planned based on the fact that there were four independent variables in the study, which were the four cultural dimensions posited by Singelis et al. (1995).

ISSN 1941-4684 | editorelj@regent.edu

Variables

The study included independent, dependent, and demographic variables. The independent variables captured the respondents' collectivistic or individualistic cultural orientation. Each hypothesis used one independent variable with four categorical levels, which are the individualistic and collectivistic dimensions posited by Singelis et al. (1995), and used one continuous dependent variable from the seven spiritual leadership characteristics for the study.

Independent variables. The GLOBE study did not use a separate measure for individualism; instead, the same societal collectivism measure was used to distinguish between societal collectivistic and individualistic cultures with low scores indicating individualistic cultural proclivity (House et al., 2002). Unlike the GLOBE study, Singelis et al. (1995) proposed four separate cultural dimensions. These are horizontal individualism (HI), vertical individualism (VI), horizontal collectivism (HC), and vertical collectivism (VC) (Singelis et al., 1995).

HI encourages "individuality, uniqueness, independence, self-reliance, autonomy and the equality of the interpersonal interaction" (Shin & Park, 2005, p. 106). HI societies can be described as high freedom and high equality cultures (Shin & Park, 2005). VI "encourages personal achievement through competitions" (Shin & Park, 2005, p. 106). People in VI societies are not very cooperative and seek to maximize their personal gain (Probst, Carnevale, & Triandis, 1999). This results in a culture that supports high levels of freedom that does not include equality between people in the society (Triandis, 1995).

HC involves the promotion of "communal sharing, cooperation and interdependency" (Shin & Park, 2005, p. 105). HC societies are communal, cooperative, interdependent, low freedom, and high equality cultures (Shin & Park, 2005). In VC cultures, individual goals are subordinated for the good of the group (Shin & Park, 2005). Individual freedom and autonomy are restricted within the VC culture as group members aspire to conform to group expectations and norms that maintain group harmony (Triandis & Gelfand, 1998).

Consequently, the study used four different interval scale continuous independent variables that were based on Singelis et al.'s (1995) study on collectivism and individualism. These variables were horizontal collectivism (HC), vertical collectivism (VC), horizontal individualism (HI), and vertical individualism (VI) (Singelis et al., 1995). Each of the four independent variables possessed face and content construct validity (Bates & Cozby, 2012) since they were taken from Singelis et al.'s (1995) construct on individualism and collectivism in different cultural contexts. The four continuous independent variables were used to generate a new nominal scale variable, individualistic/collectivistic (I/C) orientation, which categorized each respondent's individualistic/collectivistic proclivity. The HC, VC, HI, or VI independent variable

ISSN 1941-4684 | editorelj@regent.edu

with the highest average measurement for each respondent was used to categorize the respondent's I/C orientation. In the situation where two or more independent variables had the same highest average measurement, the I/C orientation for the respondent was categorized using the process illustrated in table 1 and explained within the instrumentation section below.

Dependent variables. There were seven interval scale continuous dependent variables in the study. The dependent variables for the spiritual leadership behaviors were: leader vision, hope and faith, altruistic love, calling or meaning, membership, organizational commitment, and productivity, which were derived from Fry et al.'s (2005) empirical research on spiritual leadership. Vision, which was the first spiritual leadership (SL1) characteristic, was the leader's view of the organization's future shared with employees (Kotter (1996); hope and faith, which was the second spiritual leadership (SL2) characteristic, was the belief the organization will be successful (Fry 2003). Altruistic love, which was the third spiritual leadership (SL3) characteristic, was the "care, concern, and appreciation for both self and others" (Fry, 2003, p. 712). Calling, which was the fourth spiritual leadership (SL4) characteristic, was the feeling that one's efforts make a difference (Fry 2003). Membership, which was the fifth spiritual leadership (SL5) characteristic, was the social connection to the group based on feelings of being appreciated and understood by the group (Fry 2003). Organizational commitment, which was the sixth spiritual leadership (SL6) characteristic, was the loyalty and attachment to the group (Fry, 2003). Productivity, which was the seventh spiritual leadership (SL7) characteristic, was the motivation and efforts of members "to continuously improve and be more productive" (Fry, 2003, p. 714). The "positive organizational outcomes" of spiritual leadership were organizational commitment and productivity (Fry, 2003, p. 714).

Demographic variables. The study collected information on five demographic variables. These included: respondents' gender, respondents' age, region of the United States where the respondents were raised, region of the United States where the respondents resided at the time when they participated in the survey, and income level of the respondents. Information about the respondent's gender and age were requested to determine if there is any difference in gender or age cohort perceptions about spiritual leadership within the same collectivistic or individualistic type culture. Lastly, the information on the locations where the respondent was raised and now resides was requested to determine if there are any differences between perceptions of spiritual leadership within collectivistic or individualistic cultures based on where one was raised or where one resided at the time of the study.

Instrumentation

Scholarly literature indicated that to determine how spiritual leadership differs in collectivist and individualist cultures items from two different instruments are required.

ISSN 1941-4684 | editorelj@regent.edu

Based on Brewer and Venaik's (2011) argument that the GLOBE study's collectivism constructs are not congruent with the study's measures, and Singelis et al.'s (1995) contention that there are four different patterns of collectivism and individualism within cultures, Triandis' (1995) INDCOL 95 instrument was used to determine which collectivistic or individualistic orientation the respondents belong to. Scholarly literature also indicated that one instrument exists to measure spiritual leadership characteristics, which is the spiritual leadership scale (SLS), developed by Fry et al., 2005).

