

## CHAPTER 3

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# TOWARD A THEORY OF ETHICAL AND SPIRITUAL WELL-BEING, AND CORPORATE SOCIAL RESPONSIBILITY THROUGH SPIRITUAL LEADERSHIP

Louis W. Fry

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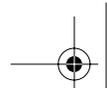
### ABSTRACT

Fry's (2003) causal theory of spiritual leadership was developed within an intrinsic motivation model that incorporates vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival through calling and membership. The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity. The purpose of this paper is to extend spiritual leadership theory as a predictor of ethical and spiritual well-being as well as corporate social responsibility.

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*Positive Psychology in Business Ethics and Corporate Responsibility*, pages 47–83  
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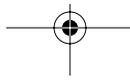
First, the current malaise in corporate ethics and social responsibility is discussed with roots based on egoism and a perversion of the Protestant Work Ethic. Second, the concept of positive human health and well-being through the four fundamental arenas of human existence—physical, mental, emotional, and spiritual—and their relationship to values, attitudes and behavior is explored. Next, it is argued that recent developments in workplace spirituality, character ethics, positive psychology and spiritual leadership provide a consensus on the content of values, attitudes, and behavior necessary for positive human health and well-being. Then, it is demonstrated that spiritual leadership theory incorporates these values and provides a process that fosters ethical and spiritual well being as well as corporate social responsibility. Finally, how to achieve organizational transformation through spiritual leadership and the learning organizational paradigm to achieve this is discussed.

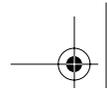
## INTRODUCTION

Enron and WorldCom are two examples of the many scandals that have cast a chilling pall over the way business is conducted in the United States, dealing a major blow to trust and giving many people the perception that corporate America is amoral and corrupt. More and more, business ethics is being jokingly called an oxymoron. At the heart of this issue is a basic mistrust of the dominant capitalist business philosophy, predominantly espoused in Colleges of Business influenced by finance and economics departments, which emphasizes maximizing shareholder value today. Michael Douglas's academy award winning performance in claiming that "Greed is Good" in the movie *Wall Street* still appears to be the mantra of businesses big and small.

In response to this crisis of trust, universities have been scrambling to design new courses that apply the basics of ethics and leadership to real-life work situations (Trevino & Nelson, 2004). However, such attempts only begin to speak to the seemingly intractable issues that must be addressed to clean up corporate accounting, governance, and ethics to the point that these organizations have a corporate conscience and culture built around an ethical set of moral principles and values (Byrne, 2002; Merritt, 2003; Wee, 2002).

Capitalism is an economic model grounded in a worldview of self-interest. However, the exclusive pursuit of self-interest has been found wanting by most ethicists (Gini, 1995; Price, 2003; Rosenthal & Buchholz, 1995). Underlying capitalism is the core value of modern Western philosophy that affirm individual liberty, inviolability of conscience, self-determination, and choice, with the inherent assumption that the liberty of individuals be maximized subject only to the condition that there be similar liberty for all others (Bass & Steidlmeier, 1999). Thus, there is a need for the individual





and community to exist in a delicate tension through social choices to provide for the common good without infringing upon inalienable individual human rights (Bellah, Madsen, Sullivan, Swidler, & Tipton, 1985).

Ethics is primarily concerned with exploring the question of what are the values and principles of morally good behavior, of what is “the good life” in terms of happiness and well-being, and providing justification for the sort of contexts that might help insure morally good decisions (Hill & Smith, 2003). The Dalai Lama (1999) in *Ethics for the New Millennium* notes that at no time in human history has it been more essential that we reach a consensus about what constitutes positive and negative conduct in an increasingly interdependent world to ultimately answer the great question which confronts us all: “How can I be happy?” This fundamental aspiration is inherent in everything we do, not only as individuals but also at the group and organizational levels of society. The desire or inclination to be happy and avoid pain and suffering knows no boundaries.

Spiritual leadership (Fry, 2003) through vision, hope, faith and altruistic love taps into the fundamental needs of both leaders and followers for spiritual survival through calling and membership so that they become more organizationally committed and productive (see Figure 3.1). Building on Bass and Steidlmeier (1999), a major proposition of this review is that spiritual leadership theory provides the ethical *content* in terms of the values which emphasize the issues of standards and criteria of behavior that lead to positive health and ethical and spiritual well-being. It also provides an ethical *process* that reflects requirements for legitimacy for both leader influence and follower empowerment to facilitate value congruence across the strategic, empowered team, and individual and, ultimately, corporate social responsibility.

First, the current malaise in corporate ethics and social responsibility is discussed with its roots based on a perversion of the Protestant Work Ethic. Second, the concept of positive human health and well-being through the four fundamental arenas of human existence—physical, mental, emotional, and spiritual—and their relationship to values and attitudes and behavior is explored. Next, it is argued that recent developments in workplace spirituality, character ethics, positive psychology and spiritual leadership provide a consensus on the values, attitudes, and behavior necessary for positive human health and well-being. Then, it is demonstrated that spiritual leadership theory incorporates these values and provides a process that fosters ethical and spiritual well being as well as corporate social responsibility. Finally, the process of organizational transformation and development through spiritual leadership and the learning organizational paradigm to achieve this is discussed.



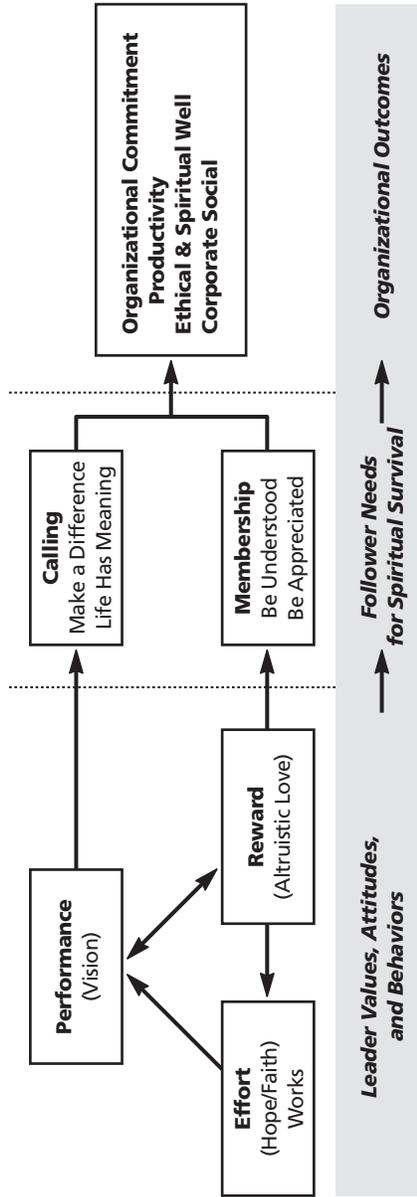


Figure 3.1. Casual model of spiritual leadership.



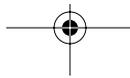
## THE PROTESTANT WORK ETHIC AND CORPORATE GREED

Historically, the roots of modern bureaucratic theory are found in the family, the church, the military, and feudal monarchies. With the advent of the industrial revolution, the Protestant Work Ethic (Weber, 1958) became the general foundation for a work ethic that was, in some sense, an attempt to spiritualize the workplace and provide a moral framework for morally good behavior. Thus “the good life” became defined in terms of the new roles and responsibilities that were developing in newly emerging industrial societies (Buchholz & Rosenthal, 2003). This ethic set forth moral principles that, through the idea of a calling, provided meaning and purpose to work and the workplace. “People had a primary responsibility to do their best at whatever worldly station they found themselves rather than withdrawing from the world to seek perfection” (Buchholz & Rosenthal, 2003, p.152).

However, the values of the Protestant Work Ethic hold certain pessimistic views about mankind (Mobley, 1971)—that man was basically sinful, his punishments and/or rewards were after death, and earthly pleasures and satisfactions were to be denied to oneself in order to avoid hell and reach heaven. In addition, these views were reinforced by the Industrial Revolution which expanded the demand for objective information based on the Newtonian view of a deterministic, machine-like universe that, through the scientific method, removed the free will of man as the focus of observation and interest (Mason, 2003). This classical world-view, coupled with the underpinnings of a structural theology describing a world of “isness,” saw the universe, including man, as basically stable and materialistic in nature (Mobley, 1971).

