

CHAPTER SEVEN

*Spiritual Leadership: State-of-the-Art
and Future Directions for Theory,
Research, and Practice*

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A person's spirit is the vital principle or animating force traditionally believed to be the intangible, life-affirming force in the self and in all human beings.¹ Now people, as part of their spiritual journey, are struggling with what this means for their work.² Some are calling this trend "a spiritual awakening in the American workplace."³ Patricia Aburdene in her recent book *Megatrends 2010*, states that the focus on spirituality in business is becoming so pervasive that it stands as "today's greatest megatrend."⁴ She contends that more and more people are making choices in the marketplace as "values-driven consumers" and the power of spirituality is increasingly impacting our personal lives and spreading into organizations to foster a moral transformation in them.

Many question why this interest in spirituality is occurring. Although there are many arguments, one viable reason is that society is seeking spiritual solutions to better respond to tumultuous social and business changes,⁴ and that global changes have brought a growing social spiritual consciousness.⁵ Indeed, Duchon and Plowman⁶ posit that ignoring spirit at work may mean "ignoring a fundamental feature of what it means to be human."

Work is an integral part of our self-concept and greatly affects the quality of our lives both at work and at home. As employees are spending an increasing amount of time at work, they are actively pursuing

opportunities for meaningful experiences in the workplace.⁷ Indeed, some employees even expect their employers to provide for such a spiritual search.⁸ In addition to the number of work hours required to be put in by employees, the unstable work environment, often characterized by downsizing, has increased distrust in organizations. This distrust has made employees see themselves as expendable resources.⁹ This diminished view of work has compelled employees to search for deeper meaning and connection in life and, consequently, integrate a spiritual work identity.^{10,11}

However, workplace spirituality has been an ambiguous term, although scholars are increasingly bringing clarity to the definition. Ashmos and Duchon defined workplace spirituality in terms of its components: (1) a recognition that employees have an inner life; (2) an assumption that employees desire to find work meaningful; and (3) a commitment by the company to serve as a context or community for spiritual growth. These dimensions have been incorporated into the term spiritual well-being (SWB), which is a "self-perceived state of the degree to which one feels a sense of purpose and direction."¹²

Other scholars suggest that workplace spirituality can be cultivated to produce increased organizational performance. Reder¹³ found that spirituality-based organizational cultures were the most productive, and through maximizing productivity they reach dominance in the marketplace. In addition, there is emerging evidence that workplaces that are spiritually healthy perform better.^{14,15,16}

In response to this calling for spirituality to be based on definable and measurable aspects of the work environment, Giacalone and Jurkiewicz,¹⁷ in their *Handbook of Workplace Spirituality and Organizational Performance*, define workplace spirituality as

A framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy.

This sense of transcendence—of having a calling through one's work or being called (vocationally)—and a need for social connection or membership are seen as necessary for providing the foundation for any theory of workplace spirituality. Workplace spirituality and spiritual leadership must therefore be comprehended within a holistic or system context of interwoven cultural and personal values. Also, to be of benefit to leaders and their organizations, any definition of workplace

spirituality must demonstrate its utility by impacting performance, turnover, productivity, and other relevant criteria of effectiveness.¹⁸

A growing number of companies, such as Chick-Fil-A, Interstate Batteries, Taco Bell, Pizza Hut, and BioGenex, are using spiritual lessons in their management and leadership strategies.^{19,20} As the concept of spirituality in the workplace has gained strength and interest, the Academy of Management created a new special interest group for its members. The Management, Spirituality, and Religion interest group was created in 2000 and is helping to legitimize the study of spirituality in the workplace while simultaneously paving the way for this emerging concept into the leadership arena.²¹ More specifically, as the interest in workplace spirituality grows, more research should be directed to understanding spirituality at work and its relation to leadership.²²