INDCOL 95 instrument. Triandis' (1995) measure of cultural value orientations, INDCOL 95, was used in the study to determine the respondents' cultural orientation. The survey instrument contained 16 items using a five-point Likert scale to measure all four of the interval scale independent variables separately using four specific items from the survey for each variable. The reliability of the INDCOL 95 measurement instrument's Cronbach alpha used in previous studies was: .74 for HC, .63 for VC, .58 for HI, and .68 for VI (Shin & Park, 2005). The measurement instrument possessed face and content construct validity (Cozby & Bates, 2012) since it was based directly on the four-factor concept of individualistic and collectivistic cultural orientations described by Singelis et al. (1995).

The instrument was used to categorize each participant's individualistic or collectivistic orientation (I/C Orientation), which are HC, VC, HI, or VI. This was accomplished by calculating the average score for each variable using the items associated with each variable from the measurement instrument. The participant's cultural orientation was categorized using the process outlined in figure 1, which was based on the orientation with the highest measurement from the INDCOL 95 assessment. The HC, VC, HI, or VI independent variable with the highest measurement for each participant was used to create a new nominal scale categorical variable, which described the respondents' I/C orientation. The categorical scale for the I/C orientation variable was: 1 = HC, 2 = VC, 3 = HI, and 4 = VI. The I/C orientation independent variable with its four categories was used to evaluate the seven hypotheses using an analysis of differences. Since a participant can have an equivalent measurement for multiple independent variables as depicted in figure 1, the participants were assigned an I/C orientation variable equal to zero = indistinguishable if the I/C orientation could not initially be determined.

All respondents that were initially categorized as indistinguishable were later reanalyzed to determine their I/C orientation based on their overall proclivity toward individualism or collectivism. This was accomplished by summing the collectivistic variables together and then summing the individualistic variables together to determine whether the collectivistic or individualistic summation was the greatest. For respondents with an initial I/C category of zero, the respondent's category for the study was adjusted to reflect the respondent's overall proclivity towards individualism or collectivism if the respondent could be precisely categorized into one of the four I/C

ISSN 1941-4684 | editorelj@regent.edu

orientations. For example, if a respondent had an HC = 4.0, a VC = 3.5, an HI = 4.0, and a VI= 3.0, the respondent would have a collectivistic proclivity since HC+VC = 7.5, which is greater than HI+VI = 7.0; as a result, the respondent would be categorized as having an HC orientation since it was the higher of the two collectivistic variables. In another example, if the respondent had an HC = 2.0, a VC = 2.5, an HI = 4.0 and a VI = 4.0, the respondent is clearly individualistically inclined; however, it is impossible to determine if the respondent had an HI or VI orientation since both variables are equal; this would result in the respondent being assigned to the indistinguishable category.

Spiritual leadership scale (SLS). Fry et al.'s (2005) measure of spiritual leadership was used in the study. The SLS instrument consisted of 33 items using a five-point Likert scale (Fry et al., 2005). The coefficient alpha reliabilities of the variables used in Fry et al.'s (2005) study ranged between .83 and .93. The SLS items used for the research were slightly tailored to change each item's focus from the organization to the individual respondent's perception of spiritual leadership, as was done by Boorom (2009) in his study. The content construct validity (Cozby and Bates, 2012) of the measure was directly related to the description of the spiritual leadership theory. The instrument obtained the measure for the seven dependent variables that are used in the seven different hypotheses by calculating the mean of all the items associated with the variable within the instrument.

Data Collection

A description is provided on the study's data collection methods. Also described were the ethical considerations that were considered in collecting the data.

Methods. Although the researcher contacted four different types of organizations within different regions of the United States to request their support for the study on spiritual leadership, none of the organizations agreed to participate in the study. As a result, the study consisted of a convenience sample of respondents from different regions of the United States willing to complete the online survey instruments posted on Survey Monkey. Survey Monkey solicited the voluntary participants that were employed full time within the United States. The instructions for the survey included a description of the study and its benefits to academic research on the impacts of collectivistic and individualistic cultural proclivities on employee's perceptions of spiritual leadership. The instructions on the secure website guaranteed participants' anonymity if they voluntarily agreed to participate in the survey.

Ethical Considerations. The research adhered to ethical standards of quantitative studies by obtaining approval of the survey instruments from the institutional review board prior to soliciting for voluntary participants (Cozby & Bates, 2012), and by providing the participants a full disclosure of the research intent (Qu & Dumay, 2011). The study guaranteed the participants the right to privacy and confidentiality prior

ISSN 1941-4684 | editorelj@regent.edu

presenting them with the survey items that were evaluated using a five-point Likert scale. The participants were notified that their voluntary completion of the survey items on Survey Monkey's secure website implied their voluntary informed consent to complete the empirical survey instruments (Cozby & Bates, 2012). Maintenance of confidentiality was essential for this study since it helped mitigate the challenges of participant reticence to evaluate their organization with respect to the seven spiritual leadership characteristics and indicate their cultural orientation (Qu & Dumay, 2011). Confidentiality established a safe environment for the study participants (Cachia & Millward, 2011).

Data Analysis

Prior to testing each of the hypotheses an item reliability analysis was conducted to determine if any of the items within the two instruments should be eliminated (Green & Salkind, 2014). The item analyses were performed because both the INDCOL 95 and SLS instruments have only been sparsely used in previous studies. The item reliability analyses were conducted using SPSS.

Additionally, prior to testing the hypotheses, the four continuous independent variables were transformed into one categorical independent I/C orientation variable. This was accomplished by identifying the continuous independent variable with the largest measure to categorize the respondent for the I/C orientation variable using the process depicted in figure 1.

