

Spiritual Leadership and Employees' Spiritual Wellbeing: Practical Remedies for Contemporary Service Organizations' Challenges

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ABSTRACT

The paramount aim of this dissertation was to examine the association of spiritual leadership with individual level outcomes, with the intent to expand the literature of spiritual leadership and address some of the key organizational and societal issues such as wellbeing, sustainable work climate, and mutual involvement with stakeholders for the community welfare. Two empirical studies presented in chapter three and four were carried out to meet this objective. Before that, an overview of the evolution of leadership studies is briefly presented in chapter two.

The study presented in chapter three investigates employee customer-oriented boundary-spanning behaviors as an outcome of spiritual leadership, through the mediating role of employee spiritual survival and well-being under the framework of social exchange and social identity theories. The PROCESS macro was used to analyze data collected from 5-star hotels full-time frontline employees in Antalya, Turkey. Results indicated that the association of spiritual leadership on the three dimensions of customer-oriented boundary-spanning behaviors was mediated by spiritual survival and spiritual well-being. Spirituality appears to be a noteworthy but remote contributor to customer engagement via employees' boundary-spanning behaviors. The study contributed to the boundary-spanning and customer engagement literature by illustrating that a sense of mission and wellbeing at the workplace are adequate requirements to engage a frontline employee, whose boundary-spanning behaviors will be instrumental in fostering customer engagement.

The second empirical study of dissertation presented in chapter four contributes to the ongoing discussion stressing the need to reinvigorate meaning and purpose to the younger generation of employees and revitalize the essence of hospitality. To this end, the study proposes and tests a model of how spiritual leadership and emotional intelligence are related, directly and indirectly through spiritual wellbeing, to the creative performance and customer-oriented boundary-spanning behaviors (COBSB) of employees. The research hypotheses were tested using data collected from 238 frontline hotel employees and 53 supervisors and analyzed via nonlinear estimations. The findings revealed that spiritual leadership and emotional intelligence were curvilinearly related to spiritual wellbeing, COBSB, and creative performance. Specifically, too much of spiritual leadership was not necessarily a good thing, and the less emotionally intelligent can sometimes be better off. Moreover, spiritual wellbeing mediated the relationship of emotional intelligence and spiritual leadership with COBSB and creative performance. Implications for theory and practice are discussed further in each chapter.

Keywords: Spiritual leadership, Employee wellbeing, Customer-oriented boundary-spanning behaviors, Social identity theory, Emotional intelligence, Creative performance, Frontline employees.

ÖZ

Bu tezin en önemli amacı, ruhsal liderlik literatürünü genişletmek ve toplum refahı için paydaşların refahı, sürdürülebilir çalışma ortamı ve karşılıklı katılım gibi bazı önemli örgütsel ve toplumsal meseleleri ele almak amacıyla, ruhsal liderliğin bireysel düzeydeki sonuçlarla ilişkisini incelemektir. Bu amaca yönelik, yapılan iki ampirik çalışma üçüncü ve dördüncü bölümlerde sunulmuş olup, ikinci bölümde ise liderlik çalışmalarının evrimine genel bir bakış kısaca sunulmuştur.

Üçüncü bölümde sunulan çalışma, sosyal değişim ve sosyal kimlik teorileri çerçevesinde, çalışanın manevi hayatta kalması ve refahının aracılık etkisi yoluyla, ruhsal liderliğin bir sonucu olarak, çalışan müşteri odaklı, sınırları kapsayan davranışları incelemektedir. PROCESS makrosu, Antalya'daki 5 yıldızlı otellerin tam zamanlı ön saflardaki çalışanlarından toplanan verileri analiz etmek için kullanılmıştır. Bulgular, müşteri odaklı sınırları kapsayan davranışların üç boyutu üzerindeki ruhsal liderliğin ilişkisine, manevi hayatta kalma ve manevi refahın aracılık ettiğini göstermektedir. Maneviyat, çalışanların sınırları kapsayan davranışları aracılığıyla müşteri katılımına kayda değer ancak uzaktan katkı sağlayan bir unsur gibi görünmektedir. Çalışmamız, işyerinde bir misyon ve refah duygusunun, sınırları kapsayan davranışları müşteri katılımını teşvik etmede etkili olacak bir ön saf çalışanını işe almak için yeterli gereksinimler olduğunu göstererek, sınırları kapsayan ve müşteri bağlılığı literatürüne katkıda bulunmuştur.

Dördüncü bölümde, genç nesil çalışanlara anlamı ve amacı yeniden canlandırma ve misafirperverliğin özünü yeniden canlandırma ihtiyacını vurgulayan devam eden

tartışmaya katkıda bulunulmaya çalışılmıştır. Bu amaçla, çalışma, manevi liderlik ve duygusal zekanın, doğrudan ve dolaylı olarak manevi refah yoluyla, çalışanların yaratıcı performansı ve müşteri odaklı sınır kapsayan davranışlarıyla (COBSB) nasıl ilişkili olduğuna dair bir model önererek test etmektedir. Araştırma hipotezleri, 238 ön saf otel çalışanı ve 53 süpervizörden toplanan veriler kullanılarak test edilmiş ve doğrusal olmayan tahminlerle analiz edilmiştir. Bulgular, ruhsal liderlik ve duygusal zekanın eğrisel olarak manevi refah, COBSB ve yaratıcı performans ile ilişkili olduğunu ortaya koymaktadır. Spesifik olarak, ruhsal liderlik özelliğinin çok fazla olması gerekli bir özellik değil, hatta bazen duygusal olarak daha az zeki olan daha iyi durumda olabilir. Ayrıca, manevi refahın, duygusal zeka ve ruhsal liderlik ile COBSB ve yaratıcı performans arasındaki ilişkiye aracılık ettiği sonucuna da ulaşılmıştır. Teori ve pratik için yapılan çıkarımlar her bölümde ayrıntılı olarak tartışılmaktadır.

Anahtar Kelimeler: Ruhsal liderlik, Çalışan refahı, Müşteri odaklı sınırları kapsayan davranışlar, Sosyal kimlik teorisi, Duygusal zeka, Yaratıcı performans, Cephe çalışanları.

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LIST OF ABBREVIATIONS

ANOVA	Analysis of Variance
AVE	Average Variance Extracted
BC	Bias Corrected
CE	Customer Engagement
CFA	Confirmatory Factor Analysis
CFI	Comparative Fit Index
CI	Confidence Interval
CMV	Common Method Variance
COBSB	Customer-Oriented Boundary-Spanning Behaviors
COR	Conservation of Resource Theory
CR	Composite Reliability
EI	Emotional Intelligence
FL	Factor Loading
FLE	Frontline Employee
IFI	Incremental Fit Index
RMSEA	Root Mean Square Error of Approximation
SET	Social Exchange Theory
SIT	Social Identity Theory
SL	Spiritual Leadership
SRMR	Standardized Root Mean Square Residual
SWB	Spiritual Wellbeing
TLI	Tucker Lewis Fit Index

Chapter 1

INTRODUCTION

The peculiarities of the 21st century as an Era of knowledge centrality, interconnectedness, diversity, and intense competition called for a paradigmatic shift from the industrial era schools of leadership to models of leadership more integrated and adapted to contemporary organizations (Uhl-Bien, Marion, & McKelvey, 2007; Ireland, & Hitt, 1999) and the aspirations of its stakeholders (Caldwell, Hasan, & Smith, 2015; Lemoine, Hartnell, & Leroy, 2019). Accordingly, leadership scholarship has soared in the last two decades, giving room to a wide array of models and theories. A consequence of mushrooming leadership studies is that management and organizational scholars tend to use the terms ‘leader’ and ‘manager’ (and follower/worker thereof) interchangeably, at times fashionably and without a clear epistemological foundation (Learmont & Morrell, 2017).

A recent debate opposing two schools of thought has emerged on this matter. On one hand, there are proponents (e.g. Learmont & Morrell, 2017) fustigating the institutionalized use of the rhetoric ‘leader/follower’ instead of ‘manager/worker’, qualifying it as a “slippage ... *that* [emphasis added] relies on a logic of equivalence, rather than a subtle interpenetration of meanings or gradual porousness” (p. 258). Their argument to purge studies from what they refer to as the language of leadership is rooted on two premises. First, they argue that such rhetoric assumes leadership to be a [functional] role with clear delineation of responsibilities; while on the contrary, it

portrays a mindset of dominance and authority that forecloses the freedom of constructive resistance of those referred to as followers. Second, they argue that rephrasing manager/worker by leader/follower conceals or refutes existing structural antagonisms characterized by either the indifference or disdain of workers toward their boss and therefore do not picture the idealistic view of a synergistic work between followers and leaders in voluntarily achieving leader-designed goals.

On the other hand, other scholars (e.g. Collinson, 2017) argue that the terminologies of leaders and followers in an organizational setting shed light “on the asymmetrical and hierarchical nature of organizational power relations” (p. 280). Precisely, leaders represent individuals holding senior organizational positions and exercising control sometimes through administrative decision making, and followers represent subordinates with limited abilities in orienting their organizations’ direction (Collinson, 2017, p. 280). Collinson maintains that subordination does not rescind the ability to resist, and also that interchanging the focal terminologies does not refute structural antagonisms. Moreover, he further contends that purging the language of leadership on the premise that it wrongfully substitutes the Marxist dialectic (i.e. class struggle, capital and labor, alienation, and exploitation) appears to relegate the leadership discourse to a 21st-century phenomenon. In reality, however, the concept of management only appeared in the 20th century, while leadership dates back in the history of humankind (Collinson, 2017, p. 280).

This dissertation aligns with the latter school of thought and specifically considers leadership more of a set of behaviors, attitudes, and skills exhibited by individuals in a supervisory or executive position than a functional role in an organizational organigram. It is noteworthy that leadership and management must be considered as

intertwined rather than opposed. Whereas orthodox schools of management stress the planning, organization, coordination, command, and control of factors of production (understand also the human resource as labor) to maximize productivity (Fayol, 1949); leadership on the other hand reflects the management of people to attain collective welfare while dealing with complex moral landscapes and social norms (Alvesson & Einola, 2019). Thus, as mentioned earlier, these attributes of leadership do not date of recent but are deeply grounded in ancient writings.

Accordingly, the second chapter presents an overview of various theories and principles of leadership through the lens of mythology, history, and philosophy. The chapter briefly discusses the presence of behaviors, values, and attitudes portrayed by prominent characters in myths and storytelling, and also what ancient Greek philosophers such as Plato or Aristotle considered to be characteristics of governing individuals. Further, the chapter illustrates the foremost leadership theories that have stamped the past century and were essentially built, tested, and confirmed through quantitative methods. However, they appeared to be no longer adequate for the environmental, organizational, and social changes inherent to the 21st, which therefore begged for a shift of paradigms that could best reflect the leadership scholarship to the realities of the current century's organizations. In this sense, the chapter later depicts some of the contemporary and emerging leadership models and theories from various thematic categorizations.

The plethora of emerging leadership models and theories come with non-negligible pitfalls such as the abundance of criticism toward the leadership literature and general management to a certain extent. For instance, prominent criticisms include rigor deficiency in theoretical development, constructs overlap, and outcomes redundancy

(Lemoine et al., 2019; Tsui, 2019) on one hand, and practical and societal relevance/usefulness of leadership and management studies (Tourish, 2020; Wickert, Post, Doh, Prescott, & Prencipe, 2020) on the other hand. Besides, Wickert et al. (2020) proposed that the prospective societal impact of a topic relates to its timeliness to societal issues, and they certainly make a critical point here.

Despite the availability of several primers on organizational leadership in business schools and other academic institutions curricula, the moral nature of organizational leaders is increasingly under scrutiny. This is because leaders are increasingly subject to questionable morality and inspire distrust which: (1) stain a sustainable and healthy organization culture through lack of morality, workplace incivility, and distrust and subsequently constrict organizational success; (2) negatively relate to the followers' commitment to the organizations and loosen its support from the society (Caldwell et al., 2015; Lemoine et al., 2019; Oh & Wang, 2020). As a result, some moral and value-based leadership styles such as spiritual leadership (the focus of this dissertation) have emerged. Oh & Wang (2020) noted that spiritual leadership has gained popularity in its potential to positively and internally impact organizations, by stimulating employees in supporting organizational values and vision through the supply of appreciation, support, sense of belongingness, and meaning. The paramount aim of this dissertation in this regard is to explore the benefit of spiritual leadership to employees, organizations, and subsequently the community, by investigating its relation with followers' wellbeing and subsequently work behaviors that can enhance the intra-organization bottom line and societal impact.

In Chapter 3, the dissertation addresses the issues raised by Tourish (2020), Tsui (2019), and Wickert et al. (2020) by revealing how spiritual leadership benefits

organizations not only internally, but also how it can help improve corporate image externally to the organization. In 2019, the Service Industries Journal released a Special Issue entitled “*Consumer Engagement in the Tourism Industry: New Trends and Implications for Research*” to advance the knowledge of customer engagement (Taheri, Hosany, & Altinay, 2019), owing to the timeliness and centrality of customer engagement to contemporary service businesses’ success. Disengaged customers as external stakeholders may signal an instance of distrust, indifference, non-identification to the organization.

To provide a solution to the issue, chapter three presents an empirical investigation of the positive indirect relationship between spiritual leadership and frontline employees’ customer-oriented boundary-spanning behaviors (COBSB). COBSB are a spectrum of extra-role/role-prescribed behaviors that help connect the organization and its stakeholders and hence contribute to improve customer engagement. Frontline employees are boundary-spanners who are the face and personification of the organization and bridge the organization to its external stakeholders. The results indicate that although spiritual leadership positively relates to the three dimensions of followers’ COBSB, it is partly because spiritual leadership would instill in followers a feeling of identification to the organization through a sense of belongingness, and inspire their perception of transcendence of their work.

Lastly, some leadership scholars have underlined that despite the contribution of emerging leadership theories in addressing heretofore overlook topics such as inspiration and vision, morality, intellectual stimulation, and individualized attention among others, an extreme positivity has become the trend in the leadership scholarship such as ethical, servant, spiritual, and transformational leadership (Alvesson & Einola,

2019; Hannah, Sumanth, Lester, & Cavarretta, 2014). Accordingly, the study presented in chapter four refers to the metatheoretical principle of *too much of a good thing* (Pierce & Aguinis, 2013) to investigate a possible nonlinear relationship of spiritual leadership with followers' spiritual wellbeing, COBSB, and creative performance. Because of its timely relevance too, the study also investigates the possible nonlinear association of followers' emotional intelligence with their spiritual wellbeing, COBSB, and creative performance. The results reveal that spiritual leadership has a concave curvilinear association with spiritual wellbeing and COBSB, confirming the fallacy of extreme positivity underlined by Alvesson & Einola (2019). Moreover, the findings also show that emotional intelligence has convex curvilinear relations with spiritual wellbeing, COBSB, and creative performance. In this study, as well as the previous one, the theoretical and practical implications are respectively discussed in light of each study's empirical findings.

