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Spiritual leadership as a model for performance excellence: a study of Baldrige award recipients

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ABSTRACT

Issues regarding workplace spirituality and spiritual leadership have received increased attention in the organizational sciences. The implications of workplace spirituality for leadership theory, research, and practice make this a fast growing area of new research and inquiry by scholars. The purpose of this research was to test a dynamic relationship between the revised spiritual leadership model, consisting of inner life, spiritual leadership (comprised of hope/faith, vision, and altruistic love), spiritual well-being (i.e. a sense of calling and membership), and key organizational outcomes in a sample of Baldrige Performance Excellence Program award recipients. With structural equation modeling, results revealed a positive and significant relationship between spiritual leadership and several outcomes considered essential for performance excellence, including organizational commitment, unit productivity, and life satisfaction. These relationships were explained or mediated by spiritual well-being. Implications for research and practice are discussed.

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Introduction

Work is an integral part of our lives. Given the interrelatedness of work and the other aspects of our lives, there is an emerging movement to engage the whole person in the workplace (Lips-Wiersma and Morris 2011). Largely in response to this, there has been a flurry of theory building and research centered on workplace spirituality and religion in general and the impact of spiritual leadership on important individual and organizational outcomes in particular (Benefiel, Fry, and Geigle 2014; Chen and Yang 2012; Fry 2003, 2005b; Fry and Kriger 2009; Fry and Nisiewicz 2013; Hall et al. 2012). Recent work in this area has brought together the concepts of workplace spirituality, spiritual leadership, and business models that emphasize a balance among employee well-being, corporate social responsibility and sustainability, organizational profitability, and other performance outcomes, including the triple bottom line, balanced scorecards, and the Malcolm Baldrige Performance Excellence Program (Baldrige Performance Excellence Program 2015; Benefiel, Fry, and Geigle 2014;

Fry, Matherly, and Ouimet 2010; Fry and Nisiewicz 2013; Kaplan and Norton 1996; Latham 2013a, 2013b). Crossman (2010, 604) noted that spiritual leadership “has the potential to emerge as a powerful and courageous innovative management paradigm for the twenty-first century”.

Of the approaches mentioned above, the Baldrige program has seen extensive study and widespread support of its integrative, non-prescriptive seven-category performance excellence model, which provides a framework and an assessment tool for understanding organizational strengths and opportunities for improvement. Within the Baldrige framework, “Performance Excellence” refers to an integrated approach to organizational performance management that results in (1) delivery of ever-improving value to customers and stakeholders, contributing to organizational sustainability; (2) improvement of overall organizational effectiveness and capabilities; and (3) organizational and personal learning, with leadership being the primary driver of performance results, both directly and indirectly through the other categories (Badri et al. 2006; Flynn and Saladin 2001; Jayamaha, Grigg, and Mann 2008; Jones 2014; Karimi et al. 2014; Kaynak 2003; Meyer and Collier 2001; Pannirselvam and Ferguson 2001; Wilson and Collier 2000; Winn and Cameron 1998).

While Latham’s studies (Latham 2013a, 2013b) identify several linkages between Baldrige award recipient CEO’s leadership approaches and spiritual leadership (Fry and Cohen 2009; Fry and Kriger 2009), to date, no quantitative study has tested the impact of spiritual leadership within the Baldrige framework. In this paper, we explore the basic proposition that spiritual leadership theory provides a leadership model for performance excellence as defined by the Baldrige Performance Excellence Criteria (2015). First, we review spiritual leadership theory (Fry 2003, 2005a, 2008; Fry and Nisiewicz 2013) and the Baldrige Performance Excellence Model (2015). Then, using a sample of 652 participants drawn from six Baldrige award recipient organizations, we develop and test hypotheses concerning the positive influence of the spiritual leadership model on key individual and organizational outcomes of central importance to the Baldrige framework. Finally, theoretical implications for spiritual leadership and performance excellence are discussed and suggestions for future research and practice are offered.

Spiritual leadership theory

In 2005, a special issue on spiritual leadership published by *The Leadership Quarterly* served as a vehicle for advancing the field of spiritual leadership as a focused area of scholarly inquiry (Fry 2005b). In that issue, Dent, Higgins, and Wharff’s (2005) qualitative review of 87 articles led them to propose that there is a clear consistency between spiritual values and practices, and leadership effectiveness. In a second review, Reave (2005) argues that values that have long been considered spiritual ideals, such as integrity, honesty, and humility, have a positive influence on leadership success. A theme emerged from the special issue suggesting that fundamental to workplace spirituality is an inner life that nourishes and is nourished by calling or transcendence of the self within the context of a community based on the values of altruistic love. This collection of articles suggests that satisfying these spiritual needs in the workplace positively influences human health and psychological well-being, and forms the foundation for both workplace spirituality and spiritual leadership.

Spiritual leadership can be viewed as an emerging paradigm within the broader context of workplace spirituality (Fry 2003, 2005a, 2008). In spiritual leadership theory, “spirituality”

refers to the quest for self-transcendence and the attendant feeling of interconnectedness with all things in the universe (Kriger and Seng 2005). Spirituality is most often viewed as inherently personal, although it can reside or manifest in groups and organizations. From this perspective, a religion is an institution, which has formed and evolved over time around the spiritual experiences of one or more founding individuals that also provides the context for leadership based upon the beliefs and practices inherent in that religion. Fry (2003) drew from the Dalai Lama's (1999) line of reasoning and proposed that the spiritual leadership model can be inclusive or exclusive of religious theory and practice since it is also based on a spirituality that underlies or provides the foundation for the world's religious and spiritual traditions (Fry 2003; Zellers and Perrewé 2003).

Spiritual leadership involves motivating and inspiring workers through a transcendent vision and a corporate culture based on altruistic love. It is viewed as necessary for satisfying the fundamental needs of both leader and followers for spiritual well-being 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 employee well-being, organizational commitment and productivity, social responsibility, and performance excellence (Fry 2003; Fry, Vitucci, and Cedillo 2005; Fry and Nisiewicz 2013; Fry and Slocum 2008; Fry, Matherly, and Ouimet 2010).

Essential to spiritual leadership are the following:

- (1) Creating a vision wherein leaders and followers experience a sense of calling so that their lives have purpose, meaning, and make a difference.
- (2) Establishing an organizational culture based on the values of altruistic love, whereby leaders and followers have a sense of membership, belonging, and feel understood and appreciated.

While there are innumerable theological and scholarly definitions of love, we focus here on a definition based on the golden rule (Fry 2003). Altruistic love in spiritual leadership is defined as "A sense of wholeness harmony and well-being produced through care, concern, and appreciation of both self and others" (Fry 2003, 712).