To test each of the hypotheses a t test (Williams & Monoge, 2001) was conducted to determine if the hypothesis was supported by the survey results since each hypothesis has one interval scale continuous dependent variable, which is one of the seven spiritual leadership characteristics, and one nominal scale independent variable, which is the I/C orientation with the following four categorical groups: HC, VC, HI, and VI. Additionally, the demographic variables for participant gender, age, household income, region where the participant was raised and the region where the participant now resides was examined to determine if there are indicators of any differences in the perceptions of the respondents based on their demographic dissimilarities.

ISSN 1941-4684 | editorelj@regent.edu

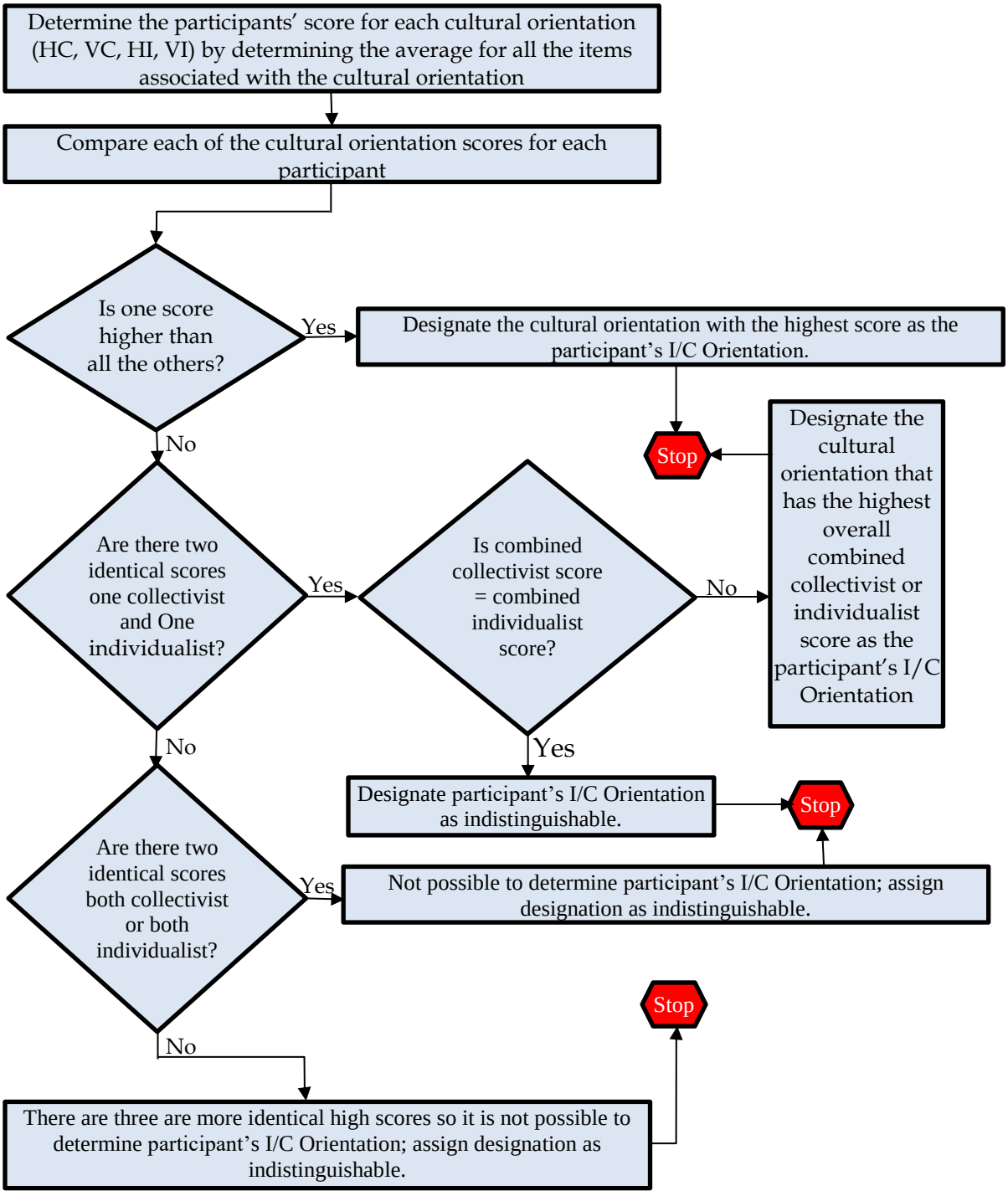

Figure 1: Process to Categorize the Individualism/Collectivism (I/C) Orientation. Each participant's scores for their horizontal collectivism (HC), vertical collectivism (VC), horizontal individualism (HI), and vertical individualism (VI) are examined to determine the participant's I/C Orientation. Combined collectivist score = HC + VC; combined individualist score = HI + VI.

ISSN 1941-4684 | editorelj@regent.edu

Results

The sample size for the study was 91 participants; however, only 80 of the participants completed all 49 survey items. Consequently, the 11 partially completed surveys were not included in the data analysis. The data analysis revealed that five of the participants did not vary any of their answers on their survey responses despite the fact that some of the items were purposively stated in negative terms. Consequently, the data analysis was limited to the 75 participants that completed the survey using non-uniform responses. A sample size of 75 with a large effect size (d=0.8) has a statistical power of 0.96 with a critical t(73) = 1.738 and alpha of 0.05 as calculated with GPower. Cohen (1988) recommended that studies should have a minimum power of 80 percent with an alpha = 0.05.

Table 1 provides the demographics for the sample. The gender of the 75 respondents was approximately equal with 50.7 percent male. All the participants were employed full-time with the majority (56.0 percent) over the age of 44. The household incomes were reported by only 68 of the 75 participants with 66.2 percent reporting incomes less than $100,000 dollars per year. The majority of the participants (56.0 percent) were raised either in the northeastern or southeastern areas of the United States, while 60.8 percent currently reside in the eastern half of the United States.