Chapter 2

LEADERSHIP PRINCIPLES AND THEORIES OVERVIEW: MYTHOLOGICAL ORIGINS, EVOLUTION AND CURRENT STATE IN MANAGEMENT RESEARCH

2.1 Introduction

Leadership studies in the last three decades have fostered exponential attention from scholars and to some extent practitioners (Campbell, 2013; Takala, 1998). Due to this, attempts for a universally accepted definition of this concept failed to take shape, as there are as many definitions as the amount of research. Perhaps, because it is:

“one of the most observed and least understood phenomena on earth”
(Burns, 1978, p. 2).

Beyond the definitional aspect of leadership which diverges from most established conceptions so far, most research (e.g. Bennis & Shepard, 1965; Berger & Luckmann, 1966, cited by Smircich & Morgan, 1982) concede that leadership is a socially constructed phenomenon arising from continuous interactions between individuals of a leaderless and unstructured group. From these interactions will naturally emerge an individual, who will successfully try to shape and define others' reality.

From this premise, works reviewing the chronology of leadership theories, have in almost their entire majority postulated that the emergence of leadership theories and

principles begun as of the 19th century with the Great Man theories (Garrick, 2006). However, looking closer at the above premise, one can assume the existence of leadership practices even long ago than the time expressed in most research. In this regard, few studies have focused on leadership before contemporary time. For instance, Takala (1998) went back to the Ancient Greece Period to review the concept of leadership, as expressed by Plato. Campbell's (2013) study even regresses further beyond to suggest mythology as an authentic framework for leadership principles development.

This chapter aims to review the deepest and most anterior form of leadership principles, the ones free of any scientific support but still relevant to and inspiring indirectly the current body of leadership research agendas. It also provides an overview of this evolution throughout time, till the current and novel field of leadership research. One of the reasons for the lack of interest in old-time leadership frameworks from current surveys is, we believed, the overwhelming importance attributed to quantitative methods of research. From the 1840s to the 1970s, most of the frameworks consisted of well-defined theories, and then later came in the advent of quantification where any proposed theory had to be scientifically tested and confirmed.

Quantitative methods undoubtedly give strong scientific evidence for any framework. Yet, all of these were inspired by historical leadership figures. Henceforth, an overview of leadership theories' evolution from ancient times to the present is of primordial importance. In the first part of this work, the focus will be different conceptions of leadership in the past. Second, a discussion of the course of development of actual theories will hold. Finally, a brief discussion of the newly emerging theories on leadership will be made.

2.2 Leadership in the Ancient Time: Mythological and Philosophical Conceptions

2.2.1 Mythology and Leadership

One of the views about mythology is that it is not based on scientific fact. But yet, it takes shape from storytelling, tales, and legends. It was made up to depict different features about how one should aspire to do or become, or the path or direction that an individual must take to avoid or not (Takala, 1998). Myths usually depict some heroes from whom the quest is about the quality of life to have, the effort to undertake to become someone meaningful (Norman, 2017). Accordingly, these heroes usually have a vision that they share with their followers and lead them to the attainment or completion of the goal or task. The link between leadership and mythological figures is that in essence, they were normal individuals. However, they undertook some tasks, had a path, wherein they displayed some specific characteristics and qualities such as courage, vision, honesty, communication skills, trust-building abilities, calm under crises, and personal and professional discipline (Campbell, 2013).

For instance, the famous 5000-year-old Sumerian tale of Gilgamesh shows qualities about the way of treating people, the consideration of loss as the core of learning, or how to step back in some situations. His kingship was qualified as greatness in these terms in Sanders (2016):

He has given unexampled supremacy over the people, victory in battle from which no fugitive returns, in forays and assaults from which there is no going back. But do not abuse this power, deal justly with your servants in the palace, deal justly before the face of the Sun (p.24).

These myths or stories show that leadership qualities existed even in those so-called “once upon a time” days. Through the form of storytelling, one could see which characters defined a successful and effective leader.

2.2.2 Philosophy and Leadership

Takala (1998) suggested that one of the neglected leadership research categories is “classic studies”, wherein the writers and thinkers are meticulously studied. In this sense, coming across different philosophical works, specifically on leadership, Plato (427–347 BC) is one of the most influential philosophers whose writings are the roots and still inspire a contemporary Western administrative stream of research. In one of his dialogues, the Republic (360 BC), he first laid the groundwork of a systematic administrative and political model, to organize life in what he believed to be the ideal state.

Such a State has a moral function and people are been taught to become “good”, as they are meant to be complementary and harmonious like the parts of the body (Takala, 1998). The book was written in the context where pre-democratic attributes were initiated and matured in ancient Greece administrative unit city-states Sparta, Thebes, or well-known Athens. In this respect, Plato was gutted by the Rulers, who he believed were only seeking self-interest and mere desire to rule. However, he believed only philosophers to have the knowledge on the ultimate purpose of the state and what is good for the people, and to have the moral strength of acting for the sake of the common good. Concurrently, he believed a good leader to be valuable to his followers as a doctor is to his patients (Takala, 1998).

Plato’s main idea in the Republic is that philosophers should be the political and administrative rulers because, in his ideal State, they have the certainty of the moral

rules which should be the foundation of the social order. In this regard, philosophers should become Rulers, or Rulers become philosophers. Although this is utopian and is hardly attainable under real conditions, Plato suggested four merits that should be embedded in the exercise of leadership. These are justice, courage, temperance, and prudence. Leaders endorsed with these virtues, for him, are gifted and hence competent enough to succeed in leading any complex organization and sustain stability in the State.

2.2.3 History and Leadership

History also provides examples of leaders or leadership characteristics. Whether effectively or ineffectively, good or bad, people who have marked mankind's existence have highly influenced the theoretical development and practicability of leadership. The influence of the leadership qualities of Alexander III of Macedon (21.06.356 BC – 11.06.323 BC), known as *Alexander the Great*, as a conqueror with qualities such as understanding, intelligence, and military genius (Mark, 2013) have inspired several modern figures such as Stalin, Hitler, Eisenhower and contemporary military leaders (Campbell, 2013).

He was personally tutored by the great Greek philosopher Aristotle (384 BC – 322 BC) in subjects like literature and rhetoric with later interest in philosophy, medicine, and science (History of Macedonia blog, 2013). Aristotle is said to have directly influenced Alexander's future actions, such as not enforcing the Greek culture to the people of his conquered regions but only simply presenting it to them. In addition, he legalized cross-cultural marriage within his empire, trained several Persian youths in the army in the Macedonian ways, with the vision and hope to create a unified nation and a great army (Mark, 2013).

Besides, this way of behaving with people can be traced to Plato's writings on leadership, philosophy, and Ruling. Rulers were supposed to be philosophers who understand and have the knowledge of what makes a unified State and what is good for people. No wonder that it was practically applied by Alexander, who was tutor by Aristotle, who himself was a disciple of Plato in his *Academia* and got heavily influenced by his teaching and writings.

Whether mythological, philosophical, or historical figures, these heroes through their characteristics and their achievements, have affected consistently the development of current leadership theories. This impact is most resounding in the early studies on leadership, with the "Great Man" theories in the late 1800s (Garrick, 2006) and subsequently in the trait theories later on.

2.3 Evolution in Modern Leadership Studies

From the late 19th century to the late 20th century, research in leadership has turned more scientific and diversified than ever in past millennia. At this stage, several scholars have attempted to survey this evolution, either about general leadership theories (Avolio, Walumbwa, & Weber, 2009; Bolden Gosling, Marturano, & Dennison, 2003; Horner, 1997; Van Seters & Field, 1990) or specific theories (Blanchard, Zigarmi, & Nelson, 1993; Graeff, 1997). Noteworthy, however, despite the availability of literature in the evolution of leadership is the lack of consensus among scholars in a commonly accepted chronology of leadership theories.

Table 1: Modern leadership theories evolution

Theories	Description	Paradigms or models	Authors
Great Man Theories	Leaders were believed to be exceptional beings born to lead, for they were endowed with intrinsic and innate qualities that rose them above the masses and gave them legitimacy to lead.	-	Bernard (1926) Carlyle (1841) Galton (1869, 1879) Bowden (1927) Jennings (1960)
Trait Theories	The purpose was to identify some specific trait which could make a successful leader such as physical, mental, and personality characteristics. Through this approach, salient leadership characteristics were expected to be isolated, and individual disclosing these attributes were meant to be recruited and promoted to leading positions	-	Jenkins (1947) Fiedler (1964, 1967) House (1971)

Theories	Description	Paradigms or models	Authors
Behavioral Theories	<p>These theories gave more weight to the actions of the leaders than how they were different from other people.</p> <p>The styles of leadership consist of categories of different behavior patterns observed. Perhaps one of the practicing managers most consideration attracting areas.</p>	<p>Theory X and Y managers</p> <p>The Blake Mouton Managerial Grid</p> <p>The Michigan and Ohio State Leadership studies</p>	<p>McGregor (1960)</p> <p>Blake & Mouton (1964)</p> <p>Halpin & Winer (1957)</p> <p>Hemphill & Coons (1957)</p>
Situational Leadership	<p>The core premise here is that the leadership style displayed is highly reliant on the prevailing situation that the leader faces. In addition, the levels in the same group or organization specify the difference in leadership style needed.</p>	<p>Hersey–Blanchard Model</p> <p>Action – Centred Leadership Model</p>	<p>Hersey & Blanchard (1977)</p> <p>Adair (1973)</p>

Theories	Description	Paradigms or models	Authors
Contingency Theories	These theories assume that changes in one variable depend on another variable. Accordingly, effective leadership is contingent on some elements related to personality, behavior, influence, and situation	Contingency Theory Path-Goal Theory Normative Theory or Decision-Making model Tannenbaum & Schmidt's Leadership Continuum	Fiedler (1964, 1967) Evans (1970); House (1970, 1971); House & Mitchell (1974) Vroom & Yetton (1973); Vroom & Jago (1988) Tannenbaum & Schmidt (1973)

Theories	Description	Paradigms or models	Authors
Transactional Theories	The exclusive importance of the leader is lessened in these theories, as they integrate the role of the followers in the relationship. In this kind of relationship, the focus is stressed on reciprocal benefits after a formal or informal contract between the dyad. In this manner, a follower will show some loyalty, commitment in return to the leader recognition and/or reward	Leader-Member Exchange Theory Vertical Dyad Linkage Theory The Reciprocal Influence Approach Role-Making model Servant Leadership Team Leadership / Solo and Team Leader Transactional Leadership	Graen (1976); Graen, Novak, & Sommerkamp (1982) Dansereau, Graen, & Haga (1975); Duchon, Green, & Taber (1986) Greene (1975) Graen & Cashman (1975) Greenleaf (1977) Belbin (1993) Burns (1978)

Theories	Description	Paradigms or models	Authors
Transformational Theories	<p>Transactional theories rely on extrinsic motivational factors, compliance or obedience. Transformational approaches however promote the trigger follower incentive for commitment and enthusiasm through intrinsic motivation. The leader here envisions the followers and implements organizational transformation.</p>	Transformational Leadership	Bass & Avolio (1990, 1994)

Although to some extent they concord in some major themes, yet they failed to be consistent in details. As a result, this chapter presents a generic overview of the modern theories as they evolved (see Table 1).

The first stream of thought began from the “Great Man” theories with succinctly arose the Trait theories, then behavioral theories. Here, the emphasis was put on the internal and innate traits of great leaders (Horner, 1997). A second trend arose where leaders were defined based on their doings and behaviors, not merely in how they differ from the mass. In this case, Behavioral theories came into play. The third and last thrust focused on the interplay and interaction between the leadership traits, behaviors, the prevailing situation, and hence the way and how they react. That is when Situational leadership and contingency theories emerged. Lastly, a stream embodying motivation-oriented theories led the end of the 20th century, with transactional and transformational leadership theories as the most studied so far.

2.4 Contemporary Leadership Theories

A proliferation of various theories and paradigms of leadership has characterized the first two decades of the 21st century, usually referred to as the Knowledge Era (Uhl-Bien et al., 2007). This diversification is imputed to the complexities, driven by the technological revolution, global interconnectedness and blurred boundaries, dynamic environments, diversity, and moral/ethical considerations, which organizations’ leaders need to account for in the 21st century (Caldwell et al., 2015; Ireland, & Hitt, 1999; Lemoine et al., 2019; O’Connell, 2014; Uhl-Bien et al., 2007). In this sense, organizational scholars (e.g. Hopkins & Hopkins, 1999; Ireland, & Hitt, 1999; Uhl-Bien et al., 2007) noted the obsolescence of traditional leadership practices and underlined paradigmatic shifts from post-industrial schools of leadership.

In their review of publications in 10 leadership top-tier journals between 2000 and 2012, Dinh et al. (2014) proposed eight thematic categories of emerging theories of leadership. These categories and their inherent theories and models are briefly presented in Table 3. In this same vein, O'Connell (2014) proposed a triadic framework of emerging leadership theories suited for the complexity, globalism, competitiveness, and unpredictability of the 21st century organizational landscape. Accordingly, they identified: (1) complexity/strategic leadership theories stressing the behaviors and strategies oriented towards control and alignment of all-inclusive complex adaptive systems; (2) shared/relational leadership theories underscoring interactive and dynamic influence in lateral, downward, and upward processes between individuals and groups within organizations; (3) authentic leadership stressing effective, reciprocal, and genuine intra- and interpersonal behaviors between leaders and followers (O'Connell, 2014).

The scope of the current section, as well as the entire dissertation, is not to present an in-depth, historically filled, and systematic review of all contemporary types of leadership models. Rather, this section only highlights some of the most prominent and emerging models in the current literature and classifies them following Dinh et al. (2014) and O'Connell (2014) frameworks. Readers interested in details related to Table 3 may refer to Bohl (2019), Dinh et al. (2014), O'Connell (2014), and Uhl-Bien et al. (2007) for extensive reading.