Stability was the prevailing world-view and assumption in both theology and science. The fact that most people held these assumptions led to the development of corresponding ideas about management and corporate ethics. Since, in science, cause effect is unidirectional, the past is supposed to predict the future, social structure needs hierarchy, and a supreme controlling agent must be in power—the President. Therefore, classical management theory is rooted in the Protestant Work Ethic and asserts the need for the exercise of autocratic rule and power including the need to minimize employee conflict and resistance to work. The problem, of course, is that humans are not fixed and do not conform to this kind of universe—we are unpredictable and have free will with characteristics like imagination, hope and faith, ambitions, creativity, growth, and change. “If the universe was good (because God created it) then man must be bad because he doesn’t fit into the ‘good’ machine-like universe” (Mobley, 1971, p. 188).

The Protestant Work Ethic does contain restrictions on consumption in that the wealth one creates should not be lavishly consumed but invested to create more wealth that in turn would lead to greater individual and





societal well-being. However, even though the values underlying this ethic may have sought to bring meaning and purpose to the workplace, what it actually did was to make the production of economic wealth an end in itself, which became severed from any higher moral principles related to the ongoing enrichment of human existence. What has ensued is that whatever constraint the Protestant Work Ethic may have provided has disappeared due to an ever increasing demand for the creation of a consumer culture with products and services that could produce pleasure and instant self-gratification. Not only production but also consumption had become an end in itself, divorced from any broader or larger moral purpose beyond the production and consumption of more goods and services themselves to increase economic growth (Buchholz & Rosenthal, 2003).

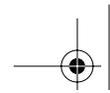
This relentless pursuit of egoistic gratification has led to the current situation of corporate greed and lack of trust in corporate America noted earlier. Corporate ethics in bureaucracies have tended to be depersonalized with managers and employees expected to place company interests before their own private interests with their ultimate fealty to society. Often, ethical conflicts are legalistically determined with extensive interpretation by laws and court decisions. In nations permitting economic freedom, questions of ethics that do not fall under the scrutiny of law, are subjected to an economic imperative—to create a present value return on capital that is greater than the cost of that capital. People thus have a calling based not on a higher moral purpose of service to enrich human existence but, instead, to egoistically engage the world, work hard, and accumulate as much wealth as possible regardless of the impact on others (Buchholz & Rosenthal, 2003).

In summary, this perversion of the Protestant Work Ethic, which resulted in managers and employees acting out of self-interest and the opportunity to reap great rewards, underlies the current malaise in corporate ethics and social responsibility. The hypothesis that the Protestant Work Ethic underlying the pursuit of egoistic self-interest inherent in Adam Smith's invisible hand theory of capitalism would prevent excessive greed and abuse of other individuals and stakeholders is clearly untenable. This is especially so for today's Internet driven, post September 11, globally competitive business climate which requires organizational effectiveness be achieved through a trust-based, empowered team, and learning organizational paradigm led by vision and the values of altruistic love (Fry, 2003).

## **POSITIVE HUMAN HEALTH AND WELL-BEING**

Webster's dictionary (1976) defines well-being as "the state of being happy, healthy, or prosperous." Throughout human history there have been





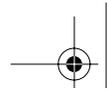
attempts to develop a normative understanding of well-being or “the good life” in terms of particular human characteristics and qualities that are desirable and worthy of emulation (Christopher, 1999). Moreover, an understanding of well-being may be a transcendental requirement for human existence—what Geertz (1973, p. 363) terms a “pervasive orientational necessity” in that human beings always and of necessity live on the basis of an understanding of what is a better, more desirable, or worthier way of being in the world (Christopher, 1999). Initially philosophy (e.g., ethics) and religion (e.g., spiritual practices) stressed normative understandings that often emphasize the cultivation of certain values or virtues (Coan, 1977; Diener, 1984). Diverse characteristics such as love, wisdom, and nonattachment have been touted as the cardinal elements of a fulfilled existence. Although there are other desirable personal characteristics that result in the presence of pleasure and the absence of pain, well-being actually goes beyond whether a person is happy. In particular, those individuals with abundant joy, peace, and serenity have the key ingredients of a good life (Diener, Lucas, & Oishi, 2001).

In this age of science and technology, these norms of well-being are largely provided by the notions of positive human health and psychological or subjective well-being. Today, well-being plays a crucial role in theories of personality and development in both pure and applied forms (Christopher, 1999), positive psychology (Snyder & Lopez, 2001), physical health (Ryff & Singer, 2001), character ethics (Josephson, 1999, 2002) as well as leadership and organizational behavior (Danna & Griffin, 1999; Fry, 2003). Although the science of positive human health and well-being is in its infancy, recent empirical findings in contemporary social science have begun to discover the components of a science of human betterment. Physical health is viewed as a sub-component of well-being and comprises the combination of such mental/psychological indicators as positive affect, frustration, stress, and anxiety as they impact such physiological indicators as blood pressure, heart condition, and general physical health (Dana & Griffin, 1999; Kaczorowski, 1989; Quick, Nelson, & Hurrell, 1997; Watson, 2001).

This review draws upon the theory-guided dimensions of well-being offered by Ryff and Singer (2001). Together, these dimensions comprise the most complete model of well-being to date and encompass diverse features of what it means to be well, including:

1. *Self-Acceptance*—Possesses a positive attitude toward the self; acknowledges and accepts multiple aspects of self, including good and bad qualities; feels positive about past life.
2. *Positive relations with others*—has warm, satisfying, trusting relationships with others; is concerned about the welfare of others; capable





of strong empathy, affection, and intimacy; understands give-and-take of human relationships.

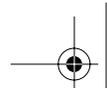
3. *Autonomy*—is self-determined and independent; is able to resist social pressures to think and act in certain ways; regulates behavior from within; evaluates self by personal standards.
4. *Environmental Mastery*—has a sense of mastery and competence in managing the environment; controls complex array of external activities; makes effective use of surrounding opportunities; is able to choose or create contexts suitable to personal needs and values.
5. *Purpose in Life*—has goals in life and a sense of directedness; feels there is meaning to present and past life; holds beliefs that give life purpose; has aims and objectives for living.
6. *Personal Growth*—has a feeling of continued development; sees self as growing and expanding; is open to new experiences; has sense of realizing his or her potential; sees improvement in self and behavior over time; is changing in ways that reflect more self knowledge and effectiveness.

Empirical findings to date have shown that individuals that score high on these six dimensions experience greater psychological well-being and have fewer problems related to physical health in terms of allostatic load (cardiovascular disease, cognitive impairment, declines in physical functioning, and mortality). Thus, one would experience greater positive human health and well-being to the extent one had a high regard for oneself and one's past life, good-quality relationship with others, a 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.

### **Well-being and Ethical Values, Attitudes, and Behavior**

People bring to work their values and attitudes that drive their behavior (Olsen & Zanna, 1993). Core values reflect the moral principles that an individual considers to be important. These values are relatively stable over time and have an impact on attitudes and behavior (Ravlin & Meglino, 1987). Values affect one's perception of the situation or problems, how one relates to others, and act as guides for choices and actions. Taken as a set, these core values cause or determine a person's preferences about what they consider to be good or bad and form the foundation for moral principles that then translate into the individual's, team's, or organization's ethical system. For example, honesty is a value that is considered to





be good and desirable in all cultures and across all religions (Elm, 2003; Smith, 1992).

Values then help determine attitudes. An attitude is an evaluation that predisposes a person to act in a certain way. Attitudes are relatively lasting cognitions, feelings, and behavioral tendencies toward specific people, groups, ideas, issues, events or objects (Breckler, 1984; Olsen & Zanna, 1993). An attitude consists of three components:

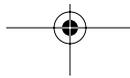
1. *A cognitive component*—the opinions, knowledge, or information the person has about the object of the attitude.
2. *An affective component*—the feelings, sentiments, moods, and emotions about the object of the attitude.
3. *A behavioral component*—the predisposition or intention to act or behave toward the object of the attitude.