The analysis began with a determination of the reliability of the survey instruments used in the study. The Cronbach's alpha for Triandis' (1995) measure of cultural value orientations, called INDCOL 95, was .82. The cultural values orientation survey instrument contained four items for each of the four cultural orientations: horizontal collectivism, vertical collectivism, horizontal individualism, and vertical individualism (Triandis, 1995). The Cronbach's alpha for each of the orientations was .82 for horizontal collectivism, .59 for vertical collectivism, .56 for horizontal individualism, and .84 for vertical individualism. An examination of the items for the horizontal individualism scale indicated that a marginally improved reliability of .59 would be obtained by eliminating the first item in the scale. With the low reliability of the vertical collectivism scale, the vertical collectivism and horizontal collectivism scales were combined into one collectivism scale for the study, which had a Cronbach's alpha of .76. Similarly, the horizontal individualism and vertical individualism scales were combined into one individualism scale with a Cronbach's alpha of .78. The combination of scales was necessitated by the fact that the most prevalent group of respondents (n=45) had a horizontal individualistic orientation with an unacceptably low Cronbach's alpha, while one of the least prevalent groups of respondents (n=3) had a vertical individualistic orientation with an acceptable Cronbach's alpha.

ISSN 1941-4684 | editorelj@regent.edu

Table 1

Sample Demographics

Demographic	Profile	Frequency	Percentage
Gender	Male	38	50.7
	Female	37	49.3
Age	18-29	13	17.3
	30-44	20	26.7
	45-59	26	34.7
	60 or greater	16	21.3
Household Income	Prefer not to answer	7	9.3
	Less than $24,999	8	10.7
	$ 25,000 - $49,999	14	18.7
	$ 50,000 - $74,999	13	17.3
	$ 75,000 - $99,999	10	13.3
	$100,000 - $124,999	6	8.0
	$125,000 - $149,999	4	5.3
	$150,000 - $174,999	3	4.0
	$175,000 - $199,999	1	1.3
	$200,000 or greater	9	12.0
Location Where Raised	Northeast U.S.	26	34.7
	Southeast U.S.	16	21.3
	Midwest U.S.	14	18.7
	Southwest U.S.	13	17.3
	Northwest U.S.	3	4.0
Location or Current Residence	None indicated	1	1.3
	New England	1	1.3
	Middle Atlantic	13	17.3
	South Atlantic	14	18.7
	East North Central	11	14.7
	East South Central	6	8.0
	West South Central	9	12.0
	West North Central	3	4.0
	Mountain	4	5.3
	Pacific	13	17.3

ISSN 1941-4684 | editorelj@regent.edu

The Cronbach's alpha for Fry et al.'s (2005) spiritual leadership scale (SLS) was .96. The Cronbach's alpha for each of the seven spiritual leadership characteristics for the study was .83 for vision, .85 for hope and faith, .91 for altruistic love, .77 for meaning and calling, .85 for membership, .64 for organizational commitment, and .49 for productivity. The reliability analysis indicated that with the deletion of the first organizational commitment survey item the Cronbach's alpha for organizational commitment would be increased from .64 to .69. Robinson, Shaver and Wrightsman (1991) noted that Cronbach's alpha as low as .60 may be acceptable in exploratory research. Given that the spiritual leadership scale has only sparsely used it was decided to retain the organizational commitment scale in the study. The productivity scale, however, was deleted from the study due to having a Cronbach's alpha significantly lower than .60.

The analysis continued with a determination of the descriptive statistics for the horizontal and vertical collectivist and individualist scores for each of the study participants using their responses to Triandis' (1995) measure of cultural value orientations. Table 2 contained the descriptive statistics for the four orientations. Each of the four orientations had a minimum score of 1.00. Horizontal collectivism and horizontal individualism had maximum scores of 5.00. The means for the cultural orientations ranged from a high of 4.09 for horizontal individualism to a low of 2.87 for vertical individualism. The standard deviations for the orientations ranged from a low of .63 for horizontal individualism to a high of .86 for vertical individualism.

Table 2

Descriptive Statistics for Participant Cultural Orientations Scores

Orientation	N	Low	High	Range	Mean	Std. Deviation
Horizontal Collectivism	75	1.00	5.00	4.00	3.88	.68
Vertical Collectivism	75	1.00	4.75	3.75	2.90	.70
Horizontal Individualism	75	1.00	5.00	4.00	4.09	.63
Vertical Individualism	75	1.00	4.75	3.75	2.87	.86

The descriptive statistics for the six remaining spiritual leadership scores for each of the study's participants using their responses to Fry et al.'s (2005) spiritual leadership measure is contained in table 3. Each of the spiritual leadership characteristics had a high score of 5.0. The low scores varied depending upon the characteristic. Vision, hope and faith, altruistic love and organizational commitment each had a low score of 1.0.

ISSN 1941-4684 | editorelj@regent.edu

The means for the characteristics ranged from a high of 4.03 for meaning and calling to a low of 3.31 for organizational commitment. The standard deviations for the characteristics range from a low of .79 for vision and for hope and faith to a high of .92 for organizational commitment.

Table 3

Descriptive Statistics for Participant Servant Leadership Scores

Characteristic	N	Low	High	Range	Mean	Std. Deviation
Vision	75	1.00	5.00	4.00	3.50	.79
Hope and Faith	75	1.00	5.00	4.00	3.63	.79
Altruistic Love	75	1.00	5.00	4.00	3.46	.89
Meaning and Calling	75	2.00	5.00	3.00	4.03	.82
Membership	75	1.60	5.00	3.40	3.46	.86
Organizational Commitment	75	1.00	5.00	4.00	3.31	.92

Table 4

Individualistic/Collectivistic Cultural Orientation Frequency

Cultural Orientation	Frequency	Percent	Cumulative Percent
Horizontal & Vertical Collectivism	21	28.0	28.0
Horizontal & Vertical Individualism	48	64.0	92.0
Indistinguishable	6	8.0	100.0

Note. Total respondents included 75, with 6 respondents unable to be categorized due to having participants having the same high score for multiple cultural orientations.