Based on this and previous research, Fry (2005a, 2008) proposed a revised theory of spiritual leadership that added inner life and life satisfaction. Inner life speaks to the feeling individuals have about the fundamental meaning of who they are, what they are doing, and the contributions they are making (Duchon and Plowman 2005; Vail 1998). Inner life in spiritual leadership is a quest for a source of strength that fuels hope/faith in a transcendent vision to love and serve others. It includes personal practices such as meditation, prayer, religious practices, yoga, journaling, walking in nature, and organizational contexts (e.g. rooms for inner silence and reflection) to help individuals be more self-aware and conscious from moment to moment and draw strength from their beliefs, be that a Nondual Being, Higher Power, God (theistic or pantheistic), philosophical teachings, or orderly humanistic social system (e.g. family, tribe, and/or nation state) (Fry 2003; Fry and Kriger 2009; Fry and Nisiewicz 2013; Horton 1950). Life satisfaction is generally defined as a global evaluation by a person of his or her life and is considered to be an important component of subjective well-being. People who have higher levels of life satisfaction typically find the lives they lead richer and of a generally high quality, including healthy levels of psychological well-being. Life satisfaction can influence or motivate people to pursue and reach their goals (Diener et al. 1985; Fry, Vitucci, and Cedillo 2005; Pavot and Diener 2008; Pavot et al. 1991).

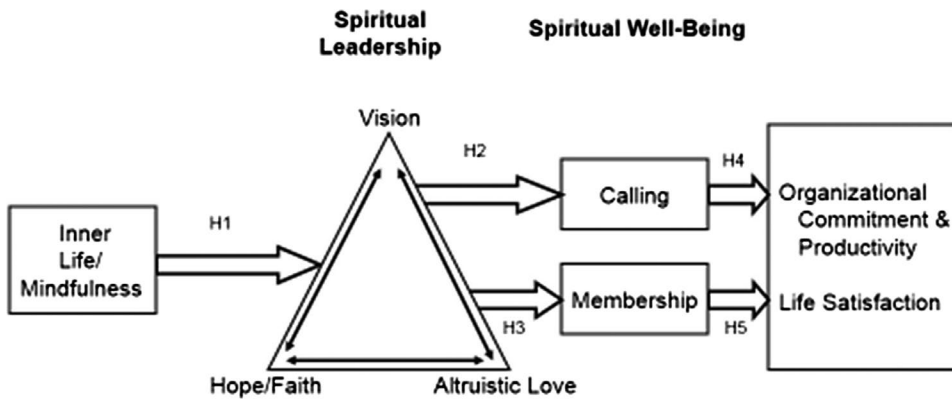


Figure 1. Model of spiritual leadership.

Figure 1 depicts how the spiritual leadership model works. The source of spiritual leadership is an inner life or mindful practice that positively influences spiritual leadership, which is comprised of hope/faith, vision, and altruistic love (Fry 2008). Based on Fry (2003, 2008), Fry, Vitucci, and Cedillo (2005) and Fry and Nisiewicz (2013), hope/faith in the organization's vision keeps followers looking forward to the future and provides the desire and positive expectation that fuels effort to pursue the vision. "Doing what it takes" through hope/faith in a clear, compelling vision then produces a sense of calling and purpose in that one's life has meaning and makes a difference. Spiritual leadership also entails establishing an organizational culture based on the qualities and values of altruistic love. Leaders must model these values through their attitudes and behavior. Doing so creates a sense of membership that gives one a sense of being understood and appreciated. Thus, an inner life practice sources hope/faith, vision, and altruistic love, which produces a sense of spiritual well-being through calling and membership that, ultimately, positively influences important individual and organizational outcomes such as:

- (1) Organizational commitment – people with a sense of calling and membership will become attached, loyal to, and want to stay in organizations that satisfy these spiritual needs.
- (2) Unit productivity – people who experience calling and membership will be motivated to foster work unit continuous improvement and productivity to help the organization succeed.
- (3) Life satisfaction – people with a sense of calling and membership will feel more fulfilled by having a sense of purpose and belonging and therefore will perceive their lives as richer and of higher quality.

These were selected to be part of the spiritual leadership model as they represent three of what we believe to be outcomes of universal interest to organizations and their employees. Organizational commitment has positive effects for both the individual as well as the organization as it is related to employee job satisfaction, employee retention, and organizational identification (Randall 1990). Work unit productivity is central to both team and organizational effectiveness (Nyhan 2000). Finally, life satisfaction has benefits for the subjective well-being of employees as well as providing motivation for employees to pursue relevant organizational goals.

With the exception of one study, research has investigated the original spiritual leadership model before the addition of inner life and life satisfaction. Results of this and related research to date reveal that it predicts a number of important individual and organizational outcomes across various countries and cultures (Benefiel, Fry, and Geigle 2014). These outcomes include being positively related to organizational commitment, job satisfaction, altruism, conscientiousness, self-career management, sales growth, job involvement, identification, retention, organizational citizenship behavior, attachment, loyalty, and work unit productivity and negatively related to interrole conflict, frustration, earning manipulation, and instrumental commitment (Benefiel, Fry, and Geigle 2014; Bodia and Ali 2012; Chen and Yang 2012; Chen, Yang, and Li 2012; Duchon and Plowman 2005; Fry and Slocum 2008; Fry, Vitucci, and Cedillo 2005; Hall et al. 2012; Javanmard 2012; Kolodinsky, Giacalone, and Jurkiewicz 2008; Milliman, Czaplewski, and Ferguson 2003; Ming-Chia 2012; Pawar 2009; Petchsawang and Duchon 2012; Rego, Cunha, and Souto 2008). In the one study that has tested the revised spiritual leadership model, Jeon et al. (2013) supported the model's validity in a sample of Korean organizations. All standardized path coefficients were positive and significantly significant. This result provides initial support that inner life is an essential source of inspiration and insight that positively influences spiritual leadership, which then positively predicted calling and membership. In turn, calling and membership positively predicted organizational commitment, productivity, and life satisfaction.

The Malcom Baldrige Performance Excellence Model

The Malcolm Baldrige National Quality Improvement Act of 1987 was a response to the realization that American companies needed to be more competitive in a global environment with regard to quality. Through the provisions of this Act, the Malcolm Baldrige National Quality Award was initiated with the first recipients being named in 1988. Although originally focused on the three business sectors of manufacturing, service, and small business, the program now includes education, health care, and non-profit organizations. Since 1988, there have been over 1500 applications for the award and 99 role model organizations have received the award (Baldrige Performance Excellence Program 2015). As the field moved toward a more holistic performance improvement perspective, the program was renamed the Baldrige Performance Excellence Program. As noted by Badri et al., the Baldrige program has “evolved from a means of recognizing and promoting exemplary quality management practices to a comprehensive framework for world-class performance, widely used as a model for improvement” (2006, 1119).

The Baldrige criteria for performance excellence (CPE) provide a framework and an assessment tool for understanding organizational strengths and opportunities for improvement and thus for guiding planning efforts. Baldrige award recipient organizations have had their processes and business results verified by an outside group of Baldrige examiners as being outstanding. In *Building on Baldrige: American Quality for the twenty-first Century*, the private Council on Competitiveness said, “More than any other program, the Baldrige Award is responsible for making quality a national priority and disseminating best practices across the United States” (NIST 2014).