Table 2: Emerging thematic in contemporary leadership research

O'Connell (2014) triadic framework	Dinh et al. (2014) octagonal framework	Theories or models
Authentic leadership	Ethical/moral leadership theories	Authentic leadership theory
		Ethical leadership theory
		Spiritual leadership theory
		Servant leadership theory
Complexity/strategic leadership theories	Complexity and system perspectives of leadership	Contextual Theories of leadership
		Social network theories of leadership
		Complexity theories of leadership
		Integrative leadership
		Adaptive leadership
		Paradoxical leadership
	Strategic leadership	Strategic/top executive
		Upper echelons theory

			Public leadership
			Leadership development
			Leadership emergence
			Leading for creativity and innovation
			Leading organizational change
			Leading for organizational learning and knowledge
Shared/relational theories	leadership	Identity-based leadership theories	The social identity theory of leadership
			Identity and identification process theories of leadership

O'Connell (2014) triadic framework	Dinh et al. (2014) octagonal framework	Theories or models
(–)	Team leadership	Leadership in team and decision groups
		Shared/collective leadership
		Participative leadership
		Dynamic team leadership
		Inclusive leadership
	Other nascent approaches	Emotions and leadership
		Destructive/abusive/toxic leadership
		Biological approaches to leadership
		E-leadership
		Leader error and recovery
		Entrepreneurial leadership

2.5 Conclusion

The leadership literature has substantially expanded since the Great Man Model. It is evident given the criticism about the limitations of existing and well-established theories and calls for new approaches to understanding the leadership phenomenon. Moreover, the evolution of the leadership theories has also been consistent with prevailing contexts in Western societies, and most of the modern time theories (till the end of the 1990s) were based on the economic, political, social, and managerial environment in the West. The world has shifted from a unipolar orientation to a multipolar landscape thanks to more complex, integrated, interconnected, diverse, and dynamic 21st century organizations. Situations in any part of the world have the magnitude to affect others and vice versa. The advent of the Internet, religious-related conflicts, and global economic unrest have emerged some theories like Ethical Leadership, E-leadership, Entrepreneurial Leadership, or Spiritual Leadership. These new paradigms embody a more integrative approach in this sense that their consistency is transcultural, transnational, or even trans-religious.

Of interest in this dissertation is Spiritual Leadership, which is designed for organizational transformation while tapping into both leader and followers' need for meaningfulness and a sense of connectedness (Fry, 2003). As an emerging theory, empirical studies of spiritual leadership have soared in the second decade of the 21st century (Oh & Wang, 2020), since the seminal work of Fry and colleagues (Fry, 2003; Fry, Vitucci, & Cedillo, 2005). Oh & Wang (2020, for further reading) indicated at the time of publication 59 studies, of which 46 were quantitative and 11 qualitative. The next chapter presents a comprehensive discussion of spiritual leadership and an

empirical evaluation of its relationship with service employees' boundary-spanning behaviors.

Chapter 3

SPIRITUAL LEADERSHIP AND CUSTOMER- ORIENTED BOUNDARY–SPANNING BEHAVIORS: THE MEDIATING EFFECT OF SPIRITUAL SURVIVAL AND WELLBEING

3.1 Introduction

An ounce of prevention is worth a pound of cure.

Corporate incidents have yet again filled up the news headlines in this quinquennium, with some service organizations entangled in public relations disasters. For instance, United Airlines provoked public outrage in April 2017 after videos of the forceful and violent removal of a passenger from an overbooked plane went viral (Laufer & Wang, 2018), causing him several injuries such as broken nose, concussion, and two lost teeth (Waldmeir & Bond, 2017), and wiping nearly US\$1 billion off the carrier's market value by the following day (Cox & Rodionova, 2017). The hotel industry was not spared either. Reported breaches of hygiene standards involved more than a dozen five-star hotels operating in China, including major international hotel chains such as the Waldorf Astoria, Sheraton, and Park Hyatt, where footages disclosed cleaning staff washing bathrooms mugs and cups with used towels or with the same sponges and brushes used to wipe the bathtubs, toilets, sinks, and other surfaces (ABC News, 2018; Xuefei & Huiying, 2017). Understandably these incidents urged actions from

authorities and forced incriminated companies into an apologetic mode, but the harm was done although it could have been prevented.

The implicit consequences of these incidents may include disappointment, dissatisfaction, and abhorrence from current and potential customers, which could likely disengage them from participative actions involving value co-creation. Consumer engagement (hereafter CE) is reckoned as a strategic imperative for achieving organizations' top performance (e.g., competitive advantage, sales growth, and profitability) within an intensely competitive, dynamic, and interactive corporate environment (Brodie, Hollebeek, Jurić, & Ilić, 2011). CE is:

a customer's behavioral manifestations towards a brand or firm focus, beyond purchase, resulting from motivational drivers (Van Doorn et al., 2010, p. 253).

CE roots itself from a frontline employee (hereafter FLE)–customer interface, whereby the customer's interaction experience with the FLE will have a significant effect on the former's level of engagement (Cambra-Fierro, Melero-Polo, & Vázquez-Carrasco, 2014). In light of the above mentioned recent incidents, this suggests that the process of inciting CE requires unequivocal FLE top performances and recommendable behaviors. Undeniably too, the appropriate management leadership has a primordial role in framing their respective organization's service orientation and quality.

To this end, the present study brings forth the concept of customer-oriented boundary-spanning behaviors (hereafter COBSB) as a feature of nurturing customer orientation for service organizations, referring to the employees' aptitudes to perform boundary-spanning roles that can tie the organization and external stakeholders (Barnes, Ponder, & Hopkins, 2015; Bettencourt & Brown, 2003; Bettencourt, Brown, & MacKenzie,

2005). Three COBSB are underlined in Bettencourt & Brown's (2003) and Bettencourt et al.'s (2005) work: service delivery, internal influence, and external representation, the first being more role-prescribed while the others are more extra-role. Research has shown that these COBSB are fructified with greater organizational justice and perceived organizational support (Bettencourt et al., 2005; Trybou, De Caluwé, Verleye, Gemmel, & Annemans, 2015), but precluded by role conflict and role ambiguity (Bettencourt & Brown, 2003). Due to their relevance in linking service industry firms to actual and potential customers, several scholars have paid attention to this matter. However, a review of the literature discloses non-negligible gaps.

First, recent boundary-spanning related studies with empirical foci examined employee's perceptions of role ambiguity/conflict (Bettencourt & Brown, 2003), justice (Bettencourt et al., 2005), occupational undermining (Yoo, 2013), job-related training, rewards, and empowerment (Lee et al., 2006), and affect (Barnes et al., 2015). Psychological phenomena or cognitive structures that are conducive to and inherent to an employee's customer-oriented performance and prosocial behaviors have received little attention from research, although the role of FLE's COBSBs seems quite critical in reinforcing actual customers' engagement and promoting the organization to potential ones. In this regard, scholars (Korschun, 2015; Yoo, 2013) have called for a further investigation of this issue.

Second, nascent studies on spiritual leadership (hereafter SL) have evidenced it as fueling intrinsic and transcendental motivation of employee, to enhance their performance and fulfill their life satisfaction, and were respectively conducted in the service industries such as healthcare (Hunsaker, 2016; Sani, Soetjipto, & Maharani, 2016; Yang, 2017; Yang, Liu, Wang, & Zhang, 2019), education (Kaya, 2015;

Markow & Klenke, 2005; Wong, Mahmud, & Omar, 2015), telecommunication (Wahid & Mustamil, 2017), financial institutions (Afsar, Badir, & Kiani, 2016; Norman, 2017) just to list few. A focus on the heavily customer-dependent and highly competitive tourism and hospitality industry has been ignored, to the notable exception of Salehzadeh et al. (2015). This industry is competition intensive because the trend in the 21st century has shifted toward customers seeking more quality experience and relaxation moments (Yu, Byun, & Lee, 2014), and failure in delivering such services will see any hotel losing its customers to competitors.

Third, research has shown that spiritually led employees exhibit greater positive individual/organizational-related attitudes and performances (Chen & Yang, 2012; Fry et al., 2005; Wahid & Mustamil, 2017). SL (Fry, 2003, 2016) implies an intrinsic motivation and inspiration of employees through a transcend vision and a corporate culture of altruistic love, resulting in the followers' sense of calling (purpose, meaning, and difference-making of their life) and membership (feeling of belonging, understood and appreciated). With modern workplaces characterized by anxiety, pressure, exhaustion, and work overload (Chen & Yang, 2012), employees and supervisors are reduced to mechanical occupational life. However, research regarding any leadership role on FLEs customer-oriented outcomes is scarce. Notwithstanding the study of Lee et al. (2006) that investigated the effect of empowerment and Yoo (2013) that examined perceived undermining on role-prescribed/extra-role performance (COBSB), the managerial influence perspective in this regard has been widely overlooked, or prosocial behaviors as outcomes were limited to organizational citizenship behaviors and attitudes.

Thus, grounding on social exchange and social identity theories, this study aims to

develop and test a model that investigates the relationship between spiritual leadership and employee's customer-oriented boundary-spanning behaviors (COBSB) characterized by *service delivery* (role-prescribed), *internalized influence*, and *external representations* (extra-role) (Bettencourt et al., 2005). Furthermore, the mediating role of employee spiritual survival (calling) and well-being (membership) on the proposed model will also be examined. Accordingly, the present study's contributions to the body of knowledge are fourfold. It advances the service marketing/management, specifically the boundary-spanning and customer engagement literature by showing the importance of cognitive and factors psychological in motivating employee COBSBs, behaviors which can strengthen the foundation of a customer level of engagement. In other words, a sense of mission and wellbeing at the workplace are adequate requirements to engage FLEs whose boundary-spanning behaviors will be instrumental in fostering CE. Our study additionally contributes to the hospitality and growing SL literature in testing for the first time a model of SL on hotel FLEs. It shows that spirituality greatly contributes to frame motivational drivers that carve hotel employees' service orientation and involvement.

Furthermore, this study also contributes to the social exchange and social identity theories literature by articulating the COBSBs as an employee positive and reciprocal response to his/her organizational identification initiated by the supervisor SL goal motivation (transcendental vision and hope/faith) and values dissemination (altruistic love). Specifically, the evidence express that the self-concept identification to the relational alter ego's concept and the relational exchange setting is imperative to embolden the fallouts of the relationship. In other words, our study complements the social identity theory to the social exchange theory to highlight an implicit mechanism

that governs and frames the orientation and magnitude of an exchange relationship.

Practically, this study addresses service and specifically hospitality industry managers' perspectives reconsiderations. Sustaining competitive advantage in a dynamic environment is the Holy Grail any aspiring leading service firm manager seeks. Accordingly, CE is an unequivocal core tacit resource an organization can rely on to expand its value. To that end, managers must redefine and redesign their strategies that stress their customers' level of engagement by rethinking the role of their boundary-spanning employees. Thus this study suggests them to rethink their strategic human resource management tactics by setting their FLEs into more integrative and participatory functions that can make them get the best from their employees' boundary-spanning role.

3.2 Conceptual Background

3.2.1 Workplace Spirituality

Workplace spirituality has gained importance since the 1990s, and increasing attention from researchers (Madison & Kellermanns, 2013). Among several reasons for the surge of spirituality at the workplace, there are terrorist attacks, and employees' demoralization due to a vacillating economic situation influencing increasing downsizings; but the most important one found is that people spend more and more of their energy and time at work than in their community (Garcia-Zamor, 2003). Consequently, their workplace has become a principal base for their spirituality supply (Fairholm, 1998; Fry, 2003; Geh & Tan, 2009; Madison & Kellermanns, 2013).

Goertzen & Barbuto (2001) categorized spirituality into beliefs in the sacred, unity and transformation, and Smith & Rayment (2007, p. 220) later defined it as "a state or

experience that can provide individuals with direction or meaning, or provide feelings of understanding, support, inner wholeness or connectedness”. In other words, spirituality is a metaphysical and metacognitive drive that leads and gives sense to one’s life in his environment and beyond the simple interactional links with other people. The implied transcendence of spirituality and its corollaries on beliefs greatly contributes to blurring the line separating spirituality’s ‘secular’ approach and religion’s ‘sectarian’ one (Hill & Smith, 2003). This line represents the common ground both spirituality and religion share: a sacred core, a sense of meaning, and altruism (Fry, 2003; Hill & Smith, 2003; Hill et al., 2013). The sacred core reflects the sacred dimension of life – or something related to it – for which its sanctity quality provides some transcendental experience (Hill & Smith, 2003); the sense of meaning depicts the formulation of a purpose that gives a sense of worthiness, importance and meaningfulness to existence (Hill et al., 2013); altruistic love is the devotion and esteem to others’ interest (Fry, 2003).

Due to these similarities and overlapping identities, spirituality is sometimes mistakenly confounded with religion, and it is therefore imperative to stress their dichotomous difference. On the one hand, religion refers to a structure of ritual prayers and teaching of dogma, alongside the acceptance of and faith in claims of one tradition and existence of a form of heaven (Dalai Lama, 1999). Religious groups are usually driven within the framework of doctrines and prescribed tenets that shape the code of conduct and behaviors to be observed by its members (considered as sinful beings) to reach the path to God and salvation (Benefiel, Fry & Geigle, 2014; Fry, 2003; Zellars & Perrewé, 2003). Furthermore, religion can promote arrogant views that a particular group may be worthier or superior to others, leading to the exclusion of those not sharing in similar denominational traditions (Cavanaugh, 1999, Benefiel et al., 2014).

On the other hand, spirituality is instead referred to the inner qualities of the human spirit (e.g., love and compassion, sense of harmony and responsibility), a spiritual quest characterized by a perpetual process of one's voluntary discovery of his or her full potential or seek for transcendence, and a personal connection with a supranatural force or being (Ayoun, Rowe, & Yassine, 2015; Ayranci & Semercioz, 2011; Dalai Lama, 1999; Zellars & Perrewé, 2003). Moreover, Koenig, McCullough & Larson (2001) articulated specific dualities between spirituality and religion. They noted that in contrast to religion, spirituality is more individualistic – in the intrinsic sense of the term – focused, implicit, subjective, inwardly directed and emotionally oriented, and less quantifiable, systematic, authoritarian, formal, stresses unity and harmony than doctrine, and has slight external accountability (Hill & Smith, 2003). As such, the development of spiritual inner qualities is not contingent on religion or similar metaphysical belief systems (Dalai Lama, 1999; Fry, 2003).