The interplay between values and attitudinal components and their effect on behavior and well-being can be extremely complex. In general, however, a leader who highly values honesty, integrity, forgiveness, compassion, and helping others would have different attitudes and behave very differently toward followers than if he or she ultimately valued egoistic need satisfaction and personal ambition (Hughes, Ginnet, & Curphy, 1999; Walsh, 1997).

A major proposition of this review is that there is an emerging theoretical and empirical consensus on the core ethical values that are necessary for positive human health and well-being. Table 3.1 summarizes the universal or consensus values relating to ethical and spiritual well-being from spiritual leadership, religion, workplace spirituality, positive psychology, and character education. Because space limitations preclude exhaustive reviews for each of these areas, only recent representative work is summarized and cited. For workplace spirituality and positive psychology, the entries in Table 3.1 represent the values that were given major chapter focus in two recent seminal paradigm defining works, *Handbook of Workplace Spirituality and Organizational Performance* (Giacalone & Jurkiewicz, 2003) and *Handbook for Positive Psychology* (Snyder & Lopez, 2001).

## Workplace Spirituality

A major change is taking place in the personal and professional lives of leaders as many of them more deeply integrate their spirituality with their work. Most would agree that this integration is leading to very positive changes in their relationships and their effectiveness (Neal, 2001). Further, there is evidence that workplace spirituality programs not only lead to ben-

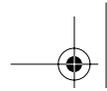




**Table 3.1. Comparison of Scholarly Fields Emphasizing Values Relating to Ethical and Spiritual Well-Being**

<i>Spiritual &amp; Leadership</i> (Fry, 2003)	<i>Workplace spirituality</i> (Giacalone & Jurkiewicz, 2003)	<i>Religion</i> (Smith, 1992)	<i>Character Ethics &amp; Education</i> (Josephson, 2002)	<i>Positive psychology</i> (Snyder & Lopez, 2001)
Vision	Honesty	Vision	Trustworthiness	Optimism
Hope/Faith	Forgiveness	Honesty	Honesty	Hope
Altruistic Love:	Hope	Veracity	Integrity	Humility
Trust/Loyalty	Gratitude	Charity/Unconditional Love	Reliability	Compassion
Forgiveness/Acceptance/ Gratitude	Humility		(Promise Keeping)	Forgiveness
Integrity	Compassion		Loyalty	Gratitude
Honesty	Integrity		Respect	Love
Courage			Civility	Altruism
Kindness			Courtesy	Empathy
Empathy/Compassion			Decency	Toughness
Patience/Meekness/ Endurance/Excellence			Dignity	Meaningfulness
Fun			Autonomy	Humor
			Tolerance	
			Acceptance	
			Responsibility	
			Accountability	
			Excellence	
			Diligence	
			Perseverance	
			Continuous	
			Improvement	
			Fairness	
			Process	
			Impartiality	
			Equity	
			Caring	
			Citizenship	





official personal outcomes such as increased joy, peace, serenity, job satisfaction and commitment but that they also deliver improved productivity and reduced absenteeism and turnover (Giacalone & Jurkiewicz, 2003). Employees who work for organizations they consider being spiritual are less fearful, more ethical, and more committed. And, there is mounting evidence that a more humane workplace is not only more productive, but also more flexible and creative (Eisler & Montouri, 2003).

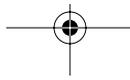
Although still in the early stages of theory building and testing, the role of workplace spirituality is receiving increasing attention (Conger, 1994; Fairholm, 1998, Giacalone & Jurkiewicz, 2003). In particular, workers who view their work as a called vocation are likely to approach their work very differently than employees who see work primarily as a means to pay bills (Zinnbauer, Pargament, & Scott, 1999). Most important to management and leadership from an organizational effectiveness and performance perspective, is the finding by Mitroff and Denton (1999) that spirituality could be the ultimate competitive advantage.

In their scientific inquiry into workplace spirituality, Giacalone and Jurkiewicz (2003, p. 13) 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 (vocationally)—and the need for membership or social connection are necessary for providing the foundation for a theory of workplace spirituality. Workplace spirituality 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, workplace spirituality must demonstrate its utility by impacting performance, turnover, and productivity and other relevant effectiveness criteria (Ellis, 2002; Sass, 2000). In fact, recent studies have shown that companies perform higher if they emphasize workplace spirituality through both people-centered values and a high-commitment model of attachment between the company and its employees (Mitroff & Denton, 1999; Giacalone & Jurkiewicz, 2003; Pfeffer, 2003).

Finally, to gain a systemic understanding of how workplace spirituality—through transcendence and value congruence among organizational, team, and individual values—impacts organizational effectiveness, a focus on the interconnectedness and interplay across these levels is required. Giacalone and Jurkiewicz (2003) posit that the greater the value congruence across levels, the more individuals will experience transcendence through their work. To the extent that the organization's culture reflects





the general global shift from materialist to altruistic values that tend to be more idealistic and spiritual, the more the individual will have a sense of connection, joy, and completeness.

## Religion

Viewing workplace spirituality through the lens of religious traditions and practice can be 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 (Cavanaugh, 1999) and often conflicts with the social, legal, and ethical foundations of business and public administration (Nadesan, 1999). Thus, religion can lead to arrogance that a company, faith, or society is “better,” morally superior, or worthier than another (Nash, 1994). Translating religion of this nature into workplace spirituality can foster zealotry at the expense of organizational goals, offend constituents and customers, and decrease morale and employee well-being (Giacalone & Jurkiewicz, 2003).

Yet spiritual concerns are separate from the search for God and the sharing of beliefs of any particular religious group (Veach & Chappell, 1991). The renowned Dalai Lama is very clear in making the distinction between spirituality and religion in his search for an ethical system adequate to withstand the moral dilemmas of the new millennium.

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 bring happiness to both self and others. (Dalai Lama, 1999, p. 22)

The Dalai Lama notes that while ritual and prayer, along with the questions of heaven and salvation are directly connected to religion, the inner qualities of spirituality, the quest for God, and ultimately joy, peace and serenity need not be. Also, there is no reason why individuals could not or should not develop these underlying values or inner qualities independent of any religious or metaphysical belief system. “This is why I sometimes say that religion is something we can perhaps do without. What we cannot do without are these basic spiritual qualities” (Dalai Lama, 1999, p. 22).

The common bridge between spirituality and religion is altruistic love—regard or devotion to the interests of others. In this respect, the basic spiritual teachings of the world’s great religions are remarkably similar (Bolman & Deal, 1995). In religion this is manifested through the Golden Rule,





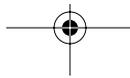
also called the Rule of Reciprocity—do unto others as you would have them do unto you—which is common to all major religions (Josephson, 1996; *Shared Belief in the Golden Rule*, 2003).

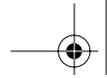
From this perspective, spirituality is necessary for religion but religion is not necessary for spirituality. Consequently, workplace spirituality can be inclusive or exclusive of religious theory and practice. Indeed, Horton (1950) notes that there are many nonexclusive paths to the presence of God through spirituality, including and excluding religion. For example, there are institutionalists or traditionalists who find God through time-honored beliefs and practices of their church, rationalists who find Him through hard study and reflective thought, mystics who find God through silent, intuitive contemplation, and moralists who find Him through active obedience to duty.

While a review of the literature from Christianity, Judaism, and Islam relating to ethical values and well-being is beyond the scope of this review, Huston Smith's influential work, *The World's Religions* (1992), can be used to build upon the fact that every religion has some version of the Golden Rule. Smith (1992) notes that all religions espouse the values of humility, charity, veracity, and vision (see Table 3.1). In other words, ethical and spiritual well-being is found in pursuit of a vision of service to others through: (1) humility which is having the capacity to regard oneself as one, but not more than one, (2) charity, or altruistic love, which considers one's neighbor to be as fully worthy as you are, and (3) veracity which goes beyond basic truth-telling to having the capacity to see things exactly as they are, freed from subjective distortions.