The Baldrige Performance Excellence Criteria are built on a set of core values that are embedded in the organization's processes including visionary leadership, customer-driven excellence, organizational and personal learning, valuing workforce members and partners,

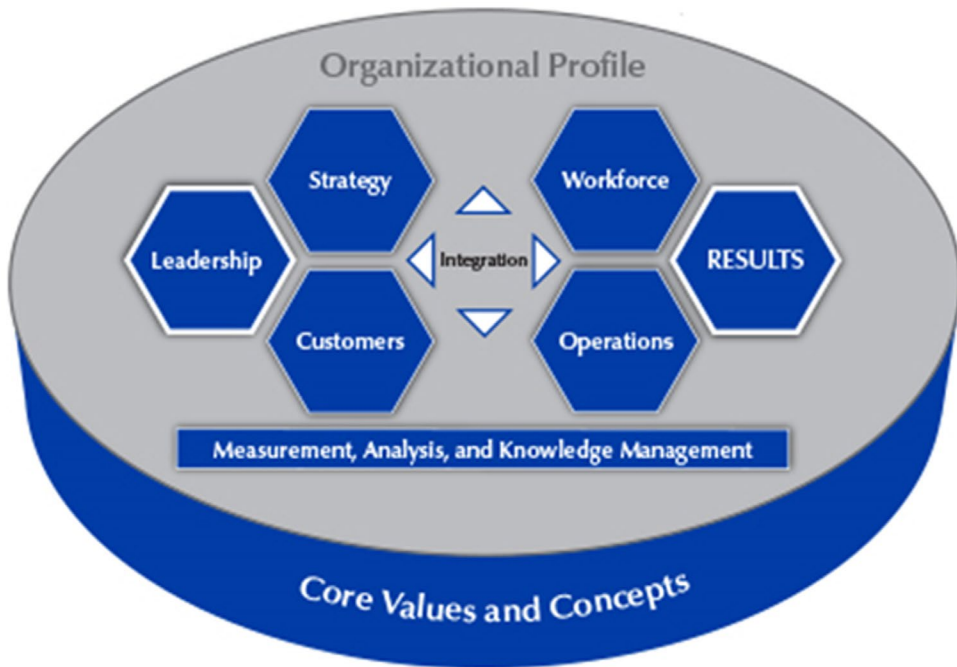


Figure 2. The Baldrige Performance Excellence Model.

Source: This figure is used with permission of the Baldrige Performance Excellence Program (2015). A copy of the full criteria can be obtained at www.nist.gov/baldrige/publications/criteria.cfm.

agility, focus on the future, managing for innovation, management by fact, societal responsibility, focus on results and creating value, and systems perspective. The CPE model is an integrated, non-prescriptive management framework made up of seven categories: Leadership; Strategic Planning; Customer Focus; Measurement, Analysis, and Knowledge Management; Workforce Focus; Operations Focus; and Results (Baldrige Performance Excellence Program 2015). The relationships among the seven categories are illustrated in Figure 2.

Successfully implementing the CPE typically requires a large-scale, often longitudinal, organization transformation, and that has proven to be difficult (Latham 2013a). Since the award was first introduced in 1988, fewer than 10% of the award applicants at the national level have received the award. This number does not include the thousands of organizations using the CPE for assessment and improvement at the state award level. While failure rate estimates vary, as do the definitions of failure, it appears that somewhere between 70 and 80% of transformation attempts fail to achieve or sustain their objectives (Miller 2002). This number is not surprising given the scope and extent of change often required to achieve performance excellence.

A number of empirical studies have provided validation for the Baldrige framework (Badri et al. 2006; Evans and Jack 2003; Flynn and Saladin 2001; Goldstein and Schweikhart 2002; Karimi et al. 2014; Meyer and Collier 2001; Pannirselvam, Siferd, and Ruch 1998; Wilson and Collier 2000). As illustrated in Figure 2, leadership is considered to be foundational to the other categories. Research to date has strongly supported the proposition that leadership drives the other categories and is of primary importance since it influences

Table 1. Linkages between the spiritual leadership model and the leading transformation to performance framework.

Spiritual leadership model	Leading transformation to performance excellence framework (LTPE), 14 of 35 components
Inner life/Mindfulness	<i>No direct LTPE linkages</i>
Vision	Compelling directive (leader activity)
Altruistic love	Role model (leader behavior)
	Integrity (leader characteristic)
	Trust (culture)
	Humble and confident (leader characteristic)
	Respect for people (leader behavior)
	Enable, empower, and engage people (leader activity)
	Valued employees (culture)
Hope/Faith	Compelling directive (leader activity)
	Focused strategy (leader activity)
	Enable, empower, and engage people (leader activity)
Calling	Compelling directive (leader activity)
	Purpose and meaning (leader characteristic)
Membership	Teamwork (culture)
	Valued employees (culture)
	Reinforce behavior (leader activity)
	Respect for people (leader behavior)
Organizational commitment	Teamwork (culture)
Productivity	Excellence (culture)
	Deploy and execute (leader activity)
Life satisfaction	<i>No direct LTPE linkages</i>

Note. A total of 14 of the 35 LTPE components were “directly” linked to 7 of the 9 Spiritual Leadership concepts. See Latham (2013a, 2013b) for a complete list and discussion of the 35 LTPE concepts.

results (category 7) both directly and indirectly through the other categories (Badri et al. 2006; Flynn and Saladin 2001; Jayamaha, Grigg, and Mann 2008; Jones 2014; Karimi et al. 2014; Kaynak 2003; Meyer and Collier 2001; Pannirselvam and Ferguson 2001; Wilson and Collier 2000; Winn and Cameron 1998), although there may be variances in different national cultures (Flynn and Saladin 2006; He et al. 2011).

Like most other highly performing organizations, sustaining high levels of performance for Baldrige recipients has also proven challenging. According to Latham (2008), the performance and improvement trends of the award recipients have varied since their award with some continuing to improve, others maintaining their performance level in a changing world, while a few recipients experienced a decline in performance. To better understand the specific challenges, methods, and key success factors associated with leading a successful transformation to performance excellence, a multiple case study was conducted with 14 Baldrige CEOs (Latham 2013a, 2013b). This multiple case study resulted in a framework for leading the transformation to performance excellence (LTPE) composed of 35 top-level concepts organized into five categories including forces and facilitators of change, leadership system of activities, leadership behaviors or style, individual leader characteristics, and the organization culture and values. Of the 35 concepts, 14 are directly related to spiritual leadership and well-being, including vision, altruistic love, hope/faith, calling, and membership as well as organizational commitment and unit productivity, which are two key results in the Baldrige Performance Excellence Model (Table 1). This is the first known study to identify linkages between spiritual leadership and performance excellence, and it provides a foundation for further quantitative investigation of spiritual leadership and performance excellence.

