This reflective chapter discusses the emerging consciousness and the need for a corporate focus on the triple bottom line as a result. The triple bottom line can be maximized through spiritual leadership and faith and spirituality in the workplace. A research-based model of spiritual leadership is presented and defined. Three key emerging themes in the field are discussed.
Chapter 38
Spiritual Leadership and Faith and Spirituality in the Workplace

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Science without religion is lame, religion without science is blind.

Abstract This reflective chapter discusses the emerging consciousness and the need for a corporate focus on the triple bottom line as a result. The triple bottom line can be maximized through spiritual leadership and faith and spirituality in the workplace. A research-based model of spiritual leadership is presented and defined. Three key emerging themes in the field are discussed.

Introduction

These Albert Einstein quotes have never been truer. Geopolitically, we face seemingly endless and intractable conflicts rooted in religious and political interests that defy solution through any organized multinational or United Nations effort. In the national and international economic arena, real estate and stock market bubbles perpetrated by greedy leaders and organizations threaten a global great depression that is bankrupting entire nations.

For both public and private organizations, the global, Internet age has ushered in a new era of instant communication, transparency, and accountability. There is increas-
ing public pressure from community and environmental stakeholders for boards of
directors and CEOs to stop their obsessive emphasis on maximizing shareholder
wealth. Companies are increasingly being held responsible not only for their own activ-
ities but also for the impact of these activities on key stakeholders including employees,
suppliers, customers, and the communities where they are located. They are being
called to account not only by shareholders and investors who have a financial stake but
also by politicians, whistle-blowers, the media, employees, community groups, prose-
cutors, class action lawyers, environmentalists, and human rights organizations.

As a result, companies are being forced to respond to the human, social, and
environmental consequences of their actions. One of the greatest challenges facing
leaders of both large and small organizations today is to develop business models
that address the diverse business issues of ethical leadership, employee well-being,
social responsibility, and sustainability without sacrificing profitability, revenue
growth, and other metrics of performance excellence—the triple bottom line or
“people, planet, and profit.”

What level of thinking and action will it take to make such a change? Or is it not
thinking at all, but a focus on spiritual leadership and faith and spirituality in the
workplace that is necessary?

A New Heaven and a New Earth

However, there is possibility of good emerging out of all this bad news about greedy
leaders and organizations, the opportunity for a spiritual revolution leading to a
radical transformation of human consciousness—the possibility of a new earth. In
Hindu and Buddhist teachings, this transformation is called enlightenment and the
end of suffering. In his teachings, Jesus terms this concept “salvation.” It is also
called “liberation” or “awakening” in some wisdom traditions. This call for spiritual
leadership and faith and spirituality in the workplace (FSW) is, at its heart, a call for
a radical transformation in our habitual preoccupation with self that is at the heart
of many current leaders and their organizations that pursue the holy grail of maxi-
mizing shareholder wealth at all costs. It is a call to turn toward and embrace the
wider community of beings with whom we are connected and to engage in conduct
that recognizes others’ interest alongside our own.

This emerging consciousness marks an important beginning. It is foretold in
most religious and spiritual traditions. For example, the Bible speaks to the collapse
of the existing world order and the arising of “a new heaven and a new earth” (Isaiah
65:17; Revelation 21:1). A “new heaven” here is not a place but refers to the realm
of inner awareness—the emergence of a transformed state of human consciousness.
The “new earth” is its reflection in the physical world. Both of these are first mani-
fested at the individual level and ultimately at the organizational and societal levels
as a critical mass of collective consciousness is achieved.

André Delbecq in this handbook (Chap. 37) calls for the integration of body,
mind, and spirit into the struggle to bring light into our managerial world and that
the juxtaposition of management with insights from spirituality and religion holds much promise. However, this promise cannot be realized unless leaders and their organizations perceive that they will benefit. We argue here for a focus on maximizing the triple bottom line through spiritual leadership that is grounded in FSW. There is also a need for the models, methods, and tools that are to be used to implement faith and spirituality in the workplace to be based firmly on the foundation of scientific data, not on the words of proud advocates making unsupported claims for how important faith and spirituality is to organizational life.

The Triple Bottom Line

A growing number of companies around the world are measuring and reporting their triple bottom line (Fry and Nisiewicz 2012). The triple bottom line captures the essence of sustainability by measuring the impact of an organization on its key stakeholders. A positive triple bottom line reflects an increase in the organization’s value, including its human and societal capital as well as its profitability and economic growth. It can serve as a balanced scorecard that captures in numbers and words the degree to which any organization is or is not creating value for its shareholders, employees, and for society. The major dilemma that organizations face that aspire to maximize their triple bottom line is how can leaders and their organizations meet the expectations of key stakeholders when Wall Street is watching your every move and unloading shares when earnings are two cents below what they expected?