### Character Education

Since the very beginning of mankind's quest for knowledge, there has been the realization that, at the core of human existence, there is a set of capital virtues and capital vices and that a major goal of life is to live these virtues and overcome the vices. The Greek philosopher, Aristotle, defined good character as the life of right conduct both in relation to others and in relation to oneself (Lickona, 1991). A major proposition of this review is that the ability to distinguish between morally good and evil acts is critical to the formation of character that enables individuals to adopt the values and attitudes that lead to moral behavior and, ultimately, to well-being and "the good life." However, knowledge of ethical values and moral principles is futile unless the individual makes the effort to habitually incorporate them into his or her attitudes and behavior. Thus, character constitutes an inner-directed and habitual strength of mind and will. At the heart of character formation then are the habits that are acquired through the "practice





of virtue”—a process that should also be facilitated by moral mentors who guide both by teaching and example (Kanungo & Mendonca, 1996).

Moral theology has traditionally identified prudence, justice, temperance, and fortitude as the “Cardinal Virtues” because the values underlying them lead to what are universally viewed as morally good attitudes and behaviors or practices. The effort to create, teach, and model this core group of values is at the heart of character education. As the role and influence of family and religious institutions has waned in our society, the education system has assumed a primary role to provide students with the moral and civic values that are an essential part of our social fabric and sense of community (Lickona, 1991). “Character education is a broad term that is used to describe the general curriculum and organizational features of schools that promote the development of fundamental values in children at school” (Peterson & Skiba, 2001, p. 169). Character education of elementary school students is designed to accomplish three goals (Lickona, 1988, p. 420):

1. To promote development away from egocentrism and excessive individualism and toward cooperative relationships and mutual respect;
2. To foster the growth of moral agency—the capacity to think, feel and act morally; and,
3. To develop in the classroom and in the school a moral community based on fairness, caring, and participation.

Specific qualities that are desirable in children are self-respect, social perspective in considering how others think and feel, moral reasoning about right and wrong actions, and moral values that produce supportive attitudes and behavior directed toward the above goals.

Hence character education advocates a common ethical ground even though there are often intense conflicts in our society over moral issues such as abortion, homosexuality, euthanasia, and capital punishment. That, despite this diversity, we can identify basic shared values that enable us to engage in public moral education in a pluralistic society; indeed, democratic pluralism itself is not possible without such agreement:

There *are* rationally grounded, nonrelative, objectively worthwhile moral values: respect for life, liberty, the inherent value of every individual person, and the consequent responsibility to care for each other and carry out our basic obligations. These objectively worthwhile values demand that we treat as *morally wrong* any action by any individual, group, or state that violates these basic moral values. (Lickona, 1991, p. 230)

In character education there is a developing consensus regarding “Six Pillars of Character” as a set of universal core ethical values that transcend





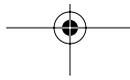
race, creed, politics, gender, and wealth that honor the dignity and autonomy of each person and cautions against self-righteousness in areas of legitimate controversy (Josephson, 2002; Peterson & Skiba, 2001). These are (see Table 3.1):

1. *Trustworthiness*—Don't deceive, cheat or steal. Build a good reputation. Be reliable.
2. *Respect*—Be tolerant of differences and considerate of others' feelings.
3. *Responsibility*—Do what you are supposed to do. Be accountable. Persevere.
4. *Fairness*—Take turns. Share. Play by the rules. Don't take advantage of others.
5. *Caring*—Forgive others. Help people in need. Express gratitude. Be kind.
6. *Citizenship*—Obey the laws. Respect the authority. Stay informed. Cooperate.

Incorporating these universal, consensus values with the Cardinal Virtues defines core values, which, in turn, define one's character and personality.

The core values of the six pillars of character translate into principles that guide and motivate ethical conduct. For example, honesty, a value of trustworthiness, gives rise to attitudes, behaviors, and principles in the form of specific do's and don'ts such as: tell the truth, don't deceive, be candid, and don't cheat. In situations where one is confronted with conflicting values (e.g., the desire for wealth and prestige versus to be honest and kind to others), we resort to our core value system, which consists of the values we consistently rank higher than others. These values then are the source of the attitudes and, ultimately, the behaviors we choose in these situations.

Character is the process of putting ethical values into action through one's attitudes and behavior (Josephson, 2002). One's conscience is the awareness of the moral and ethical aspects of one's conduct with its urges to prefer right to wrong. People are not born with good character; it has to be developed. "Building character," like acquiring a set of any habits, is a process of instruction, training and mentoring to instill within a person positive ethical values and principles. From this perspective, well-being is not to be found in a life focused on pleasure-seeking and material wealth based on the unrealistic expectation of happiness as a continuous series of pleasurable emotions and feeling good all the time. Thus, as a theoretical construct, ethical well-being is defined as the process of living from the inside-out in creating congruence between universal, consensus values and one's personal values, attitudes, and behavior. An example of the process





of living from the inside-out is described by Covey (1989, 1991) in his significant works, *The Seven Habits of Highly Effective People* and *Principled-Centered Leadership*. The outcome of ethical well-being is a state of joy, peace, and serenity. It is an emotional resting place of quiet satisfaction with one's life—the art of living a balance between getting what you want and, for today, wanting what you have (Josephson, 2002).

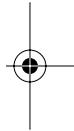
### Positive Psychology

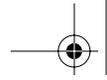
The purpose of positive psychology is to scientifically investigate and uncover a vision of “the good life” that is empirically sound while being understandable and attractive. After World War II, the field of psychology became a science almost exclusively devoted to healing and, in doing so, developed a disease model that focused on pathology and neglected the idea of a fulfilled individual and a thriving community (Seligman, 2001). However, psychology is not just the study of pathology, weakness, and damage; it is also the study of strength and virtue. It is not just a branch of medicine concerned with illness or health or fixing what is broken; it is about nurturing what is best in work, education, insight, love, growth, and play (Seligman & Csikszentmihalyi, 2000).

Although there is voluminous literature about how people survive and endure under conditions of adversity (Benjamin, 1992; Smith, 1997), little is known of what makes life worth living or about how normal people prevent life from being barren and meaningless and achieve positive human health and well-being. Positive psychology attempts to refocus psychology from a preoccupation with repairing the worst things in life to building positive qualities (Seligman & Csikszentmihalyi, 2000). The field of positive psychology holistically examines multiple levels of the human experience:

1. The subjective level is about valued subjective experiences—well-being, contentment, and satisfaction (in the past); hope and optimism (in the future); and flow and happiness (in the present).
2. The individual level is about positive human traits—the capacity for love and vocation, courage, interpersonal skill, aesthetic sensibility, perseverance, forgiveness, originality, future mindedness, spirituality, high talent and wisdom.
3. The group level is about civic virtues and the institutions that move individuals toward better citizenship: responsibility, nurturance, altruism, civility, moderation, tolerance, and work ethic.

The general stance of positive psychology is toward prevention and asserts that certain positive human traits act as buffers against psychopathology.





Positive psychology helps people identify and nurture their strongest qualities, what they own or are best at, and supports them in finding niches in which they best live out these positive qualities. Identifying, amplifying, and concentrating on these strengths in people at risk, aid effective prevention (Seligman, 2001). Positive psychologists recognize that their best work lies in (1) amplifying strengths rather than repairing client weaknesses, and (2) developing contexts and cultures that reinforce and foster these strengths.

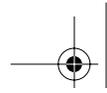
**Positive Ethics.** Handlesman, Knapp, and Gottlieb (2001) call for a shift from negative to positive ethics as central to the development of positive psychology. They argue that currently there is an almost exclusive focus on wrongdoing and disciplinary action. This leads to an erroneous but common belief that ethics consists solely of adherence to laws and codes of conduct with the responsibility for enforcement residing with the courts or the adjudication processes of disciplinary bodies. The result is an emphasis on negative ethical rule adherence or a “Thou shalt not” perspective whereby ethics is considered as a list of prohibitions that must be followed without the need to consider its underlying spirit or philosophy. Such a rule-bound approach to ethics can lead to one experiencing a conflict or disconnect between one’s professional roles and one’s personal moral philosophies. “A focus on conforming professional behavior to minimum standards may create the impression that professional ethics are separate from our intuitive moral sense” (Handlesman et al., 2001, p. 733).