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Theory and hypotheses development

Having set the context for this research, we now offer hypotheses for each of the major components of the spiritual leadership model and their relationships shown in Figure 1. We refer interested readers to Fry (2003, 2008) and Fry and Nisiewicz (2013) for more elaborate discussions of these constructs. In addition, in Table 1, we identify the applicable findings in Latham (2013a, 2013b) that are directly linked with the Spiritual Leadership (SL) Model.

Inner life

As discussed earlier, inner life plays a role as the source of spiritual leadership and positively influences the development of hope/faith in a transcendent vision of service to key stakeholders through a culture based on the values of altruistic love. Ashmos and Duchon (2000), in their study of spirituality at the work unit level, found that inner life both nourishes and is nourished by meaningful work that takes place within the context of community. These results and Jeon et al.'s (2013) study of Korean organizations which supported the revised SL model (Fry 2008) lend credence to the proposition that organizational cultures that support and provide mentoring for workers to recognize and support their inner lives have employees who are more likely to develop their own personal spiritual leadership. Thus, inner life is not only the source for organizational spiritual leadership but also for personal spiritual leadership development and establishment of value congruence across all levels of the organization (Fry and Nisiewicz 2013; Weinberg and Locander 2014).

While inner life was not specifically identified as a concept in the LTPE framework (Latham 2013a, 2013b), the individual leader characteristics found in the LTPE framework such as purpose and meaning, humble and confident, and integrity, combined with the leadership behaviors raise the question to what extent the organization supports the inner life of its employees (Fry and Nisiewicz 2013). Larson et al. (2012) conducted a mixed methods study to delve into Baldrige recipient CEOs' attitudes and motivations. They found several motivational and attitudinal patterns that influence the actions of CEOs' leadership that were distinctly different from the control group of non-award recipient leaders. Two of these, a holistic systems view and a lower need for sole responsibility, appear to be consistent with an active inner life that fosters a deeper understanding of oneself as part of a larger whole. The CEOs who led successful Baldrige transformations to performance excellence demonstrate many of the concepts in the model of spiritual leadership. Therefore, this study will be the first to explore the role of inner life within in the Baldrige context.

Hypothesis 1. Inner life positively predicts spiritual leadership.

Spiritual leadership dimensions

Vision

Vision became an important topic in the leadership literature in the 1980s as leaders were forced to pay greater attention to the future direction of their organizations due to intense global competition, shortened development cycles for technology, and strategies becoming more rapidly outdated by competition (Conger and Kanungo 1998). Vision refers to "a vibrant, idealized, 'verbal portrait' of what the organization aspires to one day achieve" (Carton, Murphy, and Clark 2014, 1544). There is a high degree of consensus among

practitioners and scholars that a vision is important to guide and motivate employees (Bass and Avolio 1994; Levin 2000). Vision serves three purposes including: (a) setting the overall direction for the organization; (b) helping simplify the wide variety of tactical decisions throughout the organization; and (c) helping coordinate actions across the organization (Fry and Cohen 2009). A powerful vision has broad appeal, defines the unit's destination and journey, reflects high ideals, gives meaning to work, and encourages hope and faith (Daft and Lengel 1998; Nanus 1992).

While the Baldrige CPE are non-prescriptive, the criteria do ask how the leaders set, communicate, and deploy the organization's vision. In addition, visionary leadership is one of the 11 core values and concepts of the CPE (Baldrige Performance Excellence Program 2015). In addition, Latham (2013a) identified a compelling directive as a key leadership activity for guiding the transformation and the focused strategy. The compelling directive for the Baldrige recipients in his study was composed of four components, including a vision, mission, values, and meaningful work or purpose.

Hope/faith

Hope is a desire with expectation of fulfillment. Faith adds certainty to hope. It is a firm belief in something for which there is no empirical evidence. It is based on values, attitudes, and behaviors that demonstrate certainty and trust that what is desired and expected will come to pass. People with hope/faith possess clarity of where they are going, how to get there, and are willing to face opposition and endure hardships in order to achieve their goals (MacArthur 1998). Hope/faith is thus the source for the conviction that the organization's vision, purpose, and mission will be fulfilled. Often, the metaphor of a race is used to describe faith working or in action, comprised of the vision and expectation of reward or victory and the joy of the journey of preparing for and running the race itself (MacArthur 1998). Discussing the importance of faith in soldiers, Sweeney, Hannah, and Snider (2007, 33) state that "faith is critical because it provides the direction and will to persist in the continuous, often arduous, journey of life and the trust and hope that the journey will produce a life worth living".

In Latham's (2013a) study, hope and faith are directly connected to three key leader activities: the development and deployment of a compelling directive (vision), the development of a focused strategy, and enabling, empowering, and engaging employees to execute that strategy. Translating the vision into a focused strategy with challenging but doable goals helps increase the level of hope and faith and the setting and acceptance of challenging goals. As one CEO put it, "I think that people need a powerful purpose and the leader has to be able to communicate that power. There is a purpose in what you're doing and you've got to give people a reason for being" (Latham 2013a, 23). High-performing organizations then translate the strategy into specific human resource strategies that ensure the workforce is enabled, empowered, and fully engaged in achieving the mission and vision (Latham 2013a).

Altruistic love

Altruistic love in spiritual leadership is defined as "a sense of wholeness, harmony, and well-being produced through care, concern, and appreciation for both self and others" (Fry 2003, 712). There are great emotional and psychological benefits from separating love, or care, and concern for others, from need, which is the essence of giving and receiving unconditionally. Both the medical and positive psychology fields have found that love has

the power to overcome the negative influence of destructive emotions such as fear and anger (Allen 1972; Fry, Vitucci, and Cedillo 2005; Jones 1995; Seligman and Csikszentmihalyi 2000). Underlying this definition are values such as integrity, patience, kindness, forgiveness, acceptance, gratitude, humility, courage, trust, loyalty, and compassion. As a component of organizational culture, altruistic love defines the set of values, assumptions, and ways of thinking considered to be morally right that are shared by group members and taught to new members (Klimoski and Mohammed 1994; Schein 2010).

Seven of 35 LTPE concepts identified by Latham (2013a, 2013b) are linked to spiritual leadership's concept of altruistic love as shown in Table 1. While being a role model is a basic tenet of leadership in general and motivation theory (Bandura 1986; Herzberg 1987), according to Latham (2013b), for the CEOs who led successful transformations, it took on a slightly different meaning in that they had to become the change that they were asking others to make. In other words, they had to have high integrity and "walk the talk" as well as "talk the talk", which is a central value of altruistic love. Honesty is a core element of altruistic love in that leaders are honest and without false pride (Fry 2003). The combination of being a role model with the concept of integrity, one of the individual leader characteristics present in successful transformations identified by Latham, created alignment and consistency of leadership values and behaviors with strategy, action, and measurement throughout the organization (Latham 2013b). This combination also helped increase the level of trust in the Baldrige recipient organizations. According to Ghoshal and Bartlett (1994), trust is a key to teamwork, another essential element of high performance. In addition, according to Fry (2003), trust is a key value of altruistic love. A high level of trust is also influenced by two other key elements of Latham's LTPE framework, valued employees and respect for people.