The 75 survey participants' scores on the four cultural orientations were evaluated using the process depicted in figure 1 to determine their individualism/collectivism cultural orientation. The categorization of these 75 survey respondents displayed in table 4 revealed that 28.0 percent of the respondents (n = 21) were categorized as having either a horizontal or vertical collectivism cultural orientation based on their responses

ISSN 1941-4684 | editorelj@regent.edu

to the INDOCOL 95 survey instrument. 64.0 percent of the respondents (n=48) were categorized to have either a horizontal or vertical individualism cultural orientation. The cultural orientation categorization of the remainder of the participants was indistinguishable.

The descriptive statistics for each of the cultural orientations is displayed in table 5. As was expected, the mean score for participants that was categorized with a collectivist orientation was the highest on the collectivist scale. This was similar for the individualist I/C cultural orientation. Finally, six participants could not be categorized; consequently, data for these participants was removed from further data analysis for the study.

To test each of the six hypotheses a t test (Williams & Monge, 2001) was conducted to determine if each of the hypotheses were supported by the survey results. The seventh hypothesis was not examined in the study due to the low reliability of the productivity scale. The t test was conducted for each hypothesis with the one interval scale continuous dependent variable, which was one of the six spiritual leadership characteristics, and one nominal scale independent variable, which was the I/C orientation with the two categorical groups, collectivism and individualism. The results for the t tests are displayed in table 6.

Table 5

Individualistic/Collectivistic Cultural Orientation Descriptive Statistics

Scores	Horizontal & Vertical Collectivism	Horizontal & Vertical Individualism
Frequency	21	48
Collectivism		
Mean	3.74	3.25
Std Dev.	.31	.52
Individualism		
Mean	3.29	3.48
Std Dev.	.46	.58

Note. Total respondents included 75, with 6 respondents unable to be categorized due to having participants having the same high score for multiple cultural orientations.

ISSN 1941-4684 | editorelj@regent.edu

Table 6

T Test of Spiritual Leadership Characteristics with I/C Orientation Categories

Characteristic		t	df	Sig (2-tailed)	Mean Difference	Std. Error Difference
Vision	Equal Variances Assumed	2.33	67	.023	.45	.19
	Equal Variances not Assumed	2.59	49.80	.013	.45	.17
Hope and Faith	Equal Variances Assumed	2.68	67	.009	.51	.17
	Equal Variances not Assumed	3.09	54.57	.003	.51	.16
Altruistic Love	Equal Variances Assumed	2.95	67	.004	.64	.22
	Equal Variances not Assumed	3.10	42.88	.003	.64	.21
Meaning/Calling	Equal Variances Assumed	0.46	67	0.647	.09	.20
	Equal Variances not Assumed	0.53	54.93	0.596	.09	.18
Membership	Equal Variances Assumed	2.19	67	.032	.48	.22
	Equal Variances not Assumed	2.33	44.24	.025	.48	.21
Commitment	Equal Variances Assumed	2.73	67	.008	.62	.23
	Equal Variances not Assumed	2.89	43.87	.006	.62	.21

Note. Responses from 69 participants that had either a horizontal collectivist or horizontal individualist orientation were used in assessing if the means on the spiritual leadership characteristics are significantly different between the two groups.

ISSN 1941-4684 | editorelj@regent.edu

The results of the t test indicated that there was a statistical difference in the means between the collectivism and individualism groups for the vision, hope and faith, altruistic love, membership, and organizational commitment spiritual leadership characteristics. The t test for each of the following characteristics was significant at the .05 level for: vision $t(56.28) = 2.39$ with $p = .020$, hope and faith $t(62.24) = 3.16$ with $p = .002$, altruistic love $t(49.36) = 3.128$ with $p = .003$, membership $t(44.24) = 2.33$ with $p = .025$, and organizational commitment $t(51.76) = 3.10$ with $p = .003$. The results also indicated that there was no statistical difference in the means between the two groups for the meaning and calling characteristics. The probably of each t statistic was greater than .05. Meaning and calling characteristic results indicated that $t(54.93) = 0.53$ with $p = .596$. Post hoc tests were not performed because the data only supported two different I/C orientation groupings.

Table 7 contains the descriptive statistics for each of the dependent variables with the two I/C orientation categories. An analysis of the statistics in table 7 indicated that the means for all six spiritual leadership characteristics was higher for those with a collectivist orientation in comparison to those with an individualist orientation. Additionally, the collectivists' responses had a lower standard deviation than the individualists.

The spiritual leadership characteristics were examined to determine if there were any differences that could be identified based on demographic categories. No statistical differences existed for the age, household income, region of residence or region where the respondent was raised. An analysis of gender with organizational commitment revealed a statistical significance at the .05 level, $t(62.87) = 2.98$ with $p = .004$. The male participants had an average commitment score of 3.61 with a standard deviation of .79, while the female participants had lower average commitment score of 2.99 with a greater standard deviation of .93. Due to the quantitative survey construct of the study, there were no indicators of how gender might have impacted organizational commitment.