Spiritual Leadership Theory

Spiritual leadership can be viewed as a field within the broader context of workplace spirituality. To date, Fry^{23,24} and Fry and Stocum²⁵ have developed the only theory of spiritual leadership that has been extensively tested and validated in a variety of settings. Studies have been conducted in over 100 organizations, including schools, military units, cities, police, and for profit organizations (sample sizes ranged from 10 to over 1000). These studies, without fail, have confirmed the spiritual leadership causal model and the reliability and validity of its measures. Results so far support a significant positive influence of spiritual leadership on employee life satisfaction, organizational commitment and productivity, and sales growth.^{26,27,28,29,30}

Spiritual leadership is a causal leadership theory for organizational transformation designed to create an intrinsically motivated learning organization.³¹ Initially, the theory of spiritual leadership³² was developed using an intrinsic motivation model that incorporates vision, hope/fair, altruistic love, theories of workplace spirituality, and SWB. The purpose of spiritual leadership is to tap into the fundamental needs for the SWB of both leader and follower, through calling and membership, to create vision and value congruence across the individual, empowered team, and organization levels, and, ultimately, to foster higher levels of organizational commitment and productivity. Operationally, spiritual leadership comprises the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and

others so they have a sense of SWB through calling and membership. This entails the following:³³

1. Creating a vision wherein leaders and followers experience a sense of calling in that life has meaning, purpose, and makes a difference.
2. Establishing a social/organizational culture based on the values of altruistic love whereby leaders and followers have a sense of membership, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others.

Fry³⁴ extended spiritual leadership theory by exploring the concept of positive human health, psychological well-being, and life satisfaction through recent developments in workplace spirituality, character ethics, positive psychology, and spiritual leadership. He then argued that these areas provide a consensus on the values, attitudes, and behaviors necessary for positive human health, psychological well-being, life satisfaction, and, ultimately, corporate social responsibility. Ethical well-being is defined as authentically living one's values, attitudes, and behavior from the inside out in creating a principled center congruent with the universal consensus values inherent in spiritual leadership theory.^{35,36,37}

Fry proposed that those practicing spiritual leadership at the personal level will score high on life satisfaction in terms of joy, peace and serenity, positive human health, and the Ryff and Singer³⁸ dimensions of well-being. In other words, they will

1. Experience greater psychological well-being.
2. Have fewer problems related to physical health in terms of allostatic load (cardiovascular disease, cognitive impairment, declines in physical functioning, and mortality).

More specifically, those practicing spiritual leadership and their followers would have a high regard for one's self and one's past life, along with good quality relationships with others. This in turn helps to create the sense that life is purposeful and meaningful, the capacity to effectively manage one's surrounding world, the ability to follow inner convictions, and a sense of continuing growth and self-realization.

More recently, Fry and Matherly³⁹ and Fry and Stocum⁴⁰ argue that one of the greatest challenges facing leaders today is the need to develop new business models that accentuate ethical leadership, employee

well-being, sustainability, and social responsibility without sacrificing profitability, revenue growth, and other indicators of financial performance. Increasingly, there is a need for top managers to simultaneously maximize the so-called triple bottom line or "People, Planet, Profit." Research conducted with Interstate Batteries is offered as a case study of a company that may serve as a role model for spiritual leadership. They also present a general process for maximizing the triple bottom line through the development of motivation and leadership required to simultaneously optimize employee well-being, social responsibility, organizational commitment, and financial performance.

Spiritual Leadership as an Emerging Paradigm

It is important that theories meet the four components that provide the necessary and sufficient conditions for the development of any theoretical model.^{41,42} They must specify (1) the units or variables of interest to the researcher; (2) congruence as defined by the laws of relationship among units of the model that specify how they are associated; (3) boundaries within which the laws of relationship are expected to operate; and (4) contingency effects that specify system states within which the units of the theory take on characteristic values that are deterministic and have a persistence through time.