There seems to be no shortage of examples, often spectacular, of leader hubris. Unfortunately, given the power that some leaders possess, these failures often take the organization down as well. Fry (2003) identifies humility as one of the characteristics of spiritual leadership. The CEOs who successfully led organization transformations were humble and confident (Latham 2013b). This humility led to respect for people at all levels in the organization. In addition, their humility meant they didn't think they knew it all and thus were more collaborative and empowered the workforce. Leaders spent time enabling, empowering, and engaging the employees, which help improve performance across the organization. This combination of humility, respect for people, and empowerment led to a culture that values and appreciates employees.

Spiritual leadership as a higher order construct

With inner life as its source, spiritual leadership emerges as hope/faith in a vision of service to key stakeholders based on a culture grounded in altruistic values. We propose that altruistic love creates the belief and trust necessary for hope/faith, and is the source of self-motivation for doing the work and from which active faith in a vision is fueled. Hope/faith adds belief, conviction, trust, and action for performance of the work. The mechanisms of this complex system in producing spiritual leadership, however, cannot be adequately deconstructed, lending toward a formative versus reflective construct (Fry, Vitucci, and Cedillo 2005). In a formative construct, causal action flows from the indicators to create the composite higher order variable (Bollen and Lennox 1991).

Beyond the theoretical associations, prior research showed that the three core dimensions are highly correlated (Chen and Li 2013; Chen and Yang 2012; Chen, Yang, and Li 2012; Fry, Vitucci, and Cedillo 2005; Jeon et al. 2013). These findings suggest that a higher order factor could be extracted from the correlations among the three dimensions, and that this common factor could be an important positive predictor of organizational commitment and various performance indicators. However, as a formative construct, the three spiritual leadership dimensions are not redundant, but rather compose a latent construct (Law, Wong, and Mobley 1998, 747). Thus, as higher order factors hope/faith, vision, and altruistic love work together to influence calling and membership. As hope/faith fuels effort to pursue the organization's vision in concert with its leaders' values, attitudes, and behavior reflecting altruistic love, both the leaders and followers experience calling as they serve stakeholders' interests as well as membership as they experience care, concern, and appreciation for one another.

Spiritual well-being

Fleischman (1994), Maddock and Fulton (1998), and Giacalone and Jurkiewicz (2003) present two primary aspects of workplace spiritual well-being: (1) a sense of transcendence, calling, or being called (vocationally) and (2) a need for social connection, membership, or belonging. Spiritual leadership positively influences spiritual well-being as leaders model the values of altruistic love to followers as they jointly develop a common vision, which generates hope/faith and a willingness to "do what it takes" in pursuit of a vision of transcendent service to key stakeholders (Fry 2003, 2005a). This, in turn, produces a sense of calling, which gives one a sense that one's life has meaning, purpose, and makes a difference. Concurrently, as leaders and followers engage in this process and gain a sense of mutual care and concern, members gain a sense of membership and feel understood and appreciated.

Calling

Calling refers to how one makes a difference through service to others and, in doing so, finds meaning and purpose in life. The term calling has long been used as one of the defining characteristics of a professional. Professionals in general have expertise in a specialized body of knowledge. However, many people seek not only competence and mastery to realize their full potential through their work, but also a sense that work has some social meaning or value. They have ethics centered on selfless service to clients/customers, an obligation to maintain quality standards within the profession, a commitment to their vocational field, a dedication to their work, and a strong commitment to their careers. They believe their chosen profession is valuable, even essential to society, and they are proud to be a member of it. This feeling of purpose and meaning is also connected to the organization's mission or compelling directive. The challenge for organizational leaders is how to develop this same sense of calling in their workers through task involvement and goal identification (Galbraith 1977).

The CEOs in Latham's (2013a, 2013b) LTPE study were asked what they found was the most satisfying part of leading a successful transformation. They described situations where their people had achieved more than they had previously thought possible. One CEO noted,

the most satisfying to me is that our people are more engaged and happier, and feel proud of what they do and feel proud of what they accomplish, and that they make a difference for the people they're treating. (Latham 2013b, 26)

These leaders and their people had developed their own deeper sense of calling, purpose, and meaning.

Membership

Membership gives an individual a sense of belonging or community. When one feels like they are a member or belong in an organization, they have a sense that they are understood and appreciated (Fry 2003, 2005a). Membership encompasses the cultural and social structures we are immersed in and through which we seek, what William James, the founder of modern psychology in his classic *The Varieties of Religious Experience* (2012), man's most fundamental need – to be understood and appreciated. A sense of being understood and appreciated largely stems from interrelationships and connections through social interaction and membership in teams.

Employees working as a team to transform the organization to achieve and sustain high performance was a central LTPE concept. The Baldrige recipients respected and trusted their employees creating a sense of belonging and community that included a deep sense of appreciation for the employees (Latham 2013b). Teamwork that aligned and consistently reinforced desired behaviors coupled with leaders who valued their people resulted in a culture based on caring and support, whereby employees had a sense of family, strongly driven by loyalty to one another.

This suggests the following hypotheses:

Hypothesis 2: Spiritual leadership positively predicts calling.

Hypothesis 3: Spiritual leadership positively predicts membership.

The mediating role of spiritual well-being

This positive increase in one's sense of spiritual well-being, as discussed earlier, is based in an emergent process that ultimately produces positive organizational outcomes because employees with a sense of calling and membership will become more attached, loyal, and committed to the organization (Fry 2003). Moreover, employees who experience calling and membership and are committed to the organization's success will expend the extra effort and cooperation necessary to continuously improve productivity and other key performance metrics (Fry 2003, 2005a; Fry and Slocum 2008).

The predictive validity of the spiritual leadership construct was demonstrated in a study of a newly formed Army helicopter attack squadron (Fry, Vitucci, and Cedillo 2005). The results of this study showed that calling significantly predicted productivity while membership significantly predicted both organizational commitment and productivity, replicating results in an earlier unpublished study conducted in a police department (e.g. Fry et al. 2007b). Another study of a municipal government (e.g. Fry et al. 2007a) revealed that both calling and membership predicted both commitment and productivity. Chen and Yang (2012) found spiritual leadership positively predicted calling and membership that both calling and membership positively predicted employees' altruism toward colleagues'

and employees' conscientiousness. Chen, Yang, and Li (2012) in a sample of Taiwanese and Chinese organizations supported the spiritual leadership model for unit productivity and career self-management. Chen and Li (2013) found significant positive relationships between a higher order factor comprised of calling and membership and unit productivity, organizational citizenship behavior, and organizational commitment. In addition, the SL model supported all five hypotheses shown in Figure 1 in a study of private Korean corporations for organizational commitment, unit productivity, and life satisfaction (Jeon et al. 2013).

Our theorizing and these prior results lead to our final hypotheses:

Hypothesis 4: The positive relationship between spiritual leadership and organizational commitment, unit productivity, and life satisfaction is fully mediated by calling.