ISSN 1941-4684 | editorelj@regent.edu

Table 7

Spiritual Leadership Descriptive Statistics for I/C Orientation Categories

Characteristic	I/C Orientation	Frequency	Mean	Std. Dev.	Min	Max
Vision	Collectivist	21	3.85	.60	2.80	4.80
	Individualist	48	3.40	.79	1.00	5.00
Hope and Faith	Collectivist	21	4.02	.54	3.20	5.00
	Individualist	48	3.51	.79	1.00	5.00
Altruistic Love	Collectivist	21	3.93	.75	2.71	5.00
	Individualist	48	3.29	.85	1.00	4.86
Meaning/Calling	Collectivist	21	4.17	.58	3.50	5.00
	Individualist	48	4.07	.85	2.00	5.00
Membership	Collectivist	21	3.83	.75	2.60	5.00
	Individualist	48	3.35	.87	1.60	5.00
Commitment	Collectivist	21	3.75	.78	2.67	5.00
	Individualist	48	3.13	.90	1.00	5.00

Note. Responses from 69 participants that had either a horizontal collectivist or horizontal individualist orientation were used in assessing if the means on the spiritual leadership characteristics are significantly different between the two groups.

Discussion

The results of the one-way ANOVA analysis of the spiritual leadership characteristics was performed with the I/C orientation independent variable to determine if the six hypotheses were supported. The t test between the vision characteristic and the two I/C orientation groupings supported hypothesis one since the difference between the mean vision scores for collectivism (3.85) and individualism (3.40) respondents was statistically significant at the .05 level with $t(49.80) = 2.59$ and $p = .013$. With the five-point Likert scale where 4 = agree and 3 = neutral, the study results suggested that the average participant with a collectivist orientation was probably committed to, and was inspired by the organization's vision. The average participant with an individualist perspective was probably more neutral in his or her commitment to and not necessarily inspired by the organization's vision.

ISSN 1941-4684 | editorelj@regent.edu

The t test between the hope and faith characteristic and the two I/C orientation groupings supported hypothesis two. The difference between the mean hope and faith scores for collectivists (4.02) and individualists (3.51) respondents was statistically significant at the .05 level with t(54.57) = 3.09 and p = .003. These study results suggested that the average participant with a collectivist orientation agreed that his or her faith in the organization enabled the respondent to do whatever it took to help the organization succeed. Additionally, the average participant with an individualist perspective was probably more apt to be somewhat more neutral about his or her faith in the organization.

The t test between the altruistic love characteristic and the two I/C orientation groupings supported hypothesis three since the difference between the mean hope and faith scores for colectivistic (3.93) and individualistic (3.29) respondents was statistically significant at the .05 level with t(42.88) = 3.10 and p = .003. These study results suggested that the average participant with a collectivist orientation agreed that his or her organization cared about and supported its people, while the average participant with an individualist perspective tended to be more neutral about the perception that the respondent worked in a caring organization.

The t test between the meaning and calling characteristic and the two I/C orientation groupings did not support hypothesis four. This was because the difference between the average meaning and calling scores for collectivist (4.17) and individualist (4.07) respondents was not statistically significant at the .05 level with t(54.93) = 0.53 and p = .596. With both I/C orientation groups having a mean score that were relatively equal and above 4.0, these study results suggested that the average participant from both groups probably believes that his or her job was important and meaningful to them since it makes a difference in people's lives.

The t test between the membership characteristic and the two I/C orientation groupings supported hypothesis five since the difference between the mean membership scores for collectivists (3.83) and individualist (3.35) respondents was statistically significant at the .05 level with t(44.24) = 2.33 and p = .025. These study results suggested that the average participant with a collectivist orientation felt that the respondent was valued and appreciated by his or her organization, while the average participant with an individualist perspective tended to be more neutral in his or her opinion that the respondent worked for an organization that understands and respects them.

The t test between the organizational commitment characteristic and the two I/C orientation groupings supported hypothesis six. This was because the difference between the mean organizational commitment scores for collectivist (3.75) and individualist (3.13) respondents was statistically significant at the .05 level with t(43.87) = 2.89 and p = .006. These study results suggested that the average participant with a collectivist orientation was generally happy about being in the organization and agreed

ISSN 1941-4684 | editorelj@regent.edu

that the organization was a great place to work. The average participant with an individualist perspective was generally more neutral about his or her viewpoints on remaining with the organization.

Hypothesis seven, the difference between productivity characteristic and the two I/C orientation groupings, was not examined in the study. The data for the productivity scale was removed from consideration because of the scale's very low Cronbach's alpha = .49.

Additionally, the study results suggested that spiritual leadership may probably be more prevalent with those who have a collectivist orientation than with those who have an individualist orientation. This was because the study's results indicated the possible statistically significant difference between collectivist and individualist viewpoints of agreement versus neutrality on: their support for the organization's vision, their faith in the organization, feelings that the organization cared about them, feelings of being valued and appreciated by the organization, and commitment to the organization. This speculative conclusion was further supported by the mean scores for meaning and calling. Although there was no statistically significantly difference between each cultural orientation for meaning and calling, the meaning and calling scores for both orientations were over 4.0, which equated to agree on the survey instrument.

Limitations

The most significant limitation of this study was the small sample size of 75 useable responses. The study resulted in 60.0 percent of respondents having a horizontal individualist orientation, and 25.3 percent having a horizontal collectivist orientation. Given the fact that only 2.7 percent of the respondents had a vertical collectivist and 4.0 percent had a vertical individualist orientation that were not large enough to be used to statistically analyze the data, it was only possible to determine if differences exist between a combination of the four I/C orientations (collectivism verses individualism) with respect to only six of the seven spiritual leadership characteristics. As a result, a much larger study sample may have been beneficial even though there is no evidence on the preponderance of vertical collectivism or vertical individualism within the American society.