This negative approach to ethics especially ignores issues of self-care and well-being. To argue that one has no personal stake in the process or outcome of one’s work is nonsensical and creates separation between individual and organizational values. Personal well-being then becomes at best irrelevant and at worst in conflict with organizational interests. Positive ethics, therefore, recognizes that it is appropriate to incorporate notions of self-interest into our work in deriving satisfaction from our work behavior. This includes such intrinsically motivating activities as using our skills and creativity, working directly with others for their benefit, and experiencing competence and progress as well as indirectly benefitting society. Cultivating these activities leads to a greater awareness of the boundaries of our work relationships and to a greater ability to actualize our values and ethical well-being at work.

### Spiritual Leadership

Spiritual and ethical leadership is an area of research in its early stage of development and, therefore, it lacks a strong body of traditional research findings to substantiate it. Most of the theory that is offered in this area





comes from the fields of religious theology and practice (Blackaby & Blackaby, 2001; McNeal, 2000; Sanders, 1986;) and leadership ethics and values (Barrett, 1998, 2003; Covey, 1989, 1991; Fairholm, 1997, 1998, 2001; Greenleaf, 1977, 1978; Kanungo & Mendonca, 1996; Kouzes & Posner, 1987, 1993, 1999; Northouse, 2001).

Spiritual leadership theory (Fry, 2003) builds on this work from spiritual, religion, and ethics-based leadership theory. It is based on the definition and generic process of leadership as motivation to change developed by Kouzes and Pozner (1987, p. 30)—“Leadership is the art of mobilizing others to want to struggle for shared aspirations.” From this perspective, leadership entails motivating followers by creating a vision of a long-term challenging, desirable, compelling and different future. When combined with a sense of mission of whom we are and what we do, this vision establishes the foundation for the organization’s culture with its fundamental ethical system and core values. The ethical system subsequently establishes a moral imperative for right and wrong behavior which, when combined with organizational goals and strategies, acts as a substitute (Kerr & Jermier, 1977) for the traditional bureaucratic structure (centralization, standardization and formalization). Thus, it is the act of establishing a culture with values that influences others to strongly desire, mobilize, and struggle for a shared vision that defines the essence of motivating through leadership.

Spiritual leadership as vision, hope/faith, and altruistic love taps into the fundamental needs of both leaders and followers for spiritual survival through calling and membership so they become more organizationally committed and productive. Further, this paper proposes that spiritual leadership is a source of ethical and spiritual well-being and corporate social responsibility. Spiritual leadership is defined as the values, attitudes, and behaviors that are necessary to intrinsically motivate oneself and others so that they have a sense of spiritual survival (Fleischman, 1994; Maddock & Fulton, 1998) through calling and membership (see Figure 3.1 and Tables 3.1 and 3.2). This entails:

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

Mainstream medical research has begun to recognize the power of spirituality in maintaining health during the last 20 years. Recent research tends to support a positive relationship between spirituality and health (Mathews, Larson, & Barry, 1994; Zellars & Perrewew, 2003). The other three arenas—



**Table 3.2. Qualities of Spiritual Leadership**

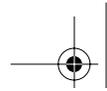
<i>Vision</i>	<i>Altruistic Love</i>	<i>Hope/Faith</i>
Broad Appeal to Key Stakeholders	Trust/Loyalty	Endurance
Defines the Destination and Journey	Forgiveness/Acceptance/ Gratitude	Perseverance
Reflects High Ideals	Integrity	Do What It Takes
Encourages Hope/Faith	Honesty	Stretch Goals
Establishes Standard of Excellence	Courage	Expectation of Reward/ Victory
	Humility	Excellence
	Kindness	
	Compassion	
	Patience/Meekness/ Endurance	

mental/cognitive, emotional, and spiritual—can best be viewed within a conception of positive human health that is fundamentally anchored in psychological and social well-being (Ryff & Singer, 2001). Indeed, the experience of spiritual support may form the nucleus of the spirituality-health connection (Mackenzie, Rajagopal, Meibohm, & Lavizzo-Mourey, 2000).

Spiritual well-being is seen to both feed into and flow from the attainment of goals consistent with one's spiritual values and functioning in society as a whole (Paloutzian, Emmons, & Keortge, 2003). Spiritual well-being is a result of satisfying the spiritual survival needs for: (1) transcendence or calling manifested in the desire to strive for those purposes and values that express whatever a person feels is ultimately meaningful to him or her and (2) membership which is the desire for people, especially at work, to feel understood, and appreciated resulting in a sense of belonging and partnership. Spiritual well-being, however, is not obtained by striving for it directly. Organizational members cannot experience a sense of spiritual well-being by trying to manufacture it. It is not produced when a company focuses on its monetary goals, but instead occurs when leadership first establishes a healthy workplace culture grounded in altruistic values and transcendent goals. When members of an organization have a sense of belonging and a commitment to a common purpose, the organization as a whole is more successful in meeting or exceeding key stakeholder expectations; this is also when sustainable monetary goal achievement is realized.

An essential element of spiritual well-being is the ability to engage in virtuous behavior as one pursues one's calling or purpose. The foundation of such behavior is based in the ethical values and attitudes usually consid-





ered to reflect high moral principles (to show forgiveness, to express gratitude, to be humble, and to display compassion). Thus, ethical well-being is viewed as a necessary but not sufficient condition for workplace spirituality and spiritual well-being (Furnham, 2003; Garcia-Zamor, 2003; Paloutzian et al., 2003).

### **TOWARD A THEORY OF ETHICAL AND SPIRITUAL WELL-BEING AND CORPORATE SOCIAL RESPONSIBILITY THROUGH SPIRITUAL LEADERSHIP**

Table 3.1 demonstrates that vision and the values of hope/faith, and altruistic love in spiritual leadership theory include those emphasized in religion, workplace spirituality, character education, and positive psychology. Thus, there is an emerging consensus from scholarly areas grounded in philosophy, religion, and science about the universality of vision and those values that are the source for attitudes and behavior that lead to positive health and ethical and spiritual well-being.

For organizations to be effective, leadership to achieve vision and value congruence is necessary across three distinct levels—strategic, empowered team and personal. Figure 3.2 gives a causal model of spiritual leadership introduced earlier by Fry (2003) that incorporates theories of intrinsic motivation, vision, hope/faith, and altruistic love, and spiritual survival across these three levels as it positively impacts organizational commitment and productivity. This review extends the causal impact of spiritual leadership to ethical and spiritual well-being (manifested through joy, peace, and serenity) at the personal level, and corporate social responsibility at the strategic and empowered team levels.

Bass and Steidlmeier (1999) note that any ethical analysis of leadership must take into account both ethical content and process. Ethical content is focused on values, which emphasize the issues of standards and criteria of ethical behavior. Ethical processes reflect requirements for legitimacy for both leader influence and follower empowerment inherent in relationships between the individual, group, organizational, and societal levels. The ethics of leadership rests upon three pillars: (1) the leader's moral character, (2) the ethical legitimacy of the leader's vision and values which followers either embrace or reject, and (3) the morality of the choices and actions that leaders engage in and collectively pursue. To be authentic, leadership must have a moral foundation of legitimate values and congruence between these values and attitudes and behavior. Additionally, leaders and followers must be willing to have their behavior evaluated against generally applicable moral requirements based in universal, consensus values that—in today's global, internet world with its requirements for a learning