Hypothesis 5: The positive relationship between spiritual leadership and organizational commitment, unit productivity, and life satisfaction is fully mediated by membership.

Method

Sample and procedures

The participants for this study were members of Baldrige recipient organizations with sustained performance results at the time of their award and at data collection. Baldrige recipients are organizations that have demonstrated highly developed processes in the areas of leadership, strategy, customer focus, human resource management, operations, and information and analysis. The performance of these processes is reflected in high-performance results across a comprehensive scorecard including six key areas: customer (patient and student) results; product and service results; operational process results; strategy implementation results; workforce results; and leadership, governance, and societal responsibility results. The participant organizations' results compared favorably with relevant benchmarks and showed continuous improvement. The processes and results were verified by teams of examiners, and the award determination was made only after a site visit was conducted at each organization.

The organizations were recruited from the 27 Baldrige award recipients during the six years between 2005 and 2010. The sample organizations were not recruited from the entire list of Baldrige recipients dating back to 1988 because it was determined that more recent Baldrige recipient organizations should be used to minimize the risk that, as perhaps the management team changed, recently used management techniques were not compatible with Baldrige criteria and core values. Using more recent Baldrige recipient organizations in the sample, the risk of non-Baldrige criteria and core values being used by management was reduced. Of the 27 organizations contacted, 6 organizations participated representing four sectors: business, health care, government, and education. A total of 652 individuals from these organizations participated in the survey with 384 of the 652 coming from organizations in the business sector. The participants came from a cross section of generations with 38.7% Baby Boomers (1946–1963), 47.5% Generation X (1964–1982), and 11.6% Generation Y (GenMe, Millennials, etc.; 1983–present). Only four participants were from the Mature or Silent Generation born before 1946. Approximately 10% of the sample were senior leaders in their organizations. Given the total sampling frame population of approximately 7300, the sample exceeds the 610 sample size needed to meet a 99% confidence level with a confidence interval of 5.

Measures

Inner life. The measures for inner life were adapted for this study from Fry (2008). Sample items for inner life include “I maintain an inner life or reflective practice (e.g. spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, writing in a journal)” and “I know my thoughts play a key role in creating my experience of life” ($\alpha = .82$).

Spiritual leadership and spiritual well-being. The measures for spiritual leadership and spiritual well-being were adapted for this study from Fry (2008). Sample items for spiritual leadership include “The leaders in my organization walk the walk as well as talk the talk”; “The leaders in my organization are honest and without false pride”; “My organization’s vision is clear and compelling to me”; and “I demonstrate faith in my organization by doing everything I can to help us succeed” ($\alpha = .94$). Sample calling items are “The work I do makes a difference in people’s lives” and “The work I do is meaningful to me” ($\alpha = .88$). Sample items for membership are “I feel my organization appreciates me and my work” and “I feel highly regarded by my leaders” ($\alpha = .93$).

Life satisfaction. Life satisfaction ($\alpha = .75$) was measured using the Satisfaction with Life Scale developed by Diener et al. (1985) ($\alpha = .83$).

Organizational commitment. Organizational commitment was measured using five items adapted from the measure of affective organizational commitment developed by Allen and Meyer (1990). Sample items include “I really feel as if my organization’s problems are my own” and “I talk up my organization to my friends as a great place to work for” ($\alpha = .87$).

Productivity. Productivity was measured using the unit productivity scale developed by Nyhan (2000) plus an additional item, “My unit is very efficient in getting maximum output from the resources (money, people, equipment, etc.) we have available”. Sample items include “In my unit everyone gives his/her best efforts” and “In my unit, work quality is a high priority for all workers” ($\alpha = .90$).

These items, as presented in Appendix 1, were measured on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Individual scores were calculated by computing scale averages for each dimension.

Results

Table 2 displays the means, standard deviations, and correlations of the variables and coefficient α s for the scales along the diagonal. Based on our theoretical rationale for spiritual leadership to be a higher order construct plus the fact that the correlations among hope/faith, vision, and altruistic love were all between .60 and .70, we used AMOS with maximum likelihood estimation (Arbuckle and Wothe 1999) to conduct a confirmatory factor analysis to determine whether a second-order spiritual leadership factor existed and whether it explained the relationships among the three lower order factors. To assess whether the observed covariance matrix fit our hypothesized model, we used the comparative fit index (CFI), normed fit index (NFI), incremental fit index (IFI), and standard root mean square error of approximation (RMSEA). Results showed that the hypothesized three-factor model

Table 2. Baldrige sample means, standard deviations, correlations, and reliabilities.^a

Variable	Mean	SD	1	2	3	4	5	6	7
1. Inner life	4.25	.48	.82						
2. Spiritual leadership	4.13	.65	.53	.94					
3. Calling	4.37	.61	.52	.63	.88				
4. Membership	4.00	.86	.36	.81	.53	.93			
5. Organizational commitment	4.00	.77	.47	.87	.61	.82	.87		
6. Life satisfaction	4.00	.64	.54	.47	.44	.42	.45	.83	
7. Productivity	4.10	.83	.34	.57	.37	.52	.53	.38	.90

^a*n* = 652; correlations $\geq .13$ are significant at $p < .001$. Scale reliabilities are on the diagonal in boldface.

fit the data well and that the higher order spiritual leadership construct could be used for hypothesis testing ($\chi^2 = 283.29$; $df = 62$; $p < .001$; CFI = .967; NFI = .958; IFI = .967; RMSEA = .074).

Test of the spiritual leadership model

Once again, we used AMOS with maximum likelihood estimation to assess the hypothesized model shown in Figure 1 (Arbuckle and Wothe 1999). Results showed good levels of fit ($\chi^2 = 1040.705$; $df = 266$, $p < .001$; CFI = .931; NFI = .910; IFI = .931; RMSEA = .067).

Hypothesis 1 predicted that inner life would be positively related to spiritual leadership. Hypothesis 2 predicted that spiritual leadership would be positively related to calling, whereas Hypothesis 3 suggested that spiritual leadership would be positively related to membership. Referencing Figure 3, the results show that the path from inner life to spiritual leadership and from spiritual leadership to calling and membership is positive and significant. Thus, Hypotheses 1, 2, and 3 are supported by our data.

Hypothesis 4 predicted that the positive relationship between spiritual leadership and organizational commitment, performance, and life satisfaction would be mediated by calling. Hypothesis 5 predicted that the positive relationship between spiritual leadership and organizational commitment, performance, and life satisfaction would be mediated by membership. Our mediation hypotheses would be further supported if the fit of the model would not be improved by the addition of direct paths from spiritual leadership to various outcome measures (e.g. spiritual leadership \rightarrow organizational commitment + productivity + life satisfaction). Consistent with our expectation for Hypothesis 4 and Hypothesis 5, the addition of direct paths from spiritual leadership to our outcome variables resulted in essentially the same fit to the model ($\chi^2 = 942.999$; $df = 263$, $p < .001$; CFI = .940; NFI = .918; IFI = .940; RMSEA = .063), and the difference in fit was not statistically significant compared to a model with no direct paths from spiritual leadership to outcome variables shown in Figure 3. Therefore, under rules of model parsimony, Figure 3 displays a more parsimonious model that best fit our data. Based on these results, although we found full support for Hypothesis 5, we concluded that Hypothesis 4 was only partially supported due to the non-significant relationship between calling and productivity.