The other limitation of the study was the reliability of some of the variables in both survey instruments. The vertical collectivism and horizontal individualism scales only had a Cronbach's alpha of .59, which was somewhat comparable to the use of the scales by Shin & Park (2005). As a result, additional efforts might be required to improve these two portions of the INDCOL 95 measurement instrument for future studies. Although previous use of the spiritual leadership scale had a reliability for all variables of between .83 and .93, this study had a Cronbach's alpha of .64 for organizational commitment that was improved to .69 with the removal of one item from the survey

ISSN 1941-4684 | editorelj@regent.edu

instrument, and a Cronbach's alpha of .49 for productivity, which was very low. The low reliability of the productivity variable could have possibly been somewhat impacted by the type of sample that was used in the survey. Due to difficulties in recruiting organizations to participate in the survey, a convenience sample of full-time employees from throughout the United States was obtained rather than a convenience sample from organizations that were purposively selected based on their organizational philosophy that was allegedly spiritual friendly.

Recommendations for Future Research

The study to examine the spiritual leadership characteristics in different I/C cultural orientations was based on the supposition that in collectivist cultures, which endorse followers' subservience to group goals and where ties between group members are close, the prevalence of spiritual leadership is probably less than in individualist cultures, which do not readily obtain the benefits available from membership in collectivistic groups. This was posited to occur because collectivism was thought to be at least a partial substitute for spiritual leadership since many of the benefits that are provided through spiritual leadership may be readily available through collectivistic groups (Love, 2007). Since the study results did not support the supposition that spiritual leadership might be less prevalent and effective in collectivist rather than individualist cultures, future studies may be required in more homogeneous collectivistic and individualistic cultures to determine if these study findings are generalizable or were unique to the multicultural microcosm found in the United States today.

Additionally, although the study results appeared to support the spiritual leadership theory's contention that organizational commitment is one of the outcomes of spiritual leadership, future research is needed within different national cultures and organizational contexts to determine if vision, hope and faith, love, meaning and calling, and membership are only contextually correlated with organizational commitment or if the correlation is generalizable.

Future efforts should also include an improvement of the INDCOL 95 survey instrument to not only improve its reliability, but also to make the categorization of respondents easier to eliminate the problem that some of the respondent's I/C orientations were indeterminate. Since the study results suggested that there was a possible statistical difference in organizational commitment based on gender, future gender related studies might examine gender's possible impact on organizational commitment.

ISSN 1941-4684 | editorelj@regent.edu

Conclusion

In response to Milliman et al.'s (2003) and Nicolae et al.'s (2013) suggestions that additional research is needed on spiritual leadership, a study was conducted to address deficiencies in understanding about the impacts of culture on spiritual leadership. A quantitative study was conducted surveying full-time employees within the United States, which has become more of a multicultural microcosm since the completion of the GLOBE study. The survey generated 75 useable responses from various regions throughout the United States. The survey instrument included Triandis' (1995) INDCOL 95 measure of cultural value orientations, and Fry et al.'s (2005) spiritual leadership survey. The study revealed that 64.0 percent of the participants were categorized as having an individualistic orientation and 28.0 percent with a collectivist orientation. The study results suggested that spiritual leadership may be more prevalent in collectivist cultures than in individualist cultures since collectivist average scores on all six spiritual leadership characteristics examined in the study was higher than the average scores of individualists. The t tests revealed that five of the six spiritual leadership characteristics examined had statistically significant differences in the average scores of collectivist participants in comparison to the individualist respondents, which provided support for five of the study's seven hypotheses. Despite the study's limitations, the results also helped inform future research opportunities to: improve the reliability of the cultural values orientation survey instrument; examine the role of organizational commitment in gender research; determine the prevalence and effectiveness of spiritual leadership within various individualist/collectivist cultural orientations; and study the possible impacts that vision, hope and faith, altruistic love, meaning and calling, and membership may have on organizational commitment in various cultures and organizational contexts.

About the Author

Valentin Novikov is a fourth-year Ph.D. student at Regent University, where he is studying organizational leadership. He is a project manager for the Department of Defense and a retired Army officer.

Correspondence concerning this article should be addressed to Valentin Novikov at valenov@mail.regent.edu.

References

Boorom, R. (2009). Spiritual leadership: A study of the relationship between spiritual leadership theory and transformational leadership (Doctoral Dissertation). Virginia Beach, VA, Regent University School of Global Leadership and Entrepreneurship.

ISSN 1941-4684 | editorelj@regent.edu

Brewer, P., & Venaik, S. (2011). Individualism—Collectivism in Hofstede and GLOBE. Journal of International Business Studies, 42, 436-445.

Brown, S. L., & Eisenhardt, K. M. (1997). The art of continuous change: Linking complexity theory and time-paced evolution in relentlessly shifting organizations. Administrative Science Quarterly, 42, 1-34.

Bureau of Labor Statistics. (2007). Employment projections: 2006-2016. Retrieved from: www.bls.gov/emp/

Cachia, M., & Millward, L. (2011). The telephone medium and semi-structured interviews: A complementary fit. Qualitative Research in Organizations and Management, 6(3), 265-277.

Cattell, R. B. (1966). The scree test for the number of factors. Multivariate Behavioral Research, 1, 245-276.

Cohen, J. (1988). Statistical power for the behavioral sciences (2nd ed.). Hillsdale, NJ: Lawrence Erlbaum Publishing.

Cozby, P. C., & Bates, S. C. (2012). Methods in behavioral research (11th ed.). New York, NY: McGraw-Hill.

Cunningham, S. D. (2002). Diversity capital and organizational performance: A new paradigm for strategic human resource development and higher education (Order No. 3073158). Retrieved from http://0-search.proquest.com.library.regent.edu/docview/305523256?accountid=13479

Daft, R. L. & Lengel, R. H. (1998). Fusion Leadership: Unlocking the subtle forces that change people and organization. San Francisco, CA: Berrett-Koehler.