Ashmos & Duchon's (2000) widely accepted definition of workplace spirituality articulates it as "...the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (p. 137). In this sense, involved in workplace spirituality is one's effort in finding own ultimate purpose in life, developing a strong connection with colleagues and relevant work stakeholders, as well as having congruence between one's core beliefs and the organizational values (Milliman, Czaplewski, & Ferguson, 2003). Several dimension of workplace spirituality have been articulated in the literature, but the core premises originated from Ashmos & Duchon's (2000) framework include the following: inner life and meaningful and purposeful work, sense of community, and values congruence with the organization's (Houghton, Neck, & Krishnakumar, 2016; Milliman et al., 2003). Inner life refers to the level of spirituality of an employee and how his/her

internal spiritual needs are brought into the workplace (Houghton et al., 2016). Meaningful work relates to the employee job that gives personal meaning and is aligned with a higher-order purpose and overall value (Houghton et al., 2016; Milliman et al., 2003). The sense of community refers to the notion that employees seek to be in communion with co-workers through mutual obligations, sharing, and commitment, as well as feeling integrated into a community and its activities (Houghton et al., 2016; Milliman et al., 2003). Finally, values congruence with the organization is the extent of self-identification and connectedness with the organization's values, mission, and goals (Gupta, Kumar, & Singh, 2014; Milliman et al., 2003).

An employee seeking spirituality at work in an organization promoting it thrives better in his/her professional life and is more efficient and productive because spiritually healthy organizations develop a more compelling and purposeful vision, which then stimulate members' experience of a deeper level of consciousness, encourage teamwork, improve intuitive skills and boost innovation (White Jr., 2003). Such circumstances may be profitable to the organization regarding competitive advantage (Mitroff & Denton, 2012) and appeal managers' interest because the non-adoption of changes related to spiritual orientation may lead to the organization's failure in the shift to the learning echelon prevalent in the 21st century (Fry, 2003). Henceforth, leadership appears to be a means of incorporating spirituality values and management practices (Madison & Kellermanns, 2013). Precisely, leaders must be integrated into their followers' needs of spiritual survival translated by membership and calling via an articulated vision and fundamental values such as charity, humility, and veracity of service to followers and relevant stakeholders (Fry, 2003).

To date, the most relevant model of leadership that consistently incorporates and addresses the critical issues of workplace spirituality, and contributes to advancing empirical research on workplace spirituality with critical implication on theory, research, and practice of leadership is Fry (2003; Fry et al., 2005) spiritual leadership theory (Benefiel et al., 2014; Hill et al., 2013; Houghton et al., 2016). Spiritual leadership, therefore, bridges the facets of workplace spirituality and spiritual survival within an intrinsic motivation model underpinning (Benefiel et al., 2014; Fry, 2003), to incorporate fundamental behaviors, attitudes, and values for an intrinsic self and others' motivation. This, in turn, will encourage a sense of spiritual survival and well-being through calling and membership (Fry, 2003; Fry et al., 2005; Hill et al., 2013) and ultimately individual and organizational level work outcomes.

3.2.2 Spiritual Leadership

Fry's (2003) theory of spiritual leadership is drawn primarily from motivational-based paradigms like transformational and charismatic leadership, which foster and underscore intrinsic motivation and follower transcendence (Anderson & Sun, 2015; Chen, Yang, & Li, 2012). SL is a causal leadership theory drawn for organizational transformation that is designed to create an intrinsically motivated, learning organization (Fry et al., 2005; Fry & Whittington, 2005a, b). Fry et al. (2005) refer to SL as the attitudes, values, and behaviors that a person must endorse to intrinsically motivate self and others so that, both have a feeling of a definite increase in spiritual survival and well-being through a sense of calling and membership. That is, they have a sense of making a difference, experience meaning in their lives, and feel understood and appreciated (p. 836).

A spiritual leader's features embody: (i) a vision which is a "picture of the future with some implicit or explicit commentary on why people should strive to create that

future” (Kotter, 1996, p. 68), and entails the organizational reason and, most prominently, its future; (ii) an altruistic love which is the characteristics of both followers and leaders in having a sense of harmony, completeness, cheerful feelings, and well-being developed through genuine attention, care, and appreciation for both self and others (Fry, 2003; Fry & Cohen, 2009); and finally (iii) hope and faith defined as “the source for the conviction that the organization's vision, purpose, or mission will be fulfilled” (Fry, 2003, p. 713) such that everyone in the organization knows and is confident with the way and the path to follow to meet the organization mission and are ready against any constraints or difficulties (Fry & Cohen, 2009). Specifically, a spiritual leader should have the consciousness and understanding of self and also for others, be intuitive, and be driven by a robust sense of advanced purpose, love, and stewardship. Moreover, SL stresses the interconnectedness between the leader and the followers, stimulated by an operating mode based on love and not fear, as well as a clear and visionary orientation to the future while appreciating the present (Altman, 2010).

3.2.3 Customer-Oriented Boundary-Spanning Behaviors

COBSB are prosocial behaviors that FLEs demonstrate to link their organization to its customers/stakeholders. More specific to service firm employees, there are three dimensions of COBSB (Bettencourt et al., 2005; Bettencourt & Brown, 2003). (i) Service delivery: the responsive, courteous, flexible, and conscientious mannered service delivery on which customer satisfaction highly depends on. (ii) Internal influence: the individual initiative-taking in communicating with the firm and colleagues to improve self, colleagues, and organization service delivery. Their boundary spanning role allows them to record changes in customers’ needs and appropriate service delivery and share this information internally. (iii) External

representations: the vocal promotion and advocacy of the firm's image, products, and service to outsiders. Employees play a salient role in representing their organization by polishing its legitimacy and its services to external stakeholders. Bettencourt et al. (2005) indicated that these three COBSB exist on a continuum of role prescribed versus extra-role behaviors. Service delivery, for instance, is more role-prescribed because it is recurrently indicated in job descriptions, training, and performance evaluations. Internal influence and external representations are more discretionary behaviors that are more on the extra-role end of the continuum. They are subject to employee appreciation and willingness and not formally indicated by the job description.

3.3 Hypotheses Development

3.3.1 Theoretical Foundations

The social exchange and social identity theories provide the theoretical underpinning of our research model. The social exchange theory (hereafter SET) is amid the most prominent workplace behavior explaining conceptual paradigms (Cropanzano & Mitchell, 2005). It proposes that a series of mutual exchanges between two parties empower the quality of their relationship, resulting in productive and beneficial behaviors (Mitchell, Cropanzano, & Quisenberry, 2012; Blau, 1964). In the workplace context, economic exchange relationships are mostly contractual and stem from formal agreements that indicate the rewards to expect under role expectations (Bettencourt et al., 2005). The exchanges can also include more than transactions of benefits between the employer and the employee and involve interpersonal attachments referred to as social exchange relationships. In this case, when the employer genuinely "takes care" of his employees, this stimulates favorable outcomes such as employee positive work attitude and productive work behavior (Cropazanno & Mitchell, 2005, Blau, 1964).

The social identity theory (hereafter SIT) proposes that an individual defines him-/herself and others into different social categories like organizational membership or affiliation, and this identification is the perception of oneness with or belongingness to a group which involves a direct or mediated experience of the group failure and success (Ashforth & Mael, 1989; Tajfel & Turner, 1986). The factors reinforcing one's identification to a group, initially affiliated to group formation, include among others shared goals or threats, proximity, similarity, interpersonal interactions, and they generally ensue into selflessness, collaboration, and intragroup cohesion and success (Ashforth & Mael, 1989). In the organizational context, an employee strong identification with the organization manifests itself by the former embracing the values, goals, history, challenges, and opportunities of the latter in a way that the employee owns the group success and failure, and engages in organizational citizenship behaviors (Korschun, 2015).

3.3.2 Spiritual Leadership and Spiritual Survival

Fry and his colleagues (2005, 2003) argue that, in an intrinsically motivating environment with individuals having attained a sense of spiritual survival and well-being, the vision driven by the leader stimulates the followers to feel a sense of calling where they believe in the meaning of their life and that they make a difference. Calling refers to the feeling of transcendence one experiences, i.e., how s/he perceives making a difference through serving others. Such feelings derive from a sense of meaning and purpose in life (Hannah, Walumba, & Fry, 2011). This means that leader or follower believes in the worth and indispensability of their respective profession to the society and consequently are proud to belong to the occupation group they are in.

Furthermore, being within an organizational culture enhancing altruistic love, genuine care for others fuels a sense of membership, where each and everyone feels understood

and appreciated (Chen & Li, 2013; Fry, 2003; Fry et al., 2005). The fundamental assumption of Fry and his colleagues' model is that loving and caring leaders believing in their organization's mission will create together with their followers an environment with principles and values, peace, and harmony. In response to the leader attributes, followers will experience spiritual survival and well-being. Consistent with Fry et al. (2005) framework, Wong et al. (2015), and Chen et al. (2012) studies conducted in other industries, we propose that a manager genuinely exhibiting SL attribute will trigger in their employees feeling of meaningfulness, purpose, and universal value of their job, and nurture an organizational culture of care where each employee will care of others and will feel included and fully part of the organization. Thus, the following hypotheses are proposed:

H1: Spiritual leadership characterized by altruistic love, hope/faith, and vision will positively relate to employees' spiritual survival sense of (a) meaning/calling and (b) membership

3.3.3 Spiritual Leadership and COBSB

An employee's prosocial behavior also springs from the quality of the interaction and relationship an employee develops with the supervisor (the internal organization representative by extension), the colleagues, the customers, or suppliers (Cropanzano & Mitchell, 2005). The SET theory posits that these relationships have repercussions on the behavior in a way that when an employee reckons the helpfulness, support, and love received from the employer, that employee acts in a manner of reciprocity through positive work attitude and productive work behavior. In this respect, a spiritual leader instills in a subordinate the motivation to achieve sets of goals through a transcendental vision; inspires the conviction of the employee that the goals will be met regardless of potential challenges through hope/faith; and through altruistic love, creates a work

atmosphere defined by completeness, harmony, cheerful feelings, and well-being whereby care, genuine attention, and appreciation for both self and others are primordial.

In such circumstances, the employee may in goodwill adopt prosocial behaviors that are aimed at matching the implicit resources that the supervisor has exchanged with him/her. Thus s/he may display COBSB that are role-prescribed (*service delivery*), but also and mostly discretionary/extra-role (*internalized influence* and *external representation*). S/he will likely deliver a flawless service to customers in line with the motivation and conviction of meeting the organization mission, will engage in exchanging critical information to the peers and superiors that may enhance the team or company performance, and ultimately positively refer the organization and its products/services to customers and other external stakeholders. Bettencourt et al. (2005) suggested the development of social exchange relationships with service employees as the cornerstone for a customer-oriented climate and assimilated COBSB to prosocial behaviors such as organizational citizenship behavior (OCB).

Several studies have evidenced the direct relationship between SL and prosocial behaviors such as OCB (Chen & Li, 2015; Kaya, 2015; Madison & Kellermanns, 2012) and heightened job performance and/or productivity (Chen & Li, 2015; Salehzadeh, 2015) in service organizations which is in line with SET. Similarly, they found that spiritual leadership positively affected employees' sense of altruism, consciousness, and courtesy which are discretionary attitudes directed towards colleagues and the organization, and productivity which represents an effective work behavior and is more role-prescribed. Research on SL and boundary-spanning behavior being scarce, we propose that in line with previous literature on SL and

prosocial behaviors, SL will positively influence employee COBSB, hence the following hypothesis:

H2: Spiritual leadership positively relates to an employee's COBSBs, namely (a) external representation, (b) internalized influence, and (c) service delivery.

3.3.4 Mediating role of Spiritual Survival/Well-Being

An employee spiritual survival/well-being, characterized by a sense of calling and membership, represents the idiosyncratic processes that make the employee feel valuable in that, s/he believes to be worthy of something and can make a difference in the society, but also feel appreciated and understood by the colleagues, and belonging to a team, department or an organization as a whole. From the attributes of the spiritual leader, an employee will feel embedded in or affiliated to a group that acknowledges, cherishes, and respects him/her, and that can eventually intensify the motivation to achieve something or “make a difference” in line with the organization mission. In fact, the values congruence assumed by SL between leaders and followers is critical in framing the social identity of organizational participants. The perceived membership or affiliation to the organization’s goals is likely to drive positive employee behavior according to the SIT (Tajfel & Turner, 1986). In this respect, identifying the self with the organization in the sense that an employee assimilates his/her self-concept with the organization and vice-versa, can ultimately lead to an appropriation of the company’s positive/negative results, and as noted by Korschun (2015) be crucial in the boundary-spanning context.

Further in his framework of meeting employee engagement with external stakeholder under the lens of SIT, Korschun (2015) pointed out that the stronger the employee organizational identification, the more salient is the perceived boundary between the employee and external stakeholders such that the relationship becomes “more

adversarial than cooperative” (p. 2). Yet, the SIT proposes that organizational identification operates in tandem with the content of the organizational identity and the perceived organizational (non-)membership. Therefore, should the stakeholder being reckoned as a member by an employee, and the organizational identity orientation deemed corporative, the outcome of organizational identification will be alleviated or inverted (Korschun, 2015). This last articulation merges two philosophies. First, service firms tend to associate customers and local communities as members of their “family,” and design policies prescribing employees friendliness vis-à-vis customers. Such orientations are aimed at retaining current customers, attracting potential ones, and display an immaculate corporate image. Second, the spiritual leadership framework advocates a corporate environment that puts forth love and related caring-wise values. Eventually, the effect of this leader’s attribute on employee spiritual well-being is likely to spill over onto the employee surrounding such as the professional, social, and family interface.

An employee that feels embodied and appreciated in the organization and has a transcendental need of achieving goals (through the lenses of the institution) can strongly self-identify to that organization, and as a fallout, will feel compelled to behave and act in a way that benefits the firm. Staw (1977) posited that motivated employees tend to work harder to excel due to their satisfaction in performing a task (cited by Yoo, Arnold, & Frankwick, 2014). In this vein, a service employee's perception of making a difference through serving others (sense of calling) and belonging to an acknowledging, appreciative and loving organization (sense of membership) will likely accentuate the service delivery performance to customers in the most impeccable fashion. It may also stimulate the said employee’s voluntary helpfulness and encouragements vis-à-vis colleagues (Yoo et al., 2014) to maintain

high standard service performance. Similarly, identification with the organization can yield further discretionary behaviors such as advocacy and representativeness. The more an employee identifies with the company, the more s/he will likely promote, defend, and voluntarily represent the company.