Next, we evaluated a model that omitted calling and membership, and examined the fit with only direct links to our outcome variables (e.g. spiritual leadership \rightarrow organizational commitment + productivity + life satisfaction). This model demonstrated a much poorer fit to the data relative to the hypothesized model ($\chi^2 = 2153.707$; $df = 271$, $p < .001$; CFI = .833; NFI = .814; IFI = .833; RMSEA = .103), therefore providing support for the hypothesized model presented in Figure 3.

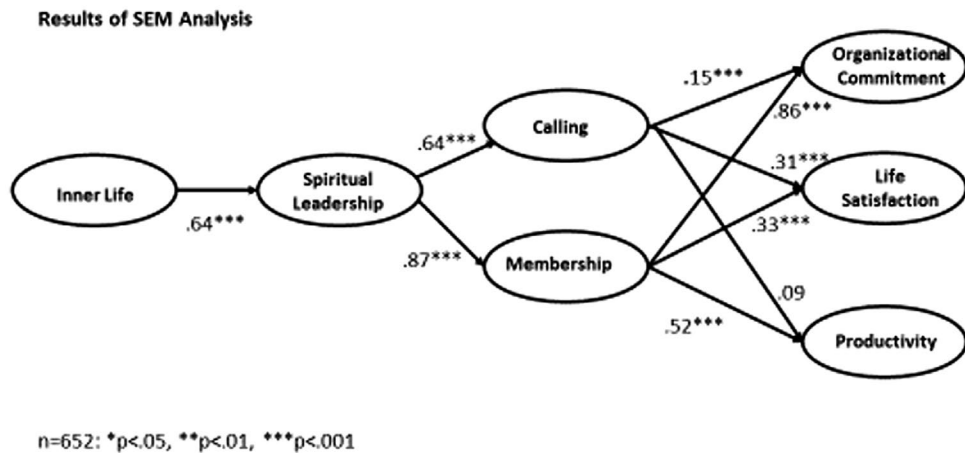


Figure 3. Results of structural equation modeling analysis.

We also assessed the effect of changing construct ordering. For example, it may be possible that the direction is reversed in that when calling and membership are both high, workers may be more inclined to exhibit spiritual leadership behaviors. In this case, the effect of calling and membership on organizational commitment, productivity, and life satisfaction will be mediated by spiritual leadership. This model demonstrated a slightly poorer fit to the data relative to the hypothesized model ($\chi^2 = 1469.325$; $df = 269$, $p < .001$; CFI = .893; NFI = .873; IFI = .894; RMSEA = .083), therefore providing further support for the hypothesized model presented in Figure 3.

Discussion

This study examining Baldrige award recipients found general support for the spiritual leadership model's positive influence on organizational commitment and unit productivity and life satisfaction, which are considered to be critical results necessary for performance excellence. The high degree of fit for the overall spiritual leadership model provides support for the hypothesis that together the variables comprising spiritual leadership (i.e. hope/faith, vision, and altruistic love) form a higher order construct that positively influences spiritual well-being (i.e. calling and membership). These findings further reveal that there is a positive and significant link from spiritual leadership, mediated through membership and calling, to key outcome variables, thereby providing further evidence that leadership that emphasizes spiritual well-being in the workplace produces beneficial personal and organizational outcomes (Benefiel, Fry, and Geigle 2014; Eisler and Montouri 2003).

Theoretical and practical implications

The large positive relationships between spiritual leadership and calling and membership have important implications for results considered to be of central importance to the Baldrige Performance Excellence Program. These findings suggest that leadership that establishes and articulates hope/faith in a compelling vision serves to create a sense of calling or purpose that can positively influence organizational commitment and life satisfaction.

The strong relationship found between spiritual leadership and membership suggests that leadership based on altruistic love produces a sense of membership or belonging that can positively influence organizational commitment, productivity, and life satisfaction. Displays of altruistic love inherent in spiritual leadership would be consistent with a deep and genuine form of individually caring behaviors which is an area that has proven especially difficult for the organizational transformation necessary to implement the Baldrige criteria (Latham 2013a, 2013b).

This study adds further support to the study by Jeon et al. (2013) which found inner life positively influenced hope/faith, vision, and altruistic love – the variables that comprise spiritual leadership. The strong positive relationship between inner life and spiritual leadership in this study supports its importance and the role providing an organizational context that supports employees' inner life may play in the implementation of the Baldrige Performance Excellence Model. Although Latham (2013a, 2013b) did not specifically identify inner life in his study, many of the LTPE concepts were consistent with spiritual leadership in general and an inner life in particular. Based on the results of this study, it appears that the CEOs of these organizations at some level must recognize that employees have spiritual needs (i.e. an inner life) just as they have physical, mental, and emotional needs. At its heart, inner life is an inward journey of self-discovery and awareness that leads one to the realization that true happiness is not found through self-serving values, attitudes, and behavior based on egoic needs, but rather found in becoming other-centered through hope/faith in a vision of service to others through love, which is the essence of spiritual leadership (Fry and Kriger 2009).

Other examples of organizations that support employees' spiritual needs include Greyston Bakery in New York. Its inner life practices include a moment of silence at meetings and the way of council which meets when people working together want to deepen their relationship with one another. At HealthEast, employees take the time to share what they call "Moments of Truth" that are "moments when patients and their families have an opportunity to form an impression of HealthEast's service" (Benefiel 2005a, 24). Employees share these stories to encourage greater awareness and foster compassion within the organization. Sounds True, a multi-media publishing company in Colorado, is another company known for its commitment to living its mission, "the integrity of our purpose, the well-being of our people, and the maintaining of healthy profits" (Sounds True 2016a). At Sounds True, employees are encouraged to be themselves and to bring their whole person to work, grow personally, collaborate with others in an authentic way, and to be a force for positive change in the world (Sounds True 2016b). In order to honor employees' various spiritual practices, each day at 11:00 AM, "the bell of mindfulness" is rung to call employees for a 15-min meditation or silence, which is their way to value the human side of work life (Caudron 2001).

Further ways Baldrige recipients and other organizations aspiring to performance excellence may support employees' inner life include (Fry and Nisiewicz 2013):

- A room for inner silence, spiritual support groups.
- Corporate chaplains for confidential guidance and support.
- Providing employees with coaching and mentoring opportunities from technical and leadership development to personal mission statements.
- Supporting a context for conversations among workers about soul needs, personal fulfillments, and spiritual aspirations.
- A library that loans employees spiritual and religious materials.