Dent, E. B., Higgins, M. E., & Wharff, D. M. (2005). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. Leadership Quarterly, 16(5), 625-653.

Dorfman, P., Javidan, M., Hanges, P., Dastmarchian, A., & House, R. (2012). GLOBE: A twenty-year journey into the intriguing world of culture and leadership. Journal of World Business, 47(4), 504-518.

Fairholm, G. W. (2001). Matering inner leadership. Westport, CT: Quorum.

Fleischman, P. R. (1994). The healing spirit: Explorations in religion and psychotherapy. Cleveland, OH: Bonne Chance Press.

ISSN 1941-4684 | editorelj@regent.edu

Fry, L. W. (2003). Toward a theory of spiritual leadership. Leadership Quarterly, 14(6), 693-727.

Fry, L. W., Vitucci, S., & Cedillo, M. (2005). Spiritual leadership and army transformation: Theory, measurement, and establishing a baseline. Leadership Quarterly, 16(5), 835-862.

Giacalone, R. A., & Jurkiewicz, C. L. (2003). Toward a science of workplace spirituality. In R. A. Giacalone, & C. L. Jurkiewicz (Eds.), Handbook of workplace spirituality and organizational performance (pp. 3-28). New York, NY: M. E. Sharp.

Green, S. B., & Salkind, N. J. (2014). Using SPSS for Windows and Macintosh: Analyzing and understanding data (7th ed.). Boston, MA: Pearson.

Griffin, R. W., & Moorhead, G. (2007). Organizational behavior: Managing people and organizations. Boston, MA: Houghton Mifflin.

Hofstede, G. (2001). Culture's consequences: Comparing values, behaviors, institutions and organizations across nations. Thousand Oaks, CA: Sage.

House, R., Javidan, M., Hanges, P., & Dorfman, P. (2002). Understanding cultures and implicit leadership theories across the globe: An introduction to project GLOBE. Journal of World Business, 37, 3-10.

Kaiser, H. F. (1960). The application of electronic computers to factor analysis. Educational and Psychological Measurement, 20, 141-151.

Kotter, J. P. (1996). Leading change. Boston, MA: Harvard Business School Press.

Kriger, M., & Seng, Y. (2005). Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions, Leadership Quarterly, 16(5), 771-806.

Love, M. S. (2007). Security in an insecure world: An examination of individualism-collectivism and psychological sense of community at work, Career Development International, 12(3), 304-320.

Milliman, J., Czaplewski, A., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes. Journal of Organizational Change, 16(4), 426-447.

Nanus, B. (1992). Visionary leadership. San Francisco, CA: Jossey-Bass.

Nicolae, M., Ion, I., & Nicolae, E. (2013). The research agenda of spiritual leadership. Where do we stand? Revista De Management Comparat International, 14(4), 551-566.

ISSN 1941-4684 | editorelj@regent.edu

Parker, R. S., Haytko, D. L., & Hermans, C. M. (2009). Individualism and collectivism: Reconsidering old assumptions. Journal of International Business Research, 8(1), 127-139.

Probst, T., Carnevale, P. J., & Triandis, H. C. (1999). Cultural values in intergroup and single-group social dilemmas. Organizational Behavior and Human Decision Processes, 77(3), 171-191.

Qu, S. Q., & Dumay, J. (2011). The qualitative research interview. Qualitative Research in Accounting and Management, 8(3), 238-264.

Ralston, D. A., Egri, C. P., Furrer, O., Kuo, M., Li, Y., Wangenheim, F., . . . Weber, M. (2014). Societal-level versus individual-level predictions of ethical behavior: A 48-society study of collectivism and individualism. Journal of Business Ethics, 122(2), 283-306.

Robinson, J. P., Shaver, P. R., & Wrightsman, L. S. (1991). Measures of personality and social psychological attitudes. San Diego, CA: Academic Press.

Sanders, J. E., Hopkins, W. E., & Geroy, G. D. (2003). From transactional to transcendental: Toward an integrated theory of leadership. Journal of Leadership & Organizational Studies, 9(4), 21-31.

Seligman, M. E., & Csikszentmihalyi, M. (2000). Positive psychology: An introduction. American Psychologist, 55(1), 5-14.

Shin, H. H., & Park, T. H. (2005). Individualism, collectivism and trust: The correlates between trust and cultural value orientations among Australian nation public officers. International Review of Public Administration, 9(2), 103-119.

Singelis, T. M., Triandis, H. C., Bhawuk, D., & Gelfand, M. J. (1995). Horizontal and vertical dimensions of individualism and collectivism: A theoretical and measurement refinement. Cross-Cultural Research, 29, 240-275.

Stevens, R. H., & Ogunji, E. (2011). Preparing business students for the multi-cultural work environment of the future: A teaching agenda. International Journal of Management, 28(2), 528-544.

Stevens, R., Wallace, G., Hunt, L. (2009). An examination of a diversity concentration for a graduate level business degree program. Business Education & Accreditation, (1), 15-28.

Triandis, H. C. (1995). Individualism and collectivism. Oxford: Westview Press.

ISSN 1941-4684 | editorelj@regent.edu

Triandis, H. C., & Gelfand, M. J. (1998). Converging measurement of horizontal and vertical individualism and collectivism. Journal of Personality and Social Psychology, 74(1), 118-128.

Williams, F., & Monge, P. (2001). Reasoning with statistics: How to read quantitative research. Boston, MA: Wadsworth, Cengage Learning.

Yukl, G. (2013). Leadership in organizations (8th ed.). Boston, MA: Pearson Education, Inc.

ISSN 1941-4684 | editorelj@regent.edu