However, theory is but a necessary component for a paradigm. Kuhn⁴³ defined a paradigm as "An entire constellation of beliefs, values, techniques, and so on shared by the members of a given community." In other words, a paradigm is a philosophical and theoretical framework of a scientific school or discipline within which theories, laws, and generalizations and the methods to test them are formulated. Thus, work of a scientific school or discipline within which theories, laws, and generalizations and the methods to test them are formulated. Thus, for spiritual leadership to be an emerging paradigm, it must (1) have an identifiable conceptual domain; (2) have a theory that offers hypotheses that are testable through a variety of methodologies; and (3) specify boundary conditions and system states whereby the relationships among the theory's variables may operate differently (e.g., interactive effects due to a moderating variable⁴⁴).

A special issue on spiritual leadership in 2005 in *The Leadership Quarterly* served as a vehicle for moving the field of spiritual leadership within the broader context of workplace spirituality, toward paradigmatic status.⁴⁴ In that issue, Dent, Higgins, and Wharff⁴⁵ and Reave⁴⁶ reviewed 87 and over 150 scholarly articles, respectively, and offer 8 areas that have implications for establishing the conceptual domain of

spiritual leadership and show that there is a clear consistency between spiritual values and practices and leadership effectiveness. Dent et al.⁴⁷ use a qualitative narrative analysis to produce emergent categories to identify and validate eight areas of difference and/or distinction in the workplace spirituality literature, which have implications for defining the domain of spiritual leadership theory: (1) definition; (2) connected to religion; (3) marked by epiphany; (4) teachable; (5) individual development; (6) measurable; (7) profitable/productive; and (8) nature of the phenomenon. Reave⁴⁸ argues that values that have long been considered spiritual ideals, such as integrity, honesty, and humility, have an effect on leadership success. Similarly, practices traditionally associated with spirituality have been shown to be connected to leadership effectiveness.

From these articles a theme emerges: what is required for workplace spirituality is an "inner life" that nourishes and is nourished by "calling or transcendence of self" within the context of a "community" based on the values of altruistic love. Satisfying these spiritual needs in the workplace positively influences human health and psychological well-being and forms the foundation for the new spiritual leadership paradigm. By tapping into this basic theme through spiritual leadership, spiritual leaders produce the follower trust, intrinsic motivation, and commitment that are necessary to simultaneously optimize human well-being, corporate social responsibility, and organizational performance.

A Revised Theory of Spiritual Leadership

Duchon and Plowman⁴⁹ found that work unit performance is positively related to work unit spirituality. In support of spiritual leadership theory,^{50,51,52} they discovered that work unit spirituality is associated with the leader's ability to enable the worker's sense of meaningful work (meaning/calling) and community (membership). In addition, they found that workplace spirituality is associated with the leader's ability to personally incorporate as well as enable/support the unit workers' inner life or spiritual practice (e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, writing in a journal), which is a central activity in all major spiritual and religious traditions.

On the basis of these findings, a revised causal model of spiritual leadership is offered. In figure 7-1, the source of spiritual leadership is an inner life or spiritual practice that, as a fundamental source of

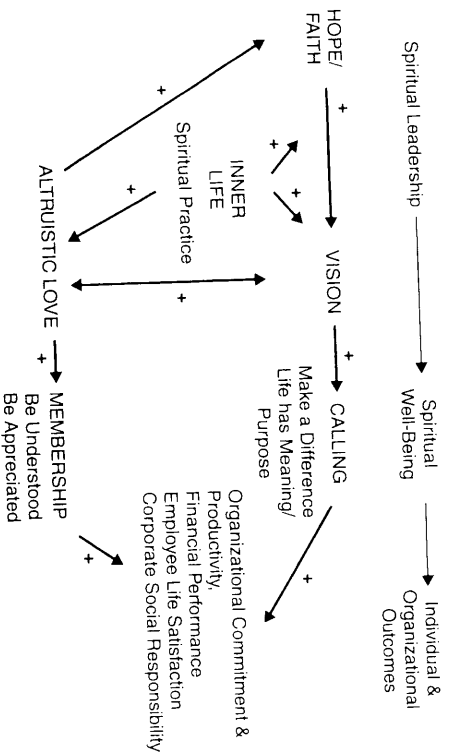


Figure 7.1 Revised Causal Model of Spiritual Leadership

inspiration and insight, positively influences the development of (1) hope/faith in a transcendent vision of service to key stakeholders and (2) the values of altruistic love.