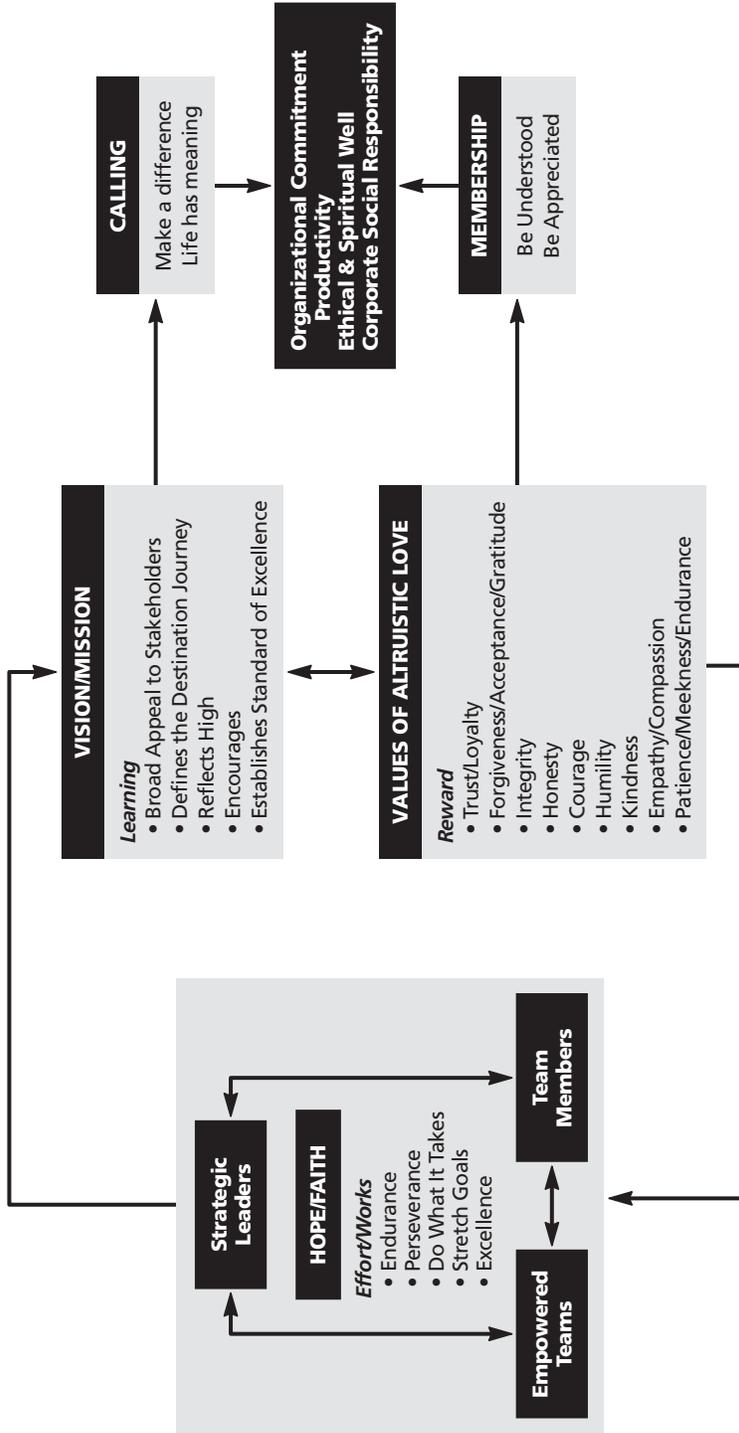
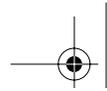


Figure 3.2. Spiritual leadership as a source of ethical and spiritual well-being and corporate social responsibility.





organizational paradigm based on trust and empowerment—finds the attitudes and behavior of all actors together as part of a much larger social and moral framework (Fry, 2003; Price, 2003). Authenticity is especially important and necessary for a theory of ethical and spiritual well-being, since there is a great deal of research on the health benefits of open communication and, in particular, a clear connection between authenticity and increased well-being (Pennebaker, 1990).

Following Bass and Steidlmeier (1999), SLT provides the ethical content that prescribes universal or consensus values distilled from thousands of years of human experience through religion and philosophy as well as the results of emerging scientific research on positive human health and well-being. As an ethical process, SLT prescribes a moral discourse based in stakeholder theory (Freeman, 1984) resting upon the centrality of mutual altruism which incorporates both moral intention and moral consequences in advocating (within the human rights tradition) a balance between egoism and altruism in assessing benefits and costs for both self (e.g., the organization) and others (Bass & Steidlmeier, 1999; Kanungo & Mendonca, 1996).

Earlier, ethical well-being was defined as the outcome of 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 (SLT). At the heart, SLT are the values and outcomes of altruistic love—"a sense of wholeness, harmony, and well-being produced through care concern and appreciation for both self and others" (Fry, 2003, p. 712). It is proposed that ethical well-being is necessary but not sufficient for spiritual well-being which, in addition to ethical well-being, incorporates transcendence of self in pursuit of a vision/purpose/mission in service to key stakeholders to satisfy one's need for spiritual survival through calling and membership. SLT then incorporates both ethical and spiritual well-being.

### **Personal Spiritual Leadership and Ethical and Spiritual Well-being**

Leaders as well as followers exercise personal leadership at all levels. Personal leadership is the self-confident ability to crystallize your thinking and establish an exact direction for your life, to commit yourself to moving in that direction and then to take determined action to acquire, accomplish or become whatever you identify as the ultimate goal for your life (Meyer, 1994). Personal leadership is a process of developing a positive self-image that gives you the courage and self-confidence necessary to con-





sciously choose actions that satisfy your needs, to follow that path with perseverance, and accept responsibility for the outcome.

The foundation of personal leadership is a personal mission statement (Covey, 1989). This statement describes a philosophy or creed that focuses on what one wants to be (character) and to do (contributions and achievements), as well as the values and moral principles that drive one's attitudes and behaviors. Much like the United States Constitution, it is a personal constitution that is fundamentally changeless.

It becomes a personal constitution, the basis for making major, life-directional decisions in the midst of the circumstances and emotions that affect our lives. It empowers individuals with the same timeless strength in the midst of change. (Covey, 1989, p. 108)

At a personal level for both leaders and followers, it is especially important to adhere to and practice five key spiritual practices in a continual quest for strong personal leadership, ethical and spiritual well-being, and professional development and effectiveness (Kurth, 2003):

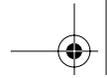
1. Know oneself.
2. Respect and honor the beliefs of others.
3. Be as trusting as you can be; and
4. Maintain a spiritual practice (e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga, shamanistic practices, writing in a journal).

These spiritual practices are also necessary for developing the features of well-being (self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth) offered by Ryff and Singer (2001).

Personal spiritual leadership, by tapping into the fundamental spiritual survival dimensions of calling and membership, creates an intrinsic motivating force that elicits spontaneous, cooperative effort from people, and make it more likely for employees to learn, develop and use their skills and knowledge to benefit both themselves and their organizations.

Through participation in self-directed, empowered teams, both leaders and followers begin to develop, refine, and practice their own personal leadership. Most important, it is necessary for the source of personal leadership to spring from the values underlying altruistic love that reflect a genuine care and concern for both self and others. Through visualization and positive affirmation of the values of hope/faith and altruistic love (see Table 3.4)—which have been shown to be at the heart of effective personal change (Covey, 1989)—leaders and followers at all levels in empowered





teams practice personal spiritual leadership by authentically pursuing a personal vision for their own lives through a self-motivated intrinsic process that creates a sense of calling and membership, ethical and spiritual well being, and high levels of organizational commitment and productivity (see Figure 3.2).

**Table 3.3. Spiritual Leadership Organizational Transformation Process**

**Action Plan—Strategic Level**

- Conduct strategic level review and analysis.
- Create shared organizational vision.
- Develop stakeholder criteria and goals to meet or exceed expectations.
- Develop strategy to implement goals.
- Review/develop information systems to measure effectiveness.

**Action Plan—Empowered Team & Personal Leadership Levels**

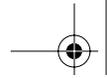
- Conduct team level review and analysis.
- Define/implement essential elements of empowered teams.
- Create shared organizational/team vision and personal mission statements.
- Develop stakeholder criteria and goals to meet or exceed expectations.
- Develop strategy to implement goals.
- Review/develop information systems to measure effectiveness.

**Elements of Empowerment**

- Empowerment is power sharing—the delegation of power and authority.
- It creates the cross-level connection between team and individual jobs.
- It provides the basis for strong intrinsic motivation and meets the higher-order needs of individuals.
- Empowered employees are more committed to the organization through trust, hope, and faith.
- Empowered teams receive information about organizational performance.
- Employees receive knowledge and skills to contribute to organizational goals.
- Employees have the power to make substantive decisions.
- Employees understand the meaning and impact of their jobs.
- Employees are rewarded based upon organizational performance.