Fry and Nisiewicz (2013) also offer over 20 management practices that are useful for implementing the other components of the spiritual leadership model. These include addressing workplace spirituality issues through a structured vision and values clarification process using a range of staff focus groups, forums, questionnaires, away days and formal meetings, strategic forums and annual staff retreats with external facilitators to enhance and support team processes so that difficult and unspoken issues could be raised to create open dialog and a sense of purpose and community, meetings between three employees and a high-ranking manager where participants choose their own subjects to discuss, and a “gesture” whereby employees on company time are called on to contribute and share with others by serving meals to street people, working in a prison or hospital, or collecting clothes, toys, or food to be distributed to those in need with time immediately afterward to reflect on this shared experience.

Our findings also have implications for practice through leadership training. For example, the spiritual leadership model could offer a new perspective in the design of leadership development programs for both personal and organizational development. Spiritual leadership engages all group members, emphasizing the collective social influence process in meeting spiritual needs, thereby enhancing employee well-being and organizational commitment and performance. Organizations should therefore consider integrating workplace spirituality through spiritual leadership into its leadership and organization life because subordinates seek to improve the quality of their workplace life by finding meaning and purpose through their work (Benefiel 2005b; Fry 2005b). They also seek, given the majority of their time is spent at or thinking about work, a community within which they have a sense of membership and belonging. Relative to inner life, leadership development programs could help emphasize the importance of self-reflection and mindfulness so they could better discern the relationship between their own personal spiritual leadership and satisfying their personal needs for calling and membership, and the potential congruence with the organization’s efforts to implement organizational spiritual leadership through hope/faith in a vision of service to key stakeholders and a culture based on the values of altruistic love (Fry and Nisiewicz 2013).

Limitations and suggestions for future research

Our findings suggest that organizations that set the conditions where spiritual needs arise and are nourished will be more likely to achieve results central to performance excellence. The results for the mediating effect of calling and membership, shown in Figure 3, reveal that membership strongly predicts organizational commitment, unit productivity, and life satisfaction while calling predicts commitment and life satisfaction but not productivity, which warrants further investigation. However, Fry, Vitucci, and Cedillo (2005) found membership to mediate the relationship between organizational commitment and productivity. But although the relationship between calling mediated the relationship between spiritual leadership and productivity was significant, it did not do so for the relationship between spiritual leadership and organizational commitment (life satisfaction was not included in that study). Jeon et al. (2013), on the other hand, discovered that both calling and membership mediated the relationship between organizational commitment, productivity, and life satisfaction. Thus, further analysis and research are needed to explore why mediating effects vary for calling and membership across different organizational settings. One result

that is clear though is that research to date has shown membership to universally be a strong mediator of the outcomes of this study.

Research on several fronts is necessary to further establish the validity of the spiritual leadership model. Additional longitudinal studies across a variety of sample types are needed to test for changes in key variables over time, particularly as relating to a broader range of performance domains. Future research is needed to explore the efficacy of the spiritual leadership model in different nations with different religious backgrounds and different economic development stages. Also, outcomes across organizational, team, and individual levels hypothesized to be affected by spiritual leadership need to be validated for spiritual leadership theory. Past research has clearly shown that increased organizational commitment strengthens motivation and reduces absenteeism and turnover and that continuous improvement, which is at the heart of the Baldrige Performance Excellence Model, is related to productivity, customer satisfaction, and profitability. Other individual, organizational, and stakeholder outcomes (e.g. psychological well-being, product and service quality, customer satisfaction, corporate social responsibility, and objective measures of financial performance) hypothesized to be affected by the spiritual leadership model should also be investigated.

Due to sample access limitations, we were not able to use measures of alternative leadership theories as control measures in this research. Although some conceptual work has been conducted in this area, empirical investigation of the discrimination and incremental effects of spiritual leadership and other related leadership theories, such as transformational leadership, authentic leadership (e.g. Walumbwa et al. 2008), ethical leadership (e.g. Brown, Treviño, and Harrison 2005), and servant leadership (e.g. Ehrhart 2004; Liden et al. 2008), is needed. For example, Fry (2003) proposed that the dimensions of transformational leadership do not, as in the case of spiritual leadership, have conceptually distinct dimensions that relate directly to the effort, performance, and reward components of motivation theory.

This study had several limitations that may have affected its results. Due to anonymity issues, we were limited on the demographic information we could gather, which limited our ability to include these as control variables. As this study was conducted utilizing a sample of six previous Baldrige award recipients who received their awards between 2005 and 2010, our confidence in generalizing our results to Baldrige winners operating in today's business environment is limited. It is possible that the leaders of the 6 of 27 Baldrige recipients that volunteered to participate had an interest in spirituality that is not represented by the other 21 potential participant organizations. Consequently, while we can say that the model was validated in six Baldrige recipient organizations and is consistent with the findings of previous studies, it is not clear if the findings of this study are representative of the overall Baldrige recipient population. Another limitation is that it was not possible to include other widely recognized high-performance organizations to be able to determine if our findings would be replicated.

Conclusion

In sum, this study suggests that the tenets of hope/faith, altruistic love, and vision within spiritual leadership comprise the values, attitudes, and behaviors required to intrinsically motivate oneself and others to have a sense of calling and membership. This then fosters

higher levels of organizational commitment, productivity, and life satisfaction. Thus, this study helps advance a potential new framework for workplace spirituality and the importance of incorporating the human spirit in existing and new models for leadership theory, research, and practice. Specifically, this study extends prior research by elevating the importance of spiritual leadership as a model for the leadership category in the Baldrige Performance Excellence Model (Figure 2), the category which has been shown in extensive research to be the driver of all categories in the Baldrige system. This is not trivial given the thousands of organizations that seek to implement the Baldrige model as well as the countless other, if not all, organizations that seek to maximize key individual and organizational performance excellence outcomes.

Disclosure statement

No potential conflict of interest was reported by the authors.

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Appendix 1. Survey items

Vision

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

Hope/faith

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

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

Altruistic love

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

Meaning/calling

- The work I do makes a difference in people’s lives.
- The work I do is meaningful to me.
- The work I do is very important to me.
- My job activities are personally meaningful to me.

Membership

- I feel my organization appreciates me, and my work.
- I feel my organization demonstrates respect for me, and my work.
- I feel I am valued as a person in my job.
- I feel highly regarded by my leaders.

Inner life

- I seek guidance on how to live a good life from people I respect, great teachers/writings, and/or a Higher Power, Being, or God.
- I maintain an attitude of gratitude even when faced with difficulties.
- I maintain an inner life or reflective practice (e.g. spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, and writing in a journal).
- I have compassion for the hopes and fears of all people, regardless of how they view the world based on their culture and past experiences.

Organizational commitment

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

Productivity

- In my department, everyone gives his/her best efforts.
- In my department, work quality is a high priority for all workers.
- My work group is very productive.

- My work group is very efficient in getting maximum output from the resources (money, people, equipment, etc.) we have available.

Satisfaction with life

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