What then are the defining characteristics or qualities of an effective inner life practice? This is clearly an area for future research. To review this topic in detail would require an exploration of the great spiritual and religious traditions as well as current work on presence,^{53,54,55} mindfulness,^{56,57} and meditation.^{58,59,60} This is clearly beyond the scope of this chapter. However, for our purposes we can begin with the notion that employees have spiritual needs (i.e., an inner life) just as they have physical, mental, and emotional needs, and none of these needs are left at the door when one arrives at work. And, at the root of the connection between spirituality and leadership is the recognition that we all have an inner voice that is the ultimate source of wisdom in our most difficult business and personal decisions.⁶¹

Observing, witnessing, and cultivating this inner voice as it relates to tapping into or drawing upon a higher power⁶² is often the purpose of an inner life or spiritual practice. Duchon and Plowman⁶³ posit that the existence of an inner life is related to two organizational constructs: individual identity and social identity, and that “individual identity is part of a person’s self-concept, or inner view of themselves, and the expression of that inner life is in part an expression of social identity.” Self-concept theory proposes that a job is more motivating when there

is a high level of congruence between the job, its context, and a person’s self concept.⁶⁴

Therefore, spiritual leaders who have an inner life or spiritual practice will be more likely to have, or want to develop, the other centered values of altruistic love and a transcendent vision of service to key stakeholders and the hope/faith to “do what it takes” to achieve the vision. To implement spiritual leadership, leaders, through their attitudes and behavior, model the values of altruistic love as they jointly develop a common vision with followers. Subsequently, both leaders and followers gain a sense of membership—that part of SWB that gives one an awareness of being understood and appreciated. This then generates hope/faith and a willingness to “do what it takes” in pursuit of the vision, which in turn produces a sense of calling—that part of SWB that gives one a sense that one’s life has meaning, purpose, and makes a difference. Hope/faith adds belief, conviction, trust, and action for performance of the work to achieve the vision. Thus, spiritual leadership theory proposes that hope/faith in the organization’s vision keeps followers looking forward to the future and provides the desire and positive expectation that fuels effort through intrinsic motivation.

This intrinsic motivation cycle based on vision (performance), altruistic love (reward), and hope/faith (effort) results in an increase in one’s sense of SWB (e.g., calling and membership) and ultimately positive individual and organizational outcomes such as organizational commitment and productivity,⁶⁵ employee life satisfaction, and corporate social responsibility,⁶⁶ and, given an effective market strategy, financial performance.^{67,68,69}

Future Directions for Spiritual Leadership Research

Research is needed on several fronts on our revised causal theory of spiritual leadership to establish that it is indeed inclusive of other widely accepted leadership theories and extends them, including our initial work, through a valid model that incorporates relevant spiritual, cultural, follower, and organizational effectiveness variables. Of special importance is the need to research the distinction between spirituality and religion.

Spirituality versus Religion. Duchon and Plowman⁷⁰ note that a spiritual leader enabling a worker’s expression of “inner life” can be problematic if the spiritual leader’s enthusiasm or zeal is seen by the worker as

coercive. It is important to avoid the negative consequences of a hostile work environment that may result when employers emphasize a particular religion or spiritual practice in the workplace. This can happen, for example, when only the leader's form of inner life expression is accepted and "nonbelievers" (i.e., those preferring a different form) feel marginalized. The spiritual leader's enabling of a worker's inner life has to be undertaken in a work culture based on a norm of individual and collective tolerance and freedom. Organizations are able to avoid these pitfalls through periodic surveys and by allowing openness to spirituality, religion, and transcendence "in full freedom" through adherence to its core values. Robert Quimet, owner of Tomasso corporation, for example, argues that this "full freedom" approach to work place spirituality is necessary to reconcile productivity and human well-being.⁷¹ Tomasso makes this unambiguous by publicly proclaiming