Previous studies have investigated the effect of employee spiritual survival/well-being on prosocial behaviors and work attitudes in various service industries such as retail service and financial service (Chen & Li, 2013; Chen & Yang, 2012; Chen et al., 2012; Yoo et al., 2014), healthcare (Geraci, 2016; Hunsaker, 2016; Yang, 2017), education (Kaya, 2015) and lodging industry (Salehzadeh et al., 2015). Specifically, links between calling and membership and OCB (Chen & Li, 2013; Chen & Yang, 2012; Hunsaker, 2016; Kaya, 2015; Madison & Kellermanns, 2013) were revealed. These scholars found that calling and membership positively related to the dimensions of OCB such as OCB toward individual and organization, characterized by altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. Other studies (Chen et al., 2012; Fry et al., 2005; Salehzadeh et al., 2015; Wahid & Mustamil, 2017; Yang, 2017) found that calling and membership are positive inducing factors of service employee performance and productivity. In Yoo et al.'s (2014) study employee achievement-striving motivation, which referred to the conviction and desire to perform tasks, positively affected boundary-spanning behaviors.

In this paper, we propose that supervisor SL attributes will drive a service employee's COBSB through spiritual survival/well-being. Precisely, altruistic love, hope/faith, and vision that make a manager leadership style will be salient to employee role-prescribed and discretionary behaviors when the employee is affected by these characteristics. In other words, the attributes of and values championed by SL first will

ignite the subordinate sense of meaningfulness and difference-making motivation, and establish a workplace atmosphere diffusing love, care, compassion, and solidarity for self and others so that one feels appreciated and belonging to the group. Note that these attributes of the SL framework connect with the core premises of workplace spirituality discussed above (meaningful work, sense of community, and congruence with organizational values). Subsequently, this will reinforce the employee identification to the firm, which can encourage a voluntary engagement in COBSB in two ways. First as a positive attitude and response vis-à-vis the nature of the interpersonal relationship with the supervisor. Second as an ambassador of the organization s/he identifies to, who will use all possible resources to link the organization and its customers. That is, the three dimensions of the COBSBs namely service delivery, internalized influence, and external representation would be the mirrored outcome of attained work meaningfulness, a felt sense of community as well as a self-appropriation of organizational values. In this light, we propose the following hypotheses:

H3: Calling positively relates to an employee's COBSBs, namely (a) external representation, (b) internalized influence, and (c) service delivery.

H4: Membership positively relates to an employee's COBSBs, namely (a) external representation, (b) internalized influence, and (c) service delivery.

H5: Calling mediates the positive relationship of SL with (a) external representation, (b) internalized influence, and (c) service delivery.

H6: Membership mediates the positive relationship of SL with (a) external representation, (b) internalized influence, and (c) service delivery.

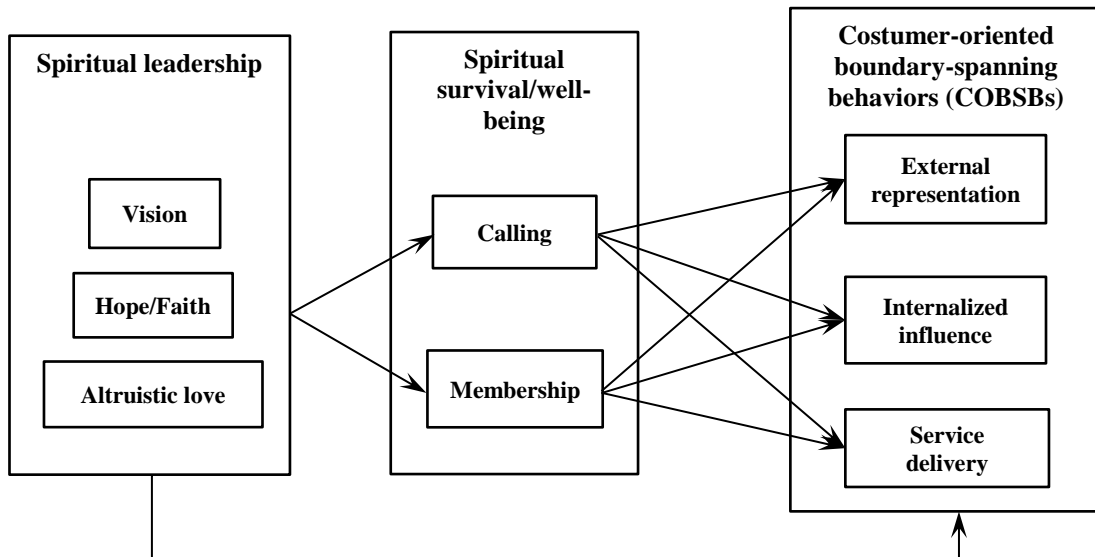


Figure 1: Research model

3.4 Methodology

3.4.1 Sampling and Data Collection Procedure

With nearly 6 million international visitors in 2016 (TMCT, 2017), the province of Antalya in Turkey is the second most visited province in Turkey after Istanbul. Its location on the country's southwestern Mediterranean coastline endows it with mild winters and hot and dry summers (Woosnam, Erul, & Ribeiro, 2017). As of June 2017, Antalya accounted for nearly half of the 5-stars hotels in Turkey with 340 out of 685 certified facilities (TMCT, 2017), hence justifying the research scope. Moreover, the focus on 5-stars hotels is because first they are supposedly leaders in terms of proficient management, and second, they tend to employ more personnel than other facilities, therefore providing more representative perceptions and thoughts of employees about their organization. The study population consisted of full-time frontline employees because: first frontline staffs directly interact with, and consistently partake in their satisfaction, loyalty, and engagement; second, full-time personnel are usually spared from the industry seasonality constrictions than part-time

employees and thus have a greater span of work-life experience within the organization.

The Management of 14 hotels approved the request to collect data from their FLEs. Self-administered questionnaires were distributed over two weeks-lagged periods, time I and time II. Each respondent was assigned a code, to match time I and time II questionnaires. Also, cover letters and sealable envelopes were given to the participants to ensure anonymity and confidentiality. The time I instrument included COBSB scale and demographic profile items. Time II instrument included the spiritual leadership scale. Podsakoff et al. (2003) suggested implementing such practices to control for potential common method bias threats. The instruments were translated from English into Turkish, and then back to English (Sperber, 2004) by two subject-matter expert academicians fluent in both languages. A pilot study with 20 hotel full-time FLEs was conducted before the main study, and no modification was deemed essential from the results obtained. 350 questionnaires were distributed at time I and 309 were retrieved. At time II 309 questionnaires were redistributed, and 250 responses were used after deletion of unusable and incomplete questionnaires. The final sample consisted of 66.4% of male, 67.6% were aged 18 to 29 years, 75.6% had three years or less of job tenure, and nearly 75% had completed high school level. These results are comparable to those of other studies in the same location (Arslaner & Boylu, 2017; Burke et al., 2013)

3.4.2 Measures

All the instruments were retrieved from the existing literature. The spiritual leadership scale was adopted from Fry et al. (2005) and includes 26 items nested into five subscales and assessed using 5-point Likert-type anchors (strongly disagree to strongly agree). Staffs' COBSB were assessed with the scale developed by Bettencourt et al.

(2005) that measures service delivery with 5 items, internal influence, and external representation with both 4 items.

3.4.3 Analysis

The statistical analyses were executed using SPSS 23.0 and AMOS 23.0. First, a CFA was performed to scrutinize the measurement model quality, namely the model fit, convergent, and discriminant validity. Second, the SPSS PROCESS macro (Hayes, 2013) was utilized to conduct the path analysis of the proposed model. Before data analysis, the skewness and kurtosis of the variables' distribution were examined and all values fell within the range -2 to 2 (George & Mallery, 2010), suggesting the non-violation of the assumption of normality.

3.5 Results

3.5.1 Measurement Model

The results of the CFA showed that the model fit the data well: $\chi^2 (530) = 694.73, p < .001$; $\chi^2/df = 1.31$; CFI = 0.963; IFI = 0.964; TLI = 0.959; RMSEA = 0.035; SRMR = 0.043. Additionally, a CFA was carried to investigate the existence of a second-order factor for the SL three dimensions. Marsh & Hocevar (1985) suggested that a comparative coefficient of a second-order model chi-square ratio to the first-order model chi-square ratio approaching 1 justifies the use of the second-order factor. The fit indices for both first- and second-order factor model of SL were identical: $\chi^2 (74) = 120.07, p < .001$; $\chi^2/df = 1.62$; CFI = 0.975; IFI = 0.964; TLI = 0.969; RMSEA = 0.05; SRMR = 0.03. The comparative coefficient (120.07/120.07) equaled 1 (Anderson & Gerbing, 1988; Marsh & Hocevar, 1985) suggesting the use of the second-order factor of SL for hypotheses testing. Fornell & Larcker's (1981) criteria were considered to assess the convergent and discriminant validity. Standardized factor loadings (FL), composite reliability (CR), internal consistency (α), and average variance extracted

(AVE) of all constructs are presented in table 1. Except for one item of internalized influence and three of altruistic love, all other items consistently loaded onto their respective latent construct. CR and Cronbach's α values exceeded the threshold of 0.70, and all AVEs were above 0.50. In table 2, the square roots of each variable AVE were greater than the intercorrelations between all other variables. In all, this provided support for convergent and discriminant validity.

Table 3: Indicators factors loadings and constructs' reliability

	FL	CR	α	AVE
<i>External representation</i>		0.86	0.85	0.599
ext_rep1	0.828			
ext_rep2	0.821			
ext_rep3	0.761			
ext_rep4	0.675			
<i>Internalized influence</i>		0.80	0.80	0.567
inter_1	0.781			
inter_2	0.769			
inter_3	0.706			
inter_4	-			
<i>Service delivery</i>		0.85	0.85	0.526
delivery1	0.794			
delivery2	0.796			
delivery3	0.697			
delivery4	0.644			
delivery5	0.684			
<i>Sense of membership</i>		0.85	0.85	0.531
memb1	0.652			
memb2	0.69			
memb3	0.77			
memb4	0.824			
memb5	0.693			
<i>Sense of calling</i>		0.81	0.81	0.514
call1	0.72			
call2	0.71			
call3	0.722			
call4	0.717			
<i>Vision</i>		0.91	0.91	0.674
vision1	0.839			
vision2	0.841			
vision3	0.838			
vision4	0.751			

	FL	CR	α	AVE
vision5	0.833			
<i>Hope/Faith</i>		0.86	0.86	0.558
hope1	0.781			
hope2	0.712			
hope3	0.739			
hope4	0.758			
hope5	0.742			
<i>Altruistic love</i>		0.78	0.78	0.501
altrust1	0.659			
altrust2	-			
altrust3	-			
altrust4	0.732			
altrust5	0.71			
altrust6	0.658			
altrust7	-			

Note: (-) items dropped during the CFA

Table 4: Descriptive statistics and bivariate correlations

	M	SD	1	2	3	4	5	6	7	8
1. Vision	3.20	0.94	0.821							
2. Hope/Faith	3.39	0.96	0.570	0.747						
3. Altruistic love	3.30	0.88	0.522	0.564	0.708					
4. Calling	3.83	0.81	0.382	0.485	0.536	0.717				
5. Membership	3.77	0.85	0.415	0.441	0.470	0.572	0.728			
6. External Representation	3.26	0.99	0.314	0.318	0.360	0.526	0.535	0.774		
7. Internalized Influence	3.59	0.95	0.254	0.289	0.313	0.505	0.505	0.552	0.753	
8. Service Delivery	3.66	0.92	0.280	0.392	0.371	0.479	0.491	0.516	0.514	0.726

Note: Correlations significant at $p < 0.01$. Figures on the diagonal represent the AVEs square roots

3.5.2 Hypotheses Testing

Before running PROCESS model 4, Vision, hope/faith, and altruistic love were averaged beforehand to form spiritual leadership (SL) the predictor variable, and the results and conclusions are exhaustively presented in table 3. All the hypothesized direct effects were supported at $p < .001$, namely H1 (a and b), H2 (a, b and c), H3 (a, b and c), and H4 (a, b, and c). Moreover, H5 and H6 (a, b, and c) respectively proposed

a mediating effect of calling and membership on the 3 dimensions of COBSBs. A 95% bias-corrected and accelerated confidence interval (BCa CI) bootstrap with 10,000 resamples provided the statistical significance of the tested indirect effects. As presented in table 3 too, all the direct paths (c') turned insignificant in the presence of the mediators. The indirect effects were significant as none of their respective CI straddled zero providing full support for H5 and H6.

In addition, the magnitude of the indirect effects was scrutinized through the variance accounted for (VAF) with is the indirect-to-total effect ratio. Specifically, calling and membership cumulatively explained 102.95% of the effect of SL on internalized influence, 87.97% on external representation, and 68.33% on service delivery. Furthermore, the differences between the two specific indirect effects on the three COBSB dimension were found statistically insignificant as their respective confidence interval did not contain any zero. This means that none of the mediators was found significantly greater than the other in explaining the variance in the three outcomes.