Maximizing the Triple Bottom Line Through Spiritual Leadership

To date, the model of spiritual leadership, given in Fig. 38.1, is the only such model that explicitly incorporates the triple bottom line that has been tested in a diverse array of public and private organizations (e.g., secondary schools, universities, military units, municipal governments, police, and for-profit organizations) and countries (e.g., Canada, France, Iraq, Iran, India, Korea, Malaysia, Netherlands, Taiwan, Turkey, USA, UK, and Venezuela). Results from these studies indicate the spiritual leadership model positively influences employee life satisfaction, organizational commitment and productivity, corporate social responsibility, various measures of work unit performance, and sales growth (Fry and Nisiewicz 2012).

Spiritual leadership involves intrinsically motivating and inspiring workers through hope/faith in a vision of service to key stakeholders and a corporate culture based on altruistic love. The purpose of spiritual leadership is to tap into the fundamental needs of both leader and follower 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, social responsibility and sustainability, and financial performance—the triple bottom line.

Spiritual leadership requires:

1. Hope/faith in vision that intrinsically motivates both the leader and followers to serve key stakeholders to experience a sense of calling: their lives have purpose, meaning, and make a difference

2. An organizational culture based on the values of altruistic love so leaders and followers have a sense of membership and belonging, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others

An inner life practice (e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, writing in a journal) is the source of and positively influences spiritual leadership Hope/faith, vision, and altruistic love). Hope/faith in a clear, compelling vision of service to key stakeholders produces a sense of calling—the aspect of spiritual well-being that gives one a sense of making a difference and, therefore, that one’s life has meaning.

Spiritual leadership also requires that the organization’s culture be based on the values of altruistic love. While there are innumerable theological and scholarly definitions of love, altruistic love in the spiritual leadership model is based on the golden rule and is defined as “a sense of wholeness harmony and well-being produced through care, concern, and appreciation of both self and others” (Fry 2003). Leaders must model the values of altruistic love through their attitudes and behavior. This creates a sense of membership—the aspect of spiritual well-being that gives one a sense of belonging and being understood and appreciated. Spiritual well-being through calling and membership then positively influences the individual and organizational outcomes that comprise the triple bottom line.
Where Do We Go From Here

Spiritual leadership theory as well as the field of FSW can be viewed as emerging paradigms. For the last 3 years, I have had the honor of being editor of the Journal of Management, Spirituality, and Religion (JMSR). If the standards and output of JMSR over the past 3 years are an indicator, it is clear that we are moving quickly in an interdisciplinary, behavioral direction. Without a doubt, what JMSR has produced are volumes in which the bulk of the articles were clearly more from scholars outside of Academy of Management than those within it, generally, from psychological or sociological mind-sets. But as these 3 years draw to a close, where do we go from here? How must the study of spiritual leadership and FSW continue its development and application for leaders and organization that are looking for new business models that simultaneously foster employee well-being, sustainability, and performance excellence—the triple bottom line? The direction we take over the next decade will dictate whether we become a discipline or an ignored fringe group with a fragmented message about what is important.

In this regard, the three quotes from Albert Einstein above provide the basis for what I see as the three main issues that must be addressed to establish the reliability and validity of spiritual leadership and FSW if they are to be widely applied as models of organizational development and transformation for organizations committed to maximizing the triple bottom line.

1. *Science without religion is lame, religion without science is blind.*

   *Advocacy Versus Science.* Giacalone and Jurkiewicz (2010) in the *Handbook of Workplace Spirituality and Organizational Performance* are clear: a scientific-, data-based approach to workplace spirituality is essential. While conceptual development is important, the editors and the contributors maintained that the study of workplace spirituality also needs to demonstrate effects in order for it to be seen as a legitimate discipline for both scholars and practitioners. Organizations, by their very nature, are far less interested in ideologies concerned with normative necessities and ultimately more entrenched in outcomes. Legitimizing spiritual leadership and FSW requires a demonstrable positive impact of religious and spiritual models on workplace-related functioning. Without this demonstration, both emerging paradigms will be marginalized as a philosophical and impractical pursuit. Companies will not change because of advocacy based on unsupported opinion and unverifiable single-case examples purporting to generalize across organizational and global boundaries. Indeed, a discipline establishing its legitimacy on advocacy and untested approaches cannot survive.

   *Spirituality and Religion Rather than Spirituality Versus Religion.* Just as psychologists of religion and spirituality have grappled with and differed on the conceptual relationship between religion and spirituality, so too have FSW researchers shown considerable variability on the extent to how they see these two constructs related. Emerging research is demonstrating that spirituality as manifested through the qualities of the human spirit—such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, and a sense of har-
mony—brings happiness and fosters psychological and physical well-being. These qualities also are the foundation for the world’s spiritual and religious traditions. This explains why some people and organizations (e.g., Alcoholics Anonymous) claim to be spiritual and not religious. The spiritual leadership model, however, now takes a both/and approach in assuming that most of the world’s spiritual and religious tradition at their heart are about loving and serving others based on the golden rule. Therefore, spirituality is viewed as necessary for religion. In our work on leadership, we have chosen to use the term spirituality to allow for its application to any organization interested in implementing workplace spirituality and/or religion. However, this is in no way meant to imply that non-denominational or nontheistic spiritual practices are superior to the theistic religious traditions and their beliefs and practices (e.g., Christianity, Judaism, and Islam).