All actors in the company's life freely interpret the value of Transcendence in their own way.... Transcendence can mean the Creator; the Higher Power; God Love; God the Father, Son, and Holy Spirit; Allah; Jehovah; Buddha; or any other openings to Transcendence. To this value of Transcendence can be added, for those who so desire and according to their personal choices, different forms of reflection, meditation, and for some silent and personal prayer during work. This is quite possible without stopping work.

A central hypothesis to be tested in future research relates to the distinction between spiritual and religious approaches to workplace spirituality across the individual, group, and organizational levels.⁷² A clear distinction between spirituality and religion is offered by the respected Dalai Lama:⁷³

Religion I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit—such as love and compassion, patience tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony—which brings happiness to both self and others.

Many feel that viewing workplace spirituality through the lens of religious traditions and practice is divisive in that, to the extent that religion

views itself as the only path to God and salvation, it excludes those who do not share in the denominational tradition.⁷⁴ Furthermore, religious practices often conflict with the social, legal, and ethical foundations of business, law, and public and nonprofit administration.⁷⁵ Thus, religion can lead to arrogance that a particular company, faith, or society is better, morally superior, or more worthy than another.⁷⁶ Imbuing religion into workplace spirituality can foster zealotry at the expense of organizational goals, offend constituents and customers, and decrease morale and employee well-being.⁷⁷ Accentuating the line between religion and spirituality with regard to workplace spirituality is essential in honoring the integrity of both disciplines and is a key area for future research.⁷⁸

Workplace Spirituality. Regarding research on workplace spirituality, Giacalone and Jurkiewicz⁷⁹ identify four major weaknesses that must be addressed if this newly emerging paradigm is to achieve acceptance within the scientific community: (1) the lack of an accepted, conceptual definition; (2) inadequate measurement tools; (3) limited theoretical development; and (4) legal concerns. To address these weaknesses and to advance workplace spirituality as a paradigm rooted in science, three critical issues will need to be addressed: (1) levels of conceptual analysis; (2) conceptual distinctions and measurement foci; and (3) clarification of the relationship between criterion variables.⁸⁰

In addition to the key issues mentioned above, research on several fronts is necessary to establish the validity of spiritual leadership theory before it should be widely applied as a model of organizational/professional development to foster systemic change and transformation. For example, more longitudinal studies are needed to test for changes in key variables over time. Studies are needed that incorporate more objective performance measures from multiple sources (Podsakoff et al.⁸¹). Other individual outcomes (e.g., joy, peace, and serenity) hypothesized to be affected by spiritual leadership need to be validated for spiritual leadership theory. Finally, the conceptual distinction between spiritual leadership theory variables and other leadership theories, such as authentic leadership, ethical leadership, and servant leadership, needs to be refined.^{82,83,84,85}

Spiritual Leadership in Practice

Strategic leaders—through choices about vision, purpose, mission, strategy, and their implementation—are responsible for creating vision and value congruence across all organizational levels, as well as

developing effective relationships between the organization and environmental stakeholders.⁸⁶ In this regard, two key practices are critical for the practice and implementation of spiritual leadership. First, conduct a periodic assessment of the spiritual leadership causal model to establish a baseline and identify issues for organizational transformation and development interventions. Second, using the results of this assessment, conduct a vision stakeholder analysis to (1) establish and/or reinforce the hope/fait, vision, and cultural values of spiritual leadership as the context for identifying key issues and (2) provide the basis for an organization-wide dialogue concerning the appropriate goals and strategies to address them.