Table 5: Multiple mediation analysis results

	β	SE	t	p		Conclusion
$a_1 - \text{SL} \rightarrow \text{Calling}$	.574	.0565	10.161	.000	$R^2 = .3163, F(5,244) = 22.575, p < .001$	H1a: supported
$a_2 - \text{SL} \rightarrow \text{Membership}$	.537	.0592	9.064	.000	$R^2 = .3166, F(5,244) = 22.608, p < .001$	H1b: supported
<i>Criterion: External representation</i>						
$c - \text{SL} \rightarrow \text{ER}$	.480	.0752	6.381	.000	$R^2 = .1964, F(5,244) = 11.923, p < .001$	
$b_1 - \text{Calling} \rightarrow \text{ER}$	.404	.0815	4.953	.000	$R^2 = .3872, F(7,242) = 21.847, p < .001$	H2a: supported
$b_2 - \text{Membership} \rightarrow \text{ER}$	.355	.0777	4.567	.000		H3a: supported
$c' - \text{SL} \rightarrow \text{ER}$	.058	.0820	.704	.482		H4a: supported
<i>Indirect effects</i>						
	Coeff.	Boot SE	95% BCa CI		VAF	
(M1) $\text{SL} \rightarrow \text{Calling} \rightarrow \text{ER}$	.232	.0567	.131	.358	48.27%	H5a: supported (Full med.)
(M2) $\text{SL} \rightarrow \text{Membership} \rightarrow \text{ER}$	.191	.0557	.095	.315	39.70%	H6a: supported (Full med.)
M1 – M2	.041	.0851	-.123	.212		
<i>Criterion: Internalized influence</i>						
	β	SE	t	p		
$c - \text{SL} \rightarrow \text{II}$	.405	.0748	5.406	.000	$R^2 = .1220, F(5,244) = 6.7800, p < .001$	H2b: supported
$b_1 - \text{Calling} \rightarrow \text{II}$	.374	.0812	4.603	.000	$R^2 = .3285, F(7,242) = 16.914, p < .001$	H3b: supported
$b_2 - \text{Membership} \rightarrow \text{II}$	.376	.0774	4.858	.000		H4b: supported
$c' - \text{SL} \rightarrow \text{II}$	-.012	.0817	-.146	.884		

<i>Indirect effects</i>	Coeff.	Boot SE	95% BCa CI		VAF	
(M1) SL → Calling → II	.214	.0574	.115	.341	53.03%	H5b: supported (Full med.)
(M2) SL → Membership → II	.202	.0507	.113	.313	49.92%	H6b: supported (Full med.)
M1 – M2	.013	.0809	-.141	.178		
<hr/>						
<i>Criterion: Service delivery</i>	β	SE	t	p		
$c - \text{SL} \rightarrow \text{SD}$	.481	.0700	6.867	.000	$R^2 = .1786, F(5,244) = 10.611, p < .001$	H2c: supported
$b_1 - \text{Calling} \rightarrow \text{SD}$	.283	.0793	3.569	.000	$R^2 = .3168, F(7,242) = 16.033, p < .001$	H3c: supported
$b_2 - \text{Membership} \rightarrow \text{SD}$	.309	.0756	4.098	.000		H4c: supported
$c' - \text{SL} \rightarrow \text{SD}$	.152	.0797	1.910	.057		
<i>Indirect effects</i>	Coeff.	Boot SE	95% BCa CI		VAF	
(M1) SL → Calling → SD	.162	.0508	.073	.270	33.76%	H5c: supported (Full med.)
(M2) SL → Membership → SD	.166	.0474	.085	.270	34.57%	H6c: supported (Full med.)
M1 – M2	-.004	.0708	-.142	.138		

3.6 Discussion

The paramount aim of this study was to propose and test the influence of spiritual leadership on employee customer-oriented boundary-spanning behaviors via spiritual survival (calling) and spiritual well-being (membership). Our findings reveal that spiritual leadership has a significant positive effect on frontline employee's customer-oriented boundary-spanning behaviors, and this is fully mediated by calling and membership. These results substantiate the idea that spiritual leadership, through value alignment between leader and subordinates, accentuates spiritual well-being, and subsequently heightens positive individual outcomes (Benefiel et al., 2014). The finding provides some advancement to the extant body of knowledge as discussed hereafter.

3.6.1 Implication for Theory

First, the study contributes to the hospitality and burgeoning spiritual leadership literature in testing for the first time a model of spiritual leadership on hotel frontline employees, whose service performance has a salient upshot on customers and subsequently the organization (Tian et al., 2018). Research validating spiritual leadership has overwhelmingly overlooked the hospitality industry, with the notable exception of Salehzadeh et al.'s (2015) study with hotel middle managers. The first set of hypotheses proposed the positive relationship of spiritual leadership with employee sense of calling and membership, and results indicated that it has a strong effect size on both variables, with the effect size on calling slightly stronger than membership's. This suggests that an employee intrinsically motivated by the conviction and belief that a clearly articulated vision can be attained, within a working environment characterized by genuine care and appreciation of others, will indeed instill a feeling of the job role as a transcendental mission that gives a meaning to his/her life while

feeling accepted and acknowledged by the peers. These results are comparable with other studies (e.g., Fry et al., 2017; Salehzadeh et al., 2015), and address the importance of spirituality in the hospitality industry. More specifically, hotel frontline employees are subject to a relational pluralism involving interactions with different stakeholders (Shipilov et al., 2014) such as customers, colleagues, and supervisors, which can be challenging in the case of difficulty, uncooperativeness, or partiality of the relevant stakeholders. This plurality of interaction and other experienced issues such as low remuneration, extended working time (Lee, 2016), customers verbal aggression (Karatepe, Yorganci & Haktanir, 2009) have the potential to prompt undesirable outcomes such as emotional exhaustion, disengagement, withdrawal, and likely service sabotage and job incivility (Kao et al., 2014). In this regard, a spiritually driven workplace stressing value congruence between supervisor and employee and fostering a caring reciprocity environment backing up the fulfillment of a higher-order mission provides the premises for an employee's intrinsically motivated sense of transcendental purpose, meaningfulness, and feeling of belongingness. These can act as positive levers that boost employee morale, heightened self-efficacy, and promote relentless motivation to perform the job while relatively overlooking instrumental sources of stress and dissatisfaction that prevail in a highly demanding environment.

Second, our study extends the service marketing/management, specifically the boundary-spanning and customer engagement literature by examining for the first time employee COBSB within the framework of a spiritual leadership model under the lens of social exchange theory. Previous investigations have overlooked this stream of research, particularly in the hospitality industry. We hypothesized and found support for the positive influence of spiritual leadership on employee COBSB. Precisely, spiritual leadership positively affected service delivery, external representation, and

internalized influence. The effect on the later and the explained variance was marginally lower than those of the first two. These findings are consistent with the tenet of reciprocity articulated by social exchange theory (Blau, 1964) that employee behaviors are the repercussion of the quality of the relationship with the supervisor. Specifically, a manager providing (implicit but valuable) resources such as love, purpose, and instilled conviction in the relationship with an employee will likely cast out positive work attitudes and behaviors from him/her, in response to the privileged and particular nature of their relationship.

Our findings suggest that an employee will display prosocial work-related behaviors as a result of the interaction with a spiritually leading management. Such caring practices and behaviors from the management through the supervisor can develop a positive emotional bond between the employee, the supervisor, and the organization that explains the employee's prosocial behaviors vis-à-vis the team and the company. The results of this study are analogous to previous literature in the leadership–prosocial behavior research field. For instance, recent empirical findings evidenced the positive effect of ethical leadership on employee customer-oriented citizenship behavior (Garba, Babalola, & Guo, 2018) and extra-role performance (Tu & Lu, 2016), servant leadership on extra-role behaviors (Panaccio, Henderson, Liden, Wayne, & Cao, 2015) and customer-oriented OCB (Wu et al., 2013), while Zehir, Müceldili, Altındağ, Şehitoğlu, & Zehir (2014) indicated that authentic leadership positively affected employees OCB. In this respect, the implications for the organization are threefold. First, employees consistently performs role-prescribed tasks and duties consciously and professionally. Second, they voluntarily get involved inside the organization and provide information or help to maximize fluid and efficient work processes and sound service quality. Third, they benevolently represent and advocate for the organization

where and when necessary.

We also hypothesized within the framework of workplace social identity theory and found empirical ground that calling and membership positively predict the three COBSB dimensions. Specifically, regarding the magnitude, the effect of calling was the strongest on external representation followed by internalized influence and service delivery, whereas the effect of membership was more pronounced on internalized influence followed by external representation and service delivery. Also, calling and membership equally predicted internalized influence. However, calling had a stronger relationship with external representation than membership, while for service delivery the link with membership was greater. The sense of calling and membership is inherent to employee assimilation of the self-concept to the organization's and vice versa, in that the feeling of belongingness to the team/group/company catalyzes the fusion of the organization's objectives (vision) with the employee perception of transcendental purpose. Accordingly, the employee will tend to embrace the fate and performance of the organization by enacting a strong congruence with the stakeholders (Korschun, 2015) and display decent behaviors that benefit colleagues, customers, and other external stakeholders. These findings underscore the prominence of cognitive and psychological factors in motivating employee COBSB. Specifically, individual attachment and identification, as well as a sense of purpose, are prominent drivers of customer-oriented behaviors in their most integrative scope as formulated by the COBSB. Employees' emotional embeddedness to the organization and perceived transcendental purpose of the job seem to account for greater variances in extra-role than role-prescribed behaviors due to intrinsic motivational drivers. This concurs with studies suggesting that a sense of calling is strongly relevant to critical organizational and individual outcomes, such as knowledge sharing with organization members and

service quality (Lee, 2014, 2016), and extra-role behaviors (Caillier, 2016).

Our findings finally illustrated that the effect of spiritual leadership on the three dimensions of COBSBs was mediated by calling and membership. In other words, the spiritual leadership association with internalized influence, service delivery, and external representation is explained by the employee's sense of calling and membership. In fact, these results suggest that spiritual leadership effect on COBSBs will be manifest when on the one hand it significantly stimulates an intrinsically motivated need of achievement and fulfillment on the follower, and on the other hand establish a working environment that sparks genuine care, appreciation, and love that can seal an emotional attachment of the follower to the group. This will in turn prompt and galvanize one's endeavors to exhibit prosocial behaviors such as COBSB. The theoretical underpinning proposed in this study provides a follow-up to Bettencourt et al.'s (2005) assumption that social exchange theory does not offer the only explanation of COBSB regarding FLEs and the organization. Precisely, we have assumed the workplace SIT's articulation that an employee identification is revealed by an embodiment of the organization's values, goals, history, challenges, and opportunities, in a way that the employee appropriates the group's success/failure experience as his/hers, and thus engages in some form of organizational citizenship behaviors (Korschun, 2015).

Although a social exchange relationship between leaders and followers provides the framework for the leveraging effect of SL on employee service performance and prosocial behaviors, it is the follower's identification to the organization that enhances and consolidates this effect. Initially, however, value congruence in meaning and difference-making between leader and followers, and altruistic love-based

organizational climate stimulating feelings of being appreciated and understood assumed by SL are essential to initiate the said organizational identification. This may explain why idiosyncratic patterns such as cognitive structures (sense of calling, meaning/purpose) and psychological factors (emotional tie from the sense of membership/belonging) fully account for the effect of SL on employee COBSB. Our findings are also consistent with those of previous similar studies. For instance, Caillier (2016) hypothesized a partial mediation of mission valence on the relationship between transformational leadership and employee extra-role behaviors, but instead found a full mediating effect; Madison & Kellermanns (2013) study revealed that employees' fulfillment of spiritual needs fully mediated the positive influence of a spiritual leader on OCB. In line with previous literature on spiritual leadership (e.g. Yang & Fry, 2018; Fry et al., 2017), we argue that the positive (or negative) effects of intrinsic motivation instilling leadership attributes on individual, team, and organizational positive (or negative) outcomes, are contingent on followers' achievement of higher-order or spiritual needs, which have the potential to fully unlock desirable job attitudes and behaviors while dampening negative ones.

In a nutshell, an overwhelming majority of the CE literature is centered on Van Doorn et al.'s (2010) conceptualization by underscoring – and rightfully so – customer-based components as significant antecedents such as perceived service quality, interaction, attention (So, King, Sparks, & Wang, 2016), emotion and satisfaction (Pansari & Kumar, 2017), company identification and relationship quality (Romero, 2017), service quality via perceived value, brand image, and customer satisfaction (Hapsari, Clemes, & Dean, 2017). An understudied but critical domain of building CE, relating to the service firms, is yet to receive adequate attention. Vivek, Beatty, & Morgan (2012, p. 137) noted that “there is a great opportunity for organizations to engage

existing or potential customers by supporting customer-initiated engagement,” highlighting the active play organizations should undertake. A recent multilevel study (Chen, Weng, & Huang, 2018) demonstrated that sales representatives’ integrity and the quality of the relationship with a customer were significant predictors of CE. To that end, considering FLEs relevance in linking service industry firms to actual and potential customers, this study projects their COBSB as instrumental in engaging actual, potential, or non-customers, by meticulous service delivery performances towards actual customers, diligent internal influence within the firm in vehiculating critical information that can enhance service performances, and actively representing the organization externally towards other stakeholders. This sets a landmark for further research linking boundary-spanning roles and CE.

3.6.2 Managerial Implications

Spirituality at the workplace has become a tremendously salient topic because it entails individual compassion, the personal achievement of transcendental objectives that are needed in the 21st century learning-oriented organizations (Madison & Kellermanns, 2013). It seems to be particularly of interest to executives to implement it in their management practices. Managers, in the service industry and the hospitality industry more precisely, are confronted with high turnover which comes with associated costs. The results of this study suggest that in such a tense and demanding occupational setting, employees should be motivated and genuinely assured of the transcendental importance of their position to sustain their intrinsic motivation of achieving something meaningful, and also work in an environment where they feel appreciated not only for the mere transactional exchange of service for remuneration. Spiritual leadership appears to be the tool merging spirituality and management that top management can apply in the organization's policies and training.

Second, employees' COBSB are relatively analogous to organizational citizenship behavior regarding altruism beyond formal expectations. These are assets of social capital that can be handy for an organization is outperforming its competitors. Thus, it is in the best interest of managers to invest in such assets for their organization. Because frontline employees with strong COBSB will deliver an impeccable service experience to the visitors, will proactively perform their duties, and efficiently communicate with colleagues on crucial information about the workflow and service. This can even be maximized if an employee is spiritually motivated in achieving a meaningful job and feel embraced by the organization. The present research proposes to managers seeking dedicated, thoughtful, and tenured employees a solution in investing in their employees' COBSB as the social capital of the organization.

In this vein, spiritually led and fulfilled frontline employees' dedicated service delivery and internalized influence materialized among others by sharing and disseminating critical information, altruism, and initiative-taking can have the potential to encourage an innovative culture at the organization/team level and innovative service behaviors at the individual level. Innovative service organizations are prone to greater rents and revenues than competitors, which are generated by their business performance and business image that springs from the way or manner customer sees and patronizes a business, its products, and services (Bayighomog, Shamout, Harazneh, & Abubakar, 2018). Hence service industry organizations' top management executives are better off integrating within their corporate strategies policies implementing and nurturing their employees COBSB through spiritual fulfillment, as these behaviors can contribute to the organization's core competencies and capabilities.

Last but not least, customer engagement can be consistently addressed with employees'

COBSB. Specifically, a frontline employee that delivers a compelling and delightful service experience to the customer while uncondescendingly advocating and ‘marketing’ the assets of the facility, for instance, will likely trigger the visitor’s interest and approval, and further positive word-of-mouth and recommendations to friends and relatives. Managers should see in COBSB an asset that maximizes their organization's brand value, and implement policies that foster and nurture these behaviors to attain optimized their customer engagement and get a substantial competitive edge over other protagonists.