Exercising personal leadership and reaping the fruits of ethical and spiritual well-being (joy, peace, and serenity) demands conscious assumption of control over one’s own destiny through the establishment of a personal mission based on these values with goals that give depth and meaning to every action. Doing what you know is right and productive for you regard-





**Table 3.4. Values of Hope/Faith and Altruistic Love as Personal Affirmations**

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1. **TRUST/LOYALTY**—In my chosen relationships, I am faithful and have faith in and rely on the character, ability, strength and truth of others.
2. **FORGIVENESS/ACCEPTANCE/GRATITUDE**—I suffer not the burden of failed expectations, gossip, jealousy, hatred, or revenge. Instead, I choose the power of forgiveness through acceptance and gratitude. This frees me from the evils of self-will, judging others, resentment, self-pity, and anger and gives me serenity, joy and peace.
3. **INTEGRITY**—I walk the walk as well as talk the talk. I say what I do and do what I say.
4. **HONESTY**—I seek truth and rejoice in it and base my actions on it.
5. **COURAGE**—I have the firmness of mind and will, as well as the mental and moral strength, to maintain my morale and prevail in the face of extreme difficulty, opposition, threat, danger, hardship, and fear.
6. **HUMILITY**—I am modest, courteous, and without false pride. I am not jealous, rude or arrogant. I do not brag.
7. **KINDNESS**—I am warm-hearted, considerate, humane and sympathetic to the feelings and needs of others.
8. **EMPATHY/COMPASSION**—I read and understand the feelings of others. When others are suffering, I understand and want to do something about it.
9. **PATIENCE/MEEKNESS/ ENDURANCE**—I bear trials and/or pain calmly and without complaint. I persist in or remain constant to any purpose, idea, or task in the face of obstacles or discouragement. I pursue steadily any project or course I begin. I never quit in spite of counter influences, opposition, discouragement, suffering or misfortune.
10. **EXCELLENCE**—I do my best and recognize, rejoice in, and celebrate the noble efforts of my fellows.
11. **FUN**—Enjoyment, playfulness, and activity must exist in order to stimulate minds and bring happiness to one's place of work. I therefore view my daily activities and work as not to be dreaded yet, instead, as reasons for smiling and having a terrific day in serving others.

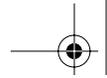
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less of obstacles or the opinions of others is the essence of personal leadership. To exercise strong personal leadership, people must recognize and believe in their own untapped potential, develop a strong self-image, be self-motivated through hope and faith in their personal vision through desire held in expectation with the belief that it will be realized, and define success in terms of the progressive realization of worthwhile predetermined personal goals (Meyer, 1994).

By exercising strong personal leadership and authentically living the values, attitudes, and behavior of altruistic love through the care, concern, and appreciation of themselves, team members, and strategic leaders, participants have the experience of membership and ethical well-being, which is a necessary condition for spiritual well-being. By being committed to a





vision grounded in service to key stakeholders and being empowered with the autonomy to act as they see fit, participants have an experience of competence and calling in that, through their work, they are making a difference in other people's lives and therefore their life has meaning. As discussed by Fry (2003), the combined experiences of calling and membership are the essence of spiritual survival and, ultimately, spiritual well-being in the quest for a higher power from which one can draw strength and give their unreserved commitment and devotion.

Outcomes of personal spiritual leadership include ethical and spiritual well-being as manifested through joy, peace, and serenity. These outcomes also are the sources of high organizational commitment, productivity and reduced stress levels that are the goals of most managers and organizations and the most often reported affective outcomes of organizational research. Joy is exultant satisfaction as a source of gladness or delight and is an emotion of keen or lively pleasure arising from present or expected satisfaction. Peace is a state of mind where one is free from mental disturbance, strife or agitation. Serenity encompasses joy and peace and much more.

Put simply, serenity is a deep inner sense that all is well. The experience goes beyond our systems of emotional or rational intelligence. Rather, it is an intuitive or spiritual knowing that produces in us the inner experience of calmness, clarity, and awareness. In serenity, we can live more fully in the now moment, perceiving in acceptance the reality presenting itself without wanting to control things to gratify our selfish desires. There is no need to have or get anything more than what the moment presents; living in serenity itself is sufficient (St. Romain, 1997, p. 2).

### **Strategic and Empowered Team, Spiritual Leadership and Corporate Social Responsibility**

With the dawn of a new century, there is an emerging and exponentially accelerating force for global societal and organizational change. Responding to these forces will require a major organizational transformation to a learning organizational paradigm that is radically different from the traditional centralized, standardized, and formalized bureaucratic organizational form based on fear that has been the dominant organizational paradigm since the beginning of the industrial revolution (Ancona et al., 1999; Fry, 2003; Moxley, 2000).

From a strategic and empowered team spiritual leadership perspective, it is therefore necessary for organizations to adopt a stakeholder approach in viewing social organizations as imbedded in layers or levels (individual, group, organizational, societal) with various internal and external constituencies (employees, customers, suppliers, government agencies, and so





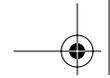
forth), all of whom have a legitimate strategic and moral stake in the organization's performance (Freeman, 1984). Each of these stakeholders may have different values and interests as well as different stakeholder relationships with other individuals, groups and organizations:

The core problem is to achieve the common good of the organization, while at the same time meeting the needs and safeguarding the rights of the various stakeholders. To achieve such an outcome, people must to some extent come together and cooperate on the basis of values interest and social choice. (Bass & Steidlmeier, 1999, p. 200)

Because of this, the single-minded focus on measuring organizational performance through "shareholder value" based primarily on the basis of stock price must give way to a balanced perspective that elevates the importance of simultaneously satisfying the expectations and interests of employees, customers, and their communities in addition to the bottom line. Even Milton Friedman (1970), the guru of free markets and profit, in his famous *New York Times* article, "The Social Responsibility of Business is to Increase Profits," proclaimed that the appropriate goal for corporate executive was to maximize profits as much as possible while conforming to the basic rules of society—both those imbedded in law and ethical custom. Even for Friedman, legal and ethical norms should act as a guide for establishing and maintaining stakeholder relationships in distinguishing between responsible and irresponsible notions of profit seeking (Ostas, 2001). In addition, recent analysis of corporate social responsibility (CSR) utilizing legal and economic theory suggests that CSR and the profit motive are compatible. And, when legal and market issues are properly framed, CSR can be gained or achieved without sacrificing profit (Heinze, Sibary, & Sikula, 1999; McWilliams & Segal, 2001; Ostas, 2001; Trevinio & Nelson, 2004). "The key is to throw off ill-fitting habits of thought and to look closely at one's own values and those of one's trading partners so as to propose new and creative market exchanges" (Ostas, 2001, p. 299). Given the challenges presented by today's rapidly changing and increasingly complex global business environment, by achieving congruence between customer, worker, and other key stakeholder values and expectations, leaders will enhance, rather than detract from corporate profitability.

As outlined in Fry (2003, pp. 718–720) and further detailed in the field experiment conducted by Malone and Fry (2003), the spiritual leadership transformation process utilizes a vision and values-driven stakeholder approach to achieve this congruence and, it is proposed, to ultimately foster CSR. This process is initiated by developing a vision/mission whereby strategic leaders and/or followers can initiate CSR to serve key stakeholders. This vision must vividly portray a journey which, when undertaken, will





give one a sense of calling, of one's life having meaning and making a difference. The vision then forms the basis for the social construction of the organization's culture as a learning organization and the ethical system and values underlying it. In spiritual leadership, these values are prescribed and form the basis for altruistic love. Strategic leaders then embody and abide in these values through their everyday attitudes and behavior. In doing so, they create empowered teams where participants are challenged to persevere, be tenacious, do what it takes, and pursue excellence by doing their best in achieving challenging goals through hope and faith in the vision, their leaders and themselves (see Tables 3.3 and 3.4).

Strategic leaders benefit from this personal and team empowerment and self-direction in that they can devote more time to strategic stakeholder issues arising from an ever-changing environment. Empowerment is power sharing in the delegation of power and both authority and all but symbolic responsibility to organizational followers (Conger & Kanungo, 1998; Ford & Fottler, 1995; Hollander & Offerman, 1990; Spreitzer, 1996). Empowered employees commit more of themselves to do the job through trust in the strategic leaders and the hope and faith that ensues from this trust. By providing employees with both the knowledge to contribute to the organization and the power to make consequential decisions and the necessary resources to do their jobs, strategic leaders provide the context for all organizational participants to receive the altruistic love that, in turn, forms the basis for intrinsic motivation through hope/faith in pursuit and implementation of the organization's vision and values in socially responsible service to internal and external stakeholders. It is through participating in these teams that followers, through recognition and celebration, experience a sense of membership and feel understood and appreciated.