Establishing a Baseline for Intervention. The first step is to gather information through surveys and interviews to establish a baseline for further Organization Development (OD) intervention. It is necessary that top management provides access to critical organizational data and fully supports this effort. All members should be provided with a survey that will measure spiritual leadership. After this, interviews with different members at all levels should be conducted to gain a more detailed insight into what is going on in the organization. Interview questions should likewise include questions that measure the theory's variables to validate findings. Below are the items for the revised theory of spiritual leadership that have been seen some initial validation.^{87,88}

Vision—describes the organization's journey and why we are taking it; defines who we are and what we do.

1. I understand and am committed to my organization's vision.
2. My organization has a vision statement that brings out the best in me.
3. My organization's vision inspires my best performance.
4. My organization's vision is clear and compelling to me.

Hope/Faith—the assurance of things hoped for, the conviction that the organization's vision/purpose/mission will be fulfilled.

1. I have faith in my organization and I am willing to "do whatever it takes" to ensure that it accomplishes its mission.
2. I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed.

3. I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for.
4. I set challenging goals for my work because I have faith in my organization and want us to succeed.

Altruistic love—a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others.

1. The leaders in my organization "walk the walk" as well as "talk the talk."
2. The leaders in my organization are honest and without false pride.
3. My organization is trustworthy and loyal to its employees.
4. The leaders in my organization have the courage to stand up for their people.
5. My organization is kind and considerate toward its workers, and when they are suffering, want to do something about it.

Meaning/Calling—a sense that one's life has meaning and makes a difference.

1. The work I do makes a difference in people's lives.
2. The work I do is meaningful to me.
3. The work I do is very important to me.
4. My job activities are personally meaningful to me.

Membership—a sense that one is understood and appreciated.

1. I feel my organization appreciates me and my work.
2. I feel my organization demonstrates respect for me and my work.
3. I feel I am valued as a person in my job.
4. I feel highly regarded by my leaders.

Inner life—the extent to which one has a spiritual practice.

1. I feel hopeful about life.
2. I consider myself a spiritual person.
3. I care about the spiritual health of my co-workers.
4. I maintain a spiritual practice (e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, writing in a journal).
5. My spiritual values influence the choices I make.

Organizational commitment—the degree of loyalty or attachment to the organization.

1. I feel like “part of the family” in this organization.
2. I really feel as if my organization’s problems are my own.
3. I would be very happy to spend the rest of my career with this organization.
4. I talk about this organization to my friends as a great place to work in.
5. I feel a strong sense of belonging to my organization.

Productivity—efficiency in producing results, benefits, or profits.

1. In my department everyone gives his/her best efforts.
2. In my department work quality is a high priority for all workers.
3. My work group is very productive.
4. My work group is very efficient in getting maximum output from the resources (money, people, equipment, etc.) available.

Satisfaction with life—one’s sense of subjective well-being or satisfaction with life as a whole.

1. The conditions of my life are excellent.
2. I am satisfied with my life.
3. In most ways my life is ideal.
4. If I could live my life over, I would change almost nothing.
5. I have gotten the important things I want in life.

Vision/Stakeholder Analysis Process. The next step after the establishment of a baseline using the spiritual leadership survey is to initiate a vision/stakeholder analysis process that produces a vision/purpose/mission whereby strategic leaders and followers serve the interests of key stakeholders. Research is especially needed on the vision/stakeholder analysis process that creates the energy to drive change throughout the organization.^{89,90} The vision/stakeholder analysis process that is central to spiritual leadership is based on appreciative inquiry, which focuses on identifying and addressing key stakeholder issues by discovering what works well, why it works well, and how success can be extended throughout the organization.^{91,92} Appreciative inquiry is premised on three basic assumptions. The first critical assumption is that organizations are responsive to positive thought and positive knowledge.