3.6.3 Future Studies

The social exchange and identification theory contend that the nature and quality of the relationship and the magnitude of the social identification are subject to time. This study articulated a model examined through a cross-sectional research design and de facto, could not accurately estimate the temporal causal effect of spiritual leadership on COBSB after attaining spiritual survival/well-being. Future research should conduct longitudinal studies in this manner. For instance, they could examine these effects from newly hired employees and follow them up over several periods. Second, self-reported measurement of personal performance is likely to be consistently biased from the rater. As a remedy to another limitation of our study, we suggest that the rating of COBSB dimension of service delivery should be done by a direct supervisor who overlooks the employee performance and is likely to give less biased responses than the focal employee if self-rated. Third, our sample consisted of only fulltime-frontline employees of 5-star hotels. It was relatively medium to low considering the number of such hotels available within the scope of our research, and conducting a data collection during the winter period when the touristic activities generally drop did not help either. We recommend using more extensive and representative samples, but

also to compare the findings with lower stars hotel and other types of hospitality facilities. Finally, the study proposed that the relationship between SL and employee COBSB reflects a social exchange taking place between leaders and followers; Future studies may also examine this directly through perceived organizational or supervisor support, as well as person-organization fit. Such an endeavor would shed a comprehensive light on the effect proposed by this model from different theoretical perspectives and across different strata of the hospitality industry.

3.7 Conclusion

The present study developed and tested a model investigating the mediating effect of employee sense of calling and membership on the positive effect of spiritual leadership on the three dimensions of COBSB. With supportive evidence of full mediation, the results have contributed to advance the spiritual leadership theory by testing for the first time a spiritual leadership and COBSB model on hotel FLEs. FLEs in the hospitality industry plays a critical role in customers' formulation of positive first impressions from initial contact, a delight from irreproachable service performance, and recommendable opinion about the organization from external stakeholders. The study also projected FLEs COBSB as a potential facilitator of CE due to their proximity between the current and potential customers and forefront ambassadors of the company. Thus, a more scrutinized attention from top executives downstream to frontline managers is needed to address the spiritual well-being of organizational members that will result in recommendable sets of behaviors, with a particular emphasis on the principal actors – FLEs – of the link between the organization and customers. Such an endeavor can provide undisputable premises to customer engagement across all strata of the service industry.

Chapter 4

REVIVING EMPLOYEES' ESSENCE OF HOSPITALITY THROUGH SPIRITUAL WELLBEING, SPIRITUAL LEADERSHIP, AND EMOTIONAL INTELLIGENCE: A CURVILINEAR MEDIATION PERSPECTIVE.

4.1 Introduction

The scholarship of employee occupational wellbeing in the hospitality industry has surged in recent years (Uysal, Sirgy, & Kim, 2020). Of particular interest were indicators of negative wellbeing such as stress and burnout (e.g. Anasori, Bayighomog, & Tanova, 2020; Huang, van der Veen, & Song, 2018; Jung & Yoon, 2016a) and hedonic wellbeing such as satisfaction and quality of [work] life (e.g. Kara, Kim, & Uysal, 2018; Kara, Uysal, Sirgy, & Lee, 2013; Kim, Woo, Uysal, & Kwon, 2018). The stress on these dimensions of wellbeing is not surprising, considering the challenges associated with hospitality jobs such as long/odd working hours, low pay, pressure, emotional labor. However, underwhelming attention has been dedicated to hospitality employees' eudaimonic wellbeing, the other positive psychological form of wellbeing associated with learning, personal growth, thriving and meaning (Inceoglu, Thomas, Chu, Plans, & Gerbasi, 2018; Jung & Yoon, 2016b).

This is rather surprising given that hospitality scholars have stressed that a sense of meaning in work is substantially lacking among younger generations of employees

such as the Millennials who tend to work to live instead of living to work as opposed to the Baby Boomers (Golubovskaya, Robinson, & Solnet, 2017; Gursoy, Chi, & Karadag, 2013). In other words, younger generations barely work for a transcendental purpose, they work to live or survive. Adding this to the grueling nature of hospitality jobs, it becomes less surprising to see why the younger employees are prey to declining psychological (and physiological) wellbeing, sense of meaning, and purpose. Meaning and purpose are pivotal for hospitality employees because it drives their internal motives and enthusiasm, and becomes instrumental to desirable employee outcomes such as task performance (Jung & Yoon, 2016a, 2016b; Yang et al., 2019), citizenship behaviors (Devonish, 2016), creative performance (Hunsaker, 2020; Khoreva & Wechtler, 2018).

Accordingly, our study emphasizes spiritual wellbeing (SWB) which can be seen as encompassing orthodox views of subjective, psychological, and social wellbeing that consider wellbeing as purpose, meaning, quality of life, interrelationships, connectedness, happiness (Hunsaker, 2020; Nicolaides, 2018). Employees with SWB experience transcendence, perceive the significance of their work, and feel a sense of interconnectedness and community at work, through calling and membership (Fry, 2003; Fry et al., 2005; Nicolaides, 2018, Bayighomog and Arasli, 2019). From this perspective, SWB can be seen as a form of employee eudaimonic wellbeing, an area that has not received adequate attention from hospitality scholars and professionals. We emphasize SWB as a form of eudaimonic wellbeing because studies have reported that eudaimonic wellbeing was robustly associated with, and was particularly significant for maximizing and sustaining overall wellbeing than hedonic wellbeing (Di Fabio & Kenny, 2016, 2019; McMahan & Estes, 2011). We develop and test a

framework around SWB that will extend management and organization research, and the hospitality and tourism body of knowledge in several ways.

4.1.1 Objectives and Contributions of the Study

First, this study responds to the call of Inceoglu et al. (2018) who underscores the limited scholarly attention on a comprehensive range of leadership behaviors related to wellbeing. Studies in the hospitality literature underscore employees' hospitable behaviors or essence of hospitality, which are characterized by authentic care and concern for and altruistic behaviors towards customers, is shaped by the satisfaction of their spiritual needs (Golubovskaya et al., 2017; Usman, Ali, Ogbonnaya, & Babalola, 2021). Hospitality organizations that fail to fulfill or disregard their employees' spiritual needs engender their sense of emptiness, morally deficient behaviors, and eventually atrophy of their essence of hospitality (Nicolaidis, 2018; Usman et al., 2021). To this end, we draw on Fry's spiritual leadership theory (Fry, 2003; Fry et al., 2005) to propose spiritual leadership as a means through which organizations can address employees' spiritual needs and wellbeing that are instrumental to desirable work outcomes.

Spiritual leadership has unique attributes spanning across various styles such as change-oriented (e.g. transformational and charismatic) and relational-oriented (e.g. inclusive and empowering) leadership behaviors (Inceoglu et al., 2018). It promotes a vision, hope/faith, and altruistic love that are necessary for both leader and employee sense of transcendental purpose and fulfill their need for interconnectedness, genuine care, and empathy (Fry, 2003; Fry et al., 2005). The salience of spiritual leadership with SWB is significant because other related [change-oriented] types of leadership (e.g. transformational and charismatic) have been criticized for conceptual shortcomings and concentrate on an ultimate goal achievement inspired vision, but

disregard the prominence of employees' spiritual needs and values (Inceoglu et al., 2018; van Knippenberg & Sitkin, 2013; Usman et al., 2021).

Second, scholars have averred the importance of emotional intelligence (EI), the capacity to identify, appraise and regulate emotional signals and information to flexibly manage emotionally taxing and intensive service encounters and performance (Jung & Yoon, 2016b, Mayer and Salovey, 1997). Although EI remains sparingly studied in hospitality (Darvishmotevali, Altinay, & De Vita, 2018), its scholarly interest thus far has been emphatically veered towards stress management and mitigation of nefarious psychological states (e.g. Choi, Mohammad, & Kim, 2019; Jung & Yoon, 2016b; Lee and Ok, 2012). Research afferent to its importance towards positive, especially eudaimonic forms of wellbeing has been overlooked. By unraveling the relationship between EI and SWB, we provide a framework that bridges two contemporary needs in the workplace. On one hand, there is EI which is one of the most in-demand soft skills sought by employers from their employees (World Economic Forum, 2018), and on the other hand need for spirituality through a sense of transcendence, purposefulness, and interconnectedness from employees to selves and their employers. Thus, our study aims at extending the nascent EI and wellbeing literature in hospitality research.

Third, we contribute to advancing the EI, creativity, and task/contextual performance stream of research by proposing SWB as a possible intervening mechanism the in aforementioned relationships. Research has documented that emotionally intelligent employees and those reporting greater levels of hedonic wellbeing (e.g. satisfaction, engagement) were more involved, proactive, creative and performed better in their job (Jafri, Dem, & Choden, 2016; Miao, Humphrey, & Qian, 2017a, Prentice, 2016;

Prentice, Lopez, & Wang, 2020). Few studies have provided theoretical explanations or empirical investigations of the mechanisms through which EI is associated with those outcomes. For instance, Alfonso, Zenasni, Hodzic, & Ripoll (2016) reported that the linkage between EI and citizenship behaviors was partly explained by the quality of working life. Toyama and Mauno (2017) suggested that the relationship EI-creativity was serially mediated by social support and work engagement. In the hospitality literature, Darvishmotevali et al. (2018) adopted the perspective of environmental uncertainty to explain how emotionally intelligent frontline hotel employees become more creative. Devonish (2016) proposed a framework articulating job satisfaction (hedonic wellbeing) and work-related depression (negative wellbeing) as intervening processes in the relation of emotional intelligence with job performance and citizenship behaviors. Our study demarcates from existing work by proposing and testing SWB as an underlying mechanism in the EI and job outcomes nexus, given the salience of SWB for employees and organizations (Bayighomog and Arasli, 2019; Jung & Yoon, 2016b; van Knippenberg & Sitkin, 2013; Inceoglu et al., 2018).

In this study, we focus on frontline employees' (FLEs) creative performance and customer-oriented boundary-spanning behaviors (COBSB) as work outcomes. Research underscores that employees' creativity, an ability to "think out of the box", enables them to spawn and implement novel and innovative ideas for new and improved products/services (Amabile and Pratt, 2016; Darvishmotevali et al., 2018). In the hospitality industry, employees' creative performance is instrumental for high-quality services and organizational competitive edge (Wang, Tsai, & Tsai, 2014, Elidemir, Ozturen, & Bayighomog, 2020). We also look at employees' COBSB, a set of employee boundary-spanning behaviors that encourage and strengthen ties between a focal organization and its external stakeholders (Bayighomog and Arasli, 2019;

Bettencourt et al., 2005). COBSB represents an integrative spectrum of service employee behaviors spanning across a continuum of discretionary (external representation and internalized influence) and role-prescribed (service delivery) behaviors (Bettencourt and Brown, 2003, Bettencourt et al., 2005). External representation is the employee's ambassadorship of the organization to external stakeholders; internal influence designates the involvement in the information dissemination within the workplace to improve service performance; service delivery represents the quality of the service performance.

4.1.2 The Present Study

The present study proposes and empirically examines an integrative theoretical framework revolving around employee spiritual wellbeing. First, the proposed research model investigates the relation of spiritual leadership and emotional intelligence with spiritual wellbeing. Second, we examine the links of spiritual leadership and emotional intelligence with employee creative performance and COBSB. Finally, we investigate the mediating role of spiritual wellbeing between the pairs of antecedents and outcomes. As depicted in Figure 2, the described relationships are examined through the lens of nonlinear modeling following recommendations of its practical relevance and rigor (Busse, Mahlendorf, & Bode, 2016; Luft and Shields, 2003; Pierce and Aguinis, 2013).

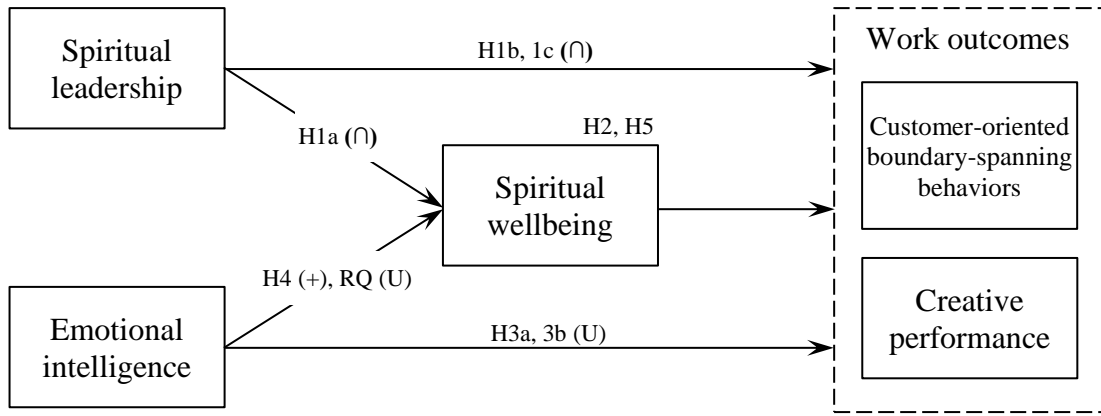


Figure 2: Research model

4.2 Conceptual Framework

4.2.1 Workplace Spirituality

To better comprehend the concept of spiritual wellbeing, a look back into its generic premise, workplace spirituality, is essential. Ashmos and Duchon (2000) provided one of the most accepted frameworks of workplace spirituality. They denote it as “the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community” (p. 137). It revolves around three intertwined pillars: (1) work meaningfulness and purposefulness which underscore a work that inculcates personal importance and associates with a transcendental purpose; (2) sense of community which refers to the feeling of integration and communion with colleagues and the group activates; and (3) congruence with and self-identification to the organizational goal, values, and mission (Bayighomog and Arasli, 2019; Houghton et al., 2016; Nicolaides, 2018; Smith and Rayment, 2007). Accordingly, an organization supplying its employees with an experience of self-worth and meaning while carrying out occupational activities tends to inspire a more purposeful and convincing vision which further stimulates consciousness, improves intuitive skills, and boosts collaboration, and boosts innovation (Bayighomog and Arasli, 2019; Nicolaides, 2018). The role of the

organizational leaders becomes critical in supporting employee spiritual needs because employees are not just labor resources working for the sole need of earning money; they are holistic beings with the need of doing and accomplishing something that matters and that can transcend them (Smith and Rayment, 2007).