**Spiritual Leadership Theory.** A number of issues need to be addressed to further test and validate the application of the spiritual leadership model for FSW and as the foundation for a business model that maximizes the triple bottom line. Outcomes across levels (e.g., psychological and spiritual well-being, organizational commitment and productivity, corporate social responsibility, sustainability, financial performance) hypothesized to be positively influenced by the spiritual leadership model need to be validated for spiritual leadership theory to develop. Additional longitudinal studies are needed to test for changes in key variables over time, particularly as relating to performance. Studies are also needed that incorporate more objective performance measures from multiple sources. Qualitative studies are needed to explore the lived experiences of leaders and followers under high and low levels of spiritual leadership. Finally, the conceptual distinction between spiritual leadership theory variables and other leadership theories, such as transformational, authentic, ethical, and servant leadership in relation to workplace spirituality, should be refined. Further, research might investigate whether these theories are perhaps mutually reinforcing or serve to moderate the effects of one another. Finally, further conceptual refinement between spiritual leadership model and other FSW theories and models and constructs is needed.

2. Our task must be to free ourselves by widening our circle of compassion to embrace all living creatures and the whole of nature and its beauty. The triple bottom line is not simply a matter of good corporate citizenship or merely a matter of business ethics—of earning brownie points for cleaning up toxic waste or doing the right thing when confronted with a moral dilemma. No, it is central to the financial success and longevity of both public and private organizations. While the practice of maximizing the triple bottom line is still an emerging art, the measurement of employee well-being and sustainability is becoming a science, including specific goals and metrics by which any organization can measure their organization’s strategic performance and judge their progress on implementing the triple bottom line.

The spiritual leadership model explicitly predicts, and initial research has verified a positive influence on corporate social responsibility (CSR). In addition, the recently developed Spiritual leadership Balanced Scorecard Business Model
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goes beyond CSR to embrace the larger arena of sustainability. The sustainability movement has emerged in response to the excesses of CEO and corporate greed. Sustainability respects the interdependence of the organization with other elements of society and acknowledges the needs and interests of other key stakeholders. This includes respect for the diversity of human experience, including family life, intellectual growth, artistic expression, and moral and spiritual development. It should be clear that the only way for organizations to succeed in today’s interdependent world is to embrace sustainability. This means operating a business that earns a profit while recognizing the importance of employee wellbeing as well and supporting the economic and noneconomic needs of a wide range of stakeholders on whom the organization depends. This is the essence of sustainability in the triple bottom line.

3. No problem can be solved from the same level of consciousness that created it. This Einstein quote goes to the heart of the earlier discussion concerning a spiritual revolution leading to a radical transformation of human consciousness—the possibility of a new heaven and a new earth. In spiritual leadership, inner life is a source of consciousness that includes individual practices (e.g., meditation, prayer, yoga, journaling, and walking in nature) that help individuals to be more self-aware and conscious from moment to moment. Inner life practices are also central to FSW as well as the world’s spiritual and religious traditions. The nourishment of the inner life can produce a more meaningful and productive outer life that can lead to beneficial individual and organizational outcomes. Because of this, organizations should nurture the inner life of their workers and create an organizational context that facilitates inner life development and expression for all who choose to do so. Examples include rooms for inner silence and reflection, corporate chaplains for confidential inner spiritual guidance, and supporting a context for conversations among workers about soul needs, personal fulfillment, and spiritual aspirations.

Summary and Conclusion

Mother Theresa once said that the poverty she saw in the West was much greater than poverty she dealt with in the slums of Calcutta because the West suffers from spiritual poverty. This is the great challenge, especially as the pace of life continues to accelerate and our world grows ever more chaotic and unpredictable. To add to this, more and more leaders are faced with questions for which their training has not prepared them:

- How can I plan when everything around me is changing constantly?
- How can I find and align my vision, purpose, and mission in life with my work?
- Where can I find meaning and calling in life and make a difference in the lives of others?
What do I have to do as a leader to help establish as well as be a member of a
work community in which I feel I belong and am loved, understood, and appreci-
ated just as I am?

How do I foster and maintain values to do my part to love and serve others as
well as help create a sustainable world when temptations to only serve my selfish
needs abound?

Spiritual leadership and religion and spirituality in the workplace can help
address this challenge and provide answers to these seemingly intractable ques-
tions. They also provide a way to bring into being a new heaven and a new earth. In
doing so, we can use these two paradigms to unleash the great potential of the
human spirit that is universal and everywhere, no matter the culture, organization,
group, or person.

Through spiritual leadership and faith and spirituality in the workplace, we can
take responsibility for cocreating spheres of influence and organizations committed
to maximizing the triple bottom line. Einstein’s statements are true. This means that
the seemingly intractable problems that are preventing global transformation and
union, peace, and sustainability cannot be solved at the geopolitical and national
levels using current organizational paradigms and ideologies. Perhaps though they
can be solved through individuals, teams, and organizations committed to spiritual
leadership and FSW that could generate a critical mass for the chain reaction neces-
sary to cocreate a conscious, sustainable world that works for everyone.

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## Author Queries

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