Additionally, strategic leaders must provide followers with the knowledge of how their jobs are relevant to the organization's performance and vision/mission. This understanding is necessary to create the cross level connection between team and individual jobs and the organization's vision/mission. Through this experience, followers too can begin to develop, refine and practice their own personal spiritual leadership that fosters value congruence in social interaction with internal and external stakeholders and, ultimately, ethical and spiritual well-being.

## DISCUSSION

Covey (1991, p. 296) gives an example of a universal mission statement, "To increase the economic well-being and quality of life of all stakeholders," which incorporates the essence of both the ethical content and process of implementing corporate social responsibility through spiritual





leadership. Following Bass and Steidlmeier (1999), this review has established that, as ethical content, SLT prescribes universal or consensus values distilled from thousands of years of human experience through religion and philosophy as well as the results of emerging scientific research on positive human health and well-being. As an ethical process, SLT prescribes a moral discourse based in stakeholder theory (Freeman, 1984) resting upon the centrality of mutual altruism, which incorporates both moral intention and moral consequences in advocating (within the human rights tradition) a balance between egoism and altruism in assessing benefits and costs for both self and others (Bass & Steidlmeier, 1999; Kanungo & Mendonca, 1996).

Earlier, ethical well-being was 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 SLT (Covey, 1991; Fry, 2003). Ethical well-being is then seen as necessary but not sufficient for spiritual well-being which, in addition to ethical well-being, incorporates transcendence of self in pursuit of a vision/ purpose/ mission in service to key stakeholders to satisfy one's need for spiritual survival through calling and membership. Therefore, it is hypothesized that individuals practicing spiritual leadership at the personal level will score high on both life satisfaction in terms of joy, peace and serenity and the Ryff and Singer (2001) dimensions of well-being discussed earlier. 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, they would have a high regard for oneself and one's past life, good-quality relationship with others, a 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.

Relative to corporate social responsibility (CSR), a major proposition of this paper is that spiritual leadership—which incorporates ethical and spiritual well-being—is hypothesized to be necessary for CSR. In addition, any balanced theory of CSR must rest upon the underlying assumption inherent in stakeholder theory (Freeman, 1984)—that overall organizational effectiveness (including profits and shareholder value) is a function of meeting or exceeding the expectations of key high power/high importance stakeholders. From this perspective, what is being proposed is a new model of the ideal corporation based on spiritual leadership across the

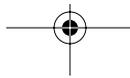




strategic, empowered team, and individual levels that is far more transparent and places greater emphasis on vision and value congruence with key stakeholders (Byrne, 2002; Fry, 2003).

So what is the answer for dealing with the perception that corporate America is amoral and corrupt? At the heart of this issue is a basic mistrust of a business philosophy that emphasizes maximizing shareholder value today. In response to this crisis of trust, universities must do more than just design new courses that apply the basics of ethics and leadership to real-life work situations. They could act more like investigators to ascertain the character of applicants and set strict course criteria with severe penalties for students who exhibit unethical behavior. Alliances could be forged with companies to open their door to faculty that want to study everyday corporate ethics. Company recruiters could also play a vital role by placing as high a value on good ethics as they do on problem-solving skills. Finally, corporations could partner with universities to increase the professionalization of the practice of management and leadership (Filley, House, & Kerr, 1976; Merritt, 2003; Wee, 2002). In doing so, the emphasis should be placed on the positive ethics approach advocated for positive psychology (Handlesman et al., 2001), which recognizes the importance of physical health and well-being.

Since September 11, 2001 with homeland security a top priority, the operating environment for CEO's has fundamentally changed. National governments are increasing financial regulation in order to monitor flows of money that could be used to finance terrorist activity. Corporate scandals such as Enron and WorldCom plus the collapse of faith in financial markets when so many highly touted dotcoms proved worthless have precipitated a crisis in corporate governance. Corporate boards must put a premium on focusing anew on fundamentals and move away from the fad of developing new business models (Garten, 2003). Now the emphasis must be on building great institutions and creating lasting value. Boards must recognize that the single-minded goal of primarily and exclusively enriching its shareholders now is a failed philosophy. In its place the much broader purpose of creating value by also enriching key stakeholders—employees, customers, suppliers, and the communities in which it operates—must become paramount. This calls for a new ethos of corporate governance. At a minimum corporate boards need to redefine the character of leadership and select CEO's who emphasize a constant vision and set of consensus values that everyone knows and can rely on (Byrne, 2002; Garten, 2003). This is especially important in today's business climate of hyper-competitive markets, downsizing and large layoffs, and outsourcing jobs overseas to utilize lower-cost labor. The blot on board and CEO reputations for being rewarded whether the company does well or not must also end. Both strategic leaders and other employees must gear remuneration to long-term performance





and putting their compensation at risk when targets are not met, while looking more carefully at ways to protect worker pensions.

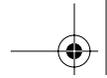
As recognition of this call, ISO (International Organization for Standardization)—the developer of ISO 9000, which has become an international reference for quality management requirements in business-to-business dealings—is conducting a survey on the worldwide state of social responsibility codes, guidelines and specifications. The hope is that ISO's network of 148 countries with a Central Secretariat in Geneva, Switzerland, that coordinates the system, will be able to act as a bridging organization in which a consensus can be reached on solutions that meet both the requirements of business and the broader needs of society, such as the needs of stakeholder groups like consumers and users (Quality Digest, 2003).

## CONCLUSION

Nearly fifty years ago, Ohmann (1955) argued that people have lost faith in society's basic values and that a spiritual rebirth was needed in industrial leadership. Noting that never in human history had people ever had so much yet enjoyed so little real satisfaction. He proposed that the god of production and profits had feet of clay and that a religion based on materialism, science, and humanism is inadequate. He then argues that man, especially at work, is searching for new "skyhooks"—for an abiding faith around which life's experiences can be integrated and given meaning. Asking the questions, "Production for what?" "Do we use people for production or production for people?" and "How can production be justified if it destroys both personality and human values both in the process of its manufacture and by its end use?" Ohmann (1955, p. 37) makes a persuasive case for the very consensus values offered here. In answering these questions, Ohmann (1955) describes the successful executive as one who provides an invisible, fundamental structure of "skyhooks" into which the experiences of every day are absorbed and given meaning. These include:

1. Providing a vision without which the people perish.
2. Philosophical and character values that help relate the overall goals of the enterprise to eternal values.
3. Setting the climate within which these values become working realities.
4. Integrating the smaller, selfish goals of individuals into larger, more social and spiritual objectives of the group.
5. Resolving conflicts by relating the immediate to long range and more enduring values.





In a very real sense, what is being called for here is what Yogi Berra terms, “Deja vu all over again.” “Skyhooks” must be found and issues relating to ethical and spiritual well-being at work resolved if we are ever to effectively deal with the seemingly intractable issues that must be addressed to clean up corporate accounting, governance, and ethics to the point that organizations have a corporate conscience and culture built around an ethical set of moral principles and values and knowing the difference between right and wrong. Fundamentally, strategic leaders must adopt the SLT process to establish congruence of values and interests among stakeholders while avoiding deceit, manipulation, self-aggrandizement, and power abuse. This means establishing and enforcing high standards of conduct as well as recruiting, rewarding, and promoting people of character. “It is better to hire people with good character and train for competence than it is to hire competent but unprincipled people in the hope that their character defects won’t hurt the organization” (Josephson, 1999, p. 13).

## ACKNOWLEDGMENTS

I give grateful acknowledgment to a number of anonymous reviewers, August Turak, and especially Laura Matherly for their critical, constructive comments, and editorial assistance on earlier versions of this paper.

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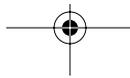
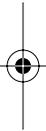
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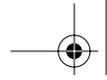


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