Second, both the image of the future and the process for creating that image produce the energy to drive change throughout the organization. By engaging employees in a dialogue about what works well based on their own experiences, employees recognize that there is much that works reasonably well already and therefore further change is possible. Finally, appreciative inquiry is based on a belief in the power of affirmations: if people can envision what they want, there is a better chance of it happening. This approach is suited to organizations that seek to be collaborative, inclusive, and genuinely caring for both the people within the organization and those they serve. By using an appreciative inquiry approach, organizations can discover, understand, and learn from success, while creating new images for the future.^{93,94,95}

The spiritual leadership paradigm also utilizes a stakeholder approach in viewing social organizations as being embedded in layers or levels (individual, group, organizational, societal) with various internal and external constituencies (employees, customers, suppliers, government agencies, etc.), all of whom have a legitimate strategic and moral stake in the organization’s performance.^{96,97} Each of these stakeholders may have different values and interests as well as different stakeholder relationships with other individuals, groups, and organizations. The vision (what is our journey), purpose (why this journey is important), and mission (what we employees do to fulfill our purpose as we engage in our vision quest) work together to identify key stakeholders. Taken together, the vision/purpose/mission must vividly portray a journey that, when undertaken, will give one a sense of calling, of one’s life having meaning and making a difference.

The vision/purpose/mission then forms the basis for the social construction of the organization’s culture and the ethical system and values underlying it, which serves as a primary means of communicating, reinforcing, and rewarding appropriate organizational behavior. In spiritual leadership, these values are prescribed and form the foundation for a culture based on altruistic love.⁹⁸ To set the stage for initial change efforts, strategic leaders must model these values through their everyday attitudes and behavior throughout the vision/stakeholder analysis process.

The vision is initially created by the strategic leaders for the organization as a whole. All members or representatives of the organization should ultimately be offered the opportunity to participate. The ultimate goal is for all employees to know, believe in, and be fully committed to the vision. The purpose and mission of each department and any branches or subunits within a department are then derived in

a linking-pin or cascading process.⁹⁹ As this process unfolds, key issues associated with current employee well-being, organizational commitment, corporate social responsibility, and performance are identified. Then a team comprising of members from affected internal and external stakeholders is formed to address these key issues and OD intervention strategies¹⁰⁰ are adopted to apply techniques and technologies for change. These strategies may include traditional interventions such as team building, intergroup development, or total quality management. Else, they may include the introduction of workplace-spirituality-based programs to target issues such as the recovery and development of workaholics and the organizations that nurture them.^{101,102}

It is through this process of vision/stakeholder analysis and becoming committed to a vision grounded in service to key stakeholders that employees develop a sense of calling where, through their work, they feel they are making a difference in other people's lives and therefore their life has meaning and purpose. They also develop a sense of membership in being understood, appreciated, and cared for as the organization's key leaders "walk the walk" in cultural values and an ethical system based in altruistic love. The combined experiences of calling and membership are the essence of SWB. The vision/stakeholder analysis process is therefore the key to creating vision and value congruence across the strategic, empowered team and at the individual levels and, ultimately, to foster higher levels of employee well-being, social responsibility, and performance excellence.

Conclusion

Leaders who practice spiritual leadership by drawing on an inner life practice and communicate and model hope/faith, a transcendent vision, and organizational values based in altruistic love will encourage the manifestation of positive performance outcomes for both the individual and the organization. When leaders personify the values, attitudes, and behaviors of altruistic love that result in both the leader and employees feeling understood and appreciated as well as a sense of calling that their job makes a difference, they will tap into the intrinsic motivation cycle that results in high levels of human well-being, corporate social responsibility, and organizational performance.^{103,104}

Our revised theory of spiritual leadership in figure 7.1 proposes that spiritual leaders must shape an organization that recognizes the importance of an inner life or spiritual practice that enables both leaders and

followers to participate in meaningful work that takes place in the context of community. This inner life practice is the fundamental source for spiritual leaders to draw on and it ultimately produces the follower trust, intrinsic motivation, and commitment that is necessary to simultaneously optimize human well-being, corporate social responsibility, and organizational performance.

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