4.2.2 Spiritual Leadership

To date, Fry's spiritual leadership theory is one of the most comprehensive leadership paradigms that bridge the issues and the theoretical advancement in workplace spirituality research and practice (Benefiel et al., 2014; Fry, 2003; Fry et al, 2005). Inspired by earlier change-oriented leadership paradigms such as charismatic and transformational leadership, spiritual leadership relates to the behaviors, attitudes, and values one must endorse to intrinsically motivate self and others to elicit a sense of spiritual wellbeing and survival through calling and membership (Fry, 2003). Hence, spiritual leadership can be seen as an integrative higher-order leadership style that includes attitudes and behaviors of conventional motivation and change-oriented leadership styles like transformational and charismatic leadership, but also relational-oriented leadership style like inclusive and empowering leadership (Hunsaker, 2020; Inceoglu et al., 2018; Usman et al., 2021). Charismatic and transformational leadership styles for instance emphasize an inspirational vision that motivates followers towards goal achievement (Usman et al., 2021). The conceptual discrepancy between these and spiritual leadership is that the latter, in addition to the organizational challenge orientation, understands and stresses the importance of followers' spiritual wellbeing desires and needs (Fry, 2003; Fry and Nisiewicz, 2013; Hunsaker, 2020; Usman et al., 2021).

4.2.3 Spiritual Wellbeing

Fry's (2003) spiritual leadership theory underscores two key processes that are quintessential to spiritual wellbeing. First, a spiritual leader instills an inspiring vision which triggers both leader and followers' sense of calling and experience of meaningfulness of their lives, and second, institutes an organizational culture based on altruistic love values wherein leader and followers feel included, appreciated, and understood (Fry, 2003; Fry and Nisiewicz, 2013; Fry et al, 2005). SWB is defined as an employee's "perception of meaningfulness in and at the workplace or a sense of making a difference in one's work and feeling understood and appreciated by one's colleagues and organization" (Hunsaker, 2020, p. 4). An employee with spiritual wellbeing will experience a sense of calling whereby feelings of having meaningful work, a transcendental purpose in life, and contributing to the organization's stakeholders are prominent. Simultaneously, the employee will experience a sense of membership that reflects the perception of being genuinely cared for, appreciated, and understood by peers and the organization (Fry, 2003; Fry and Nisiewicz, 2013; Fry et al, 2005).

4.2.4 Emotional Intelligence

Interest in EI has accentuated over the past 25 years (Bozionelos & Singh, 2017). It defines the set of intertwined verbal and non-verbal skills and abilities permitting one to recognize, understand, generate, express, and appraise their own and others' emotions to support thoughts and actions that efficaciously handle external pressures and demands, to solve problems, and support performance and intellectual growth (Choi et al., 2019; Mayer & Salovey, 1997; Miao et al., 2017a). Mayer & Salovey (1997) articulated that EI includes four components: appraisal and expression of self-emotions (SEA), appraisal and recognition of others' emotions (OEA), regulation of

self-emotions (ROE), and use of emotions (UOE) to facilitate performance. Although the definitions of Mayer and Salovey in the 1990s have been overwhelmingly relied upon by subsequent research, the conceptualization and measurement of EI remain a point of disagreement in the literature. Sánchez-Álvarez, Extremera, & Fernández-Berrocal's (2016) meta-analysis reported three streams of conceptualization: (i) the ability emotional intelligence model based on Mayer and Salovey (1997) components of emotion management; (ii) the self-perception of emotional skills model assuming the presence of spontaneous processes associated with regulated mood states; (iii) a trait emotional intelligence model viewing it as an integrative set of steady traits of cognitive abilities, social-emotional skills, and personality (p. 276).

Our study adopts the trait perspective of EI which is related to stronger inter-personal relationships (Bozionelos & Bozionelos, 2018). Latest meta-analyses similarly indicate that trait EI stands on more robust grounds by definition and measurement, and has a much stronger association with work outcomes than ability EI (Bozionelos & Bozionelos, 2018; Miao et al., 2017a; Miao, Humphrey & Qian, 2017b). Despite the lack of conceptualization consensus, the salience of EI on job outcomes however remains undoubtedly prominent. Any occupation that brings in contact two individuals most likely entails the intra- and interpersonal management of emotions (Guy & Lee, 2015). Employees in the service industry and those of the hospitality sector particularly face a great deal of emotional labor, because their boundary spanning positions involve regular and immediate contact with customers, which requires their effort to evoke and display positive emotions and/or muzzle negative ones while attending to customers (Jung & Yoon, 2016a; Needham, Mastracci, & Mangan, 2017; Prentice et al., 2020).

4.2.5 Customer-Oriented Boundary-Spanning Behaviors (COBSB)

COBSB represents a spectrum of desirable outcomes resting within a continuum spanning from role-prescribed to extra-role behaviors and are mostly specific to service employees (Bayighomog and Arasli, 2019; Bettencourt et al., 2005). Bettencourt et al. (2005) reckoned three types of behaviors defining COBSB: internal influence, service delivery, and external representation. Internal influence designates the initiatives taken to transfer/share information that can help and advance self, coworkers, and the overall organization service performance. Service delivery represents conscientious, courteous, responsive, and mannered service delivery performance. External representation is the ambassadorship, vocal advocacy, and promotion of the organization's services, products, and image to external stakeholders. Service delivery is in the role-prescribed end of the continuum while internalized influence and external representation stand toward the extra-role pole. Through their boundary-spanning role, employees exhibiting these behaviors reinforce their role of bridging the organization to clients and exterior stakeholders (Bettencourt et al., 2005).

4.2.6 Creative Performance

The conceptualization of employee creativity in the literature has witnessed a considerable progression from a product-based approach to a more integrative process approach. Specifically, from the outcome of a novel, unique, and useful product that is observable and quantifiable, scholars have now recognized the underlying thinking process as equally relevant as physical products. Ideas can be treated as a result of creative thinking, while behaviors (i.e., performance) can reflect the indicators of the underlying process (Barratt, 2015). Creative employees can come up with new ideas and novel approaches that make their service performance more customized to meet customers' unique needs, particularly in a context where the "one-size-fits-all" service

type becomes increasingly regressive (Sok, Sok, Danaher, & Danaher, 2018). Hospitality organizations with employees able to pull out creative performances benefit therefore from a critical strategic asset in remaining competitive (Darvishmotevali et al., 2018).

4.3 Hypotheses Development

4.3.1 Spiritual Leadership, Spiritual Wellbeing, and Work Outcomes

The feeling of making an impact through one's work and a necessity for being a part of a team is considered a critical spiritual need of employees (Sheikh et al., 2019). Through hope and faith, spiritual leaders encourage employees' self-efficacy, trust in their abilities, and willingness to continuously learn and develop themselves (Bayighomog & Arasli, 2019). Spiritual leaders also stimulate an organizational culture based on altruistic love and mutual care where team members feel accepted and understood (Chen, Jiang, Zhang, & Chu, 2019). An organization addressing its employees' spiritual needs and wellbeing, as the social identity theory (Ashforth & Mael, 1989) posits, can reinforce their employees' identification with that organization. That is, they experience oneness with or belongingness to their organization while sharing and embracing the organization's success and failure. Through similarities, proximity, interpersonal interactions, and shared goals or threats, employees can genuinely manifest intragroup cohesion, collaboration, or selflessness for the welfare of their organization. The resulting employee SWB perception, driven by a stronger feeling of identification and a sense of meaning and purpose, encourage their service performance excellence and discretionary behaviors. Moreover, the congruence shared by employees and managers to achieve a common goal encourages synergistic collaboration, and mutual information diffusion and dissemination among individuals (Wang, Guo, Ni, Shang, & Tang, 2019). Employees who identify with the

organizational vision view professional knowledge sharing as personally significant (Bayighomog & Arasli, 2019).

While spiritual leadership promotes employees' SWB, it also enhances their genuine concern and care for customers, which is the core of hospitality (Golubovskaya et al., 2017; Nicolaides, 2018). Besides, research indicates that guests consider hospitality to be more than sleeping and eating, thereby making their service expectations implicit and hardly discernable (Usman et al., 2021). Organizations inadequately identifying such implicit expectations will experience service failure and customer dissatisfaction, which would ultimately constitute a competitive setback (Usman et al., 2021).

Employees who are spiritually led and experience SWB can express their sense of hospitality towards customers in several ways. They will demonstrate kindness, compassion, empathy, and genuine care to customers, which will allow them to understand and be attentive to customers' specific requests. As a result, they can better attend basic service delivery; their self-efficacy and trust in their abilities can assist them in unriddling complex or unorthodox situations to uncover original ideas and resolutions of customers' problems or service impasses through dialogue (Bayighomog & Arasli, 2019; Usman et al., 2021). This is consistent with past research underlining the benefit of workplace spirituality in creating an environment, which is conducive to the search and seizure of opportunities, instrumental to employees' production of original and ingenious ideas (Afsar & Badir, 2017; Hunsaker, 2020; Usman et al., 2021).

Moreover, the literature indicated that spiritual leaders promote employee citizenship behaviors towards the organization. For instance, Bayighomog & Arasli (2019)

revealed that spiritual leadership stimulated employees' spiritual wellbeing and their identification with the organization, which strongly related to their advocacy and representativeness of the organization and its offerings to external stakeholders. In this same vein, Sakka and Ahammad (2020) suggested that psychological and social wellbeing could be a driver nurturing employees' ambassadorship (or corporate advocacy), where they actively shape external stakeholders' perceptions of the organization and strengthen corporate reputation via their interactions with customer in the context of services industries. Such boundary-spanning activities are instrumental in bridging the organization to its stakeholders (Bayighomog & Arasli, 2019; Bettencourt et al., 2005).

Accordingly, prior studies evidenced the positive link of spiritual leadership with employees' prosocial and organizational citizenship behaviors (Bayighomog & Arasli, 2019; Chen et al., 2019; Hunsaker, 2016), task performance (Wang et al., 2019; Yang et al., 2019), creative service performance (Hunsaker, 2020; Usman et al., 2021) through spiritual wellbeing characterized by calling and membership. In line with these empirical findings and the discourse above, this study proposes that spiritual leadership positively relates to employee SWB, creative performance, and COBSB. Specifically, SWB reflects an intervening process through which spiritual leadership relates to work outcomes.

We further argue that the association of spiritual leadership with SWB and the studied outcomes are nonmonotonic and follow a nonlinear pattern. Extant leadership research, particularly of spiritual leadership, has almost entirely relied on the assumption that "more is better", orienting theoretical development and application efforts to maximize desired outcomes with a linear paradigm (Pierce & Aguinis, 2013).

Busse et al. (2016, p. 132) however stressed that linear models fail to ascertain limits to the improvements of desirable outcomes resulting from increases in the respective antecedents. In this sense, Pierce and Aguinis (2013) proposed a meta-theoretical principle of the too-much-of-a-good-thing (TMGT) effect which implies that all seemingly positive monotonic causal relations [...] reach a context-specific inflection point [...] after which they cease to be positive, resulting in an overall pattern of curvilinearity (p. 317). The TMGT principle emphasizes that an extreme increase in a typically positive predictor such as spiritual leadership results in a pattern where the originally positive relation with a desirable outcome such as creativity, task performance, or satisfaction, becomes asymptotic or negative (Busse et al., 2016; Pierce and Aguinis, 2013).

As a subfield wherein the TMGT effect can be identified, there is scanty empirical literature in the area of leadership that investigated the TMGT effect. For example, some studies documented that transformational leadership had a curvilinear inverted U-shaped relation with task performance (Chen, Ning, Yang, Feng, & Yang, 2018; Ma, Jiang, Wang, & Xiong, 2020) and innovative behaviors (Bednall, Rafferty, Shipton, Sanders, & Jackson, 2018; Chung & Li, 2018). Others revealed an inverted U-shaped association between ethical leadership, intrinsic motivation, and employee/team creativity (Feng, Zhang, Liu, Zhang, & Han, 2018; Mo, Ling, & Xie, 2019). Also, inclusive and benevolent leadership were curvilinearly related to employee/team performance (Li, Rubenstein, Lin, Wang, & Chen, 2018; Xiaotao, Yang, Diaz, & Yu, 2018). Inceoglu et al. (2018) recognized the possibility of “curvilinear effects of leadership behaviors on employee wellbeing which could explain trade-off effects” (p. 188) such that excessive demands on the employee might undermine wellbeing.

Owing to its similarities with the above-mentioned leadership styles, we believe that the association of spiritual leadership with SWB, creative performance, and COBSB may reveal a nonlinear pattern of curvilinearity. That is, too much of spiritual leadership would diminish employee SWB and work outcomes. An excessive identification and embeddedness to the organization's vision and extreme hope can translate into both managers and employees being excessively absorbed in their job. Also, their intrinsic motivation and self-efficacy can turn into overconfidence that may appear as cockiness or arrogance related to their abilities. In addition, an overabundance of love may turn into boundless empathy. Consequently, unnecessary workload and physical fatigue, personal sacrifices, narrow-mindedness can emerge and curb the initially desired outcomes (Cregård, 2017). In sum, the practical effectiveness of spiritual leadership in stimulating SWB and later encouraging desired work outcomes reaches a culminating point after which any further input would relate to a proportional decline in the overall wellbeing and subsequently the desired outcomes. Thus, consistent with the above discussion and responding to the call to investigate possible curvilinear relationships of spiritual leadership on wellbeing and desirable outcomes (Dust & Greenhaus, 2013; Oh & Wang, 2020), we propose that employees would experience more SWB and exhibit more COBSB and creative performance at moderate levels rather than lowest or highest levels of spiritual leadership.

H1: The relationship of spiritual leadership with spiritual wellbeing (H1a), COBSB (H1b), and creative performance (H1c) is curvilinear (inverted U-shaped) beyond the respective positive linear trends.

H2: Employee spiritual wellbeing mediates the curvilinear relationship of spiritual leadership with COBSB (H2a) and creative performance (H2b).

4.3.2 Emotional Intelligence, Spiritual Wellbeing, and Work Outcomes

Research has underscored that service employees with high EI perform better in their jobs, i.e., task performance and service quality (Levitats & Vigoda-Gadot, 2017; O'Boyle Jr, Humphrey, Pollack, Hawver, & Story, 2011; Prentice et al., 2020), and exhibit greater organizational citizenship behaviors (Bozionelos & Singh, 2017; Miao et al., 2017a). This is because emotionally intelligent employees can understand and acknowledge their emotions, thereby controlling frustration that can enable them to handle multiple work demands and changes effortlessly, and adjust their reactions to positively respond to the infinite range of emotional stimuli arising from self or the workplace (Ansari & Malik, 2017; Bozionelos & Singh, 2017). Moreover, identifying and assessing others' emotions enables emotionally savvy employees to be altruistic, less inclined to engage in a conflict, and hence prone to helping behaviors within or beyond role prescription such as collaborating and sharing tacit knowledge with their peers or empathizing with customers (Başoğlu & Özgür, 2016; Bozionelos & Singh, 2017; Huang, Shi, & Liu, 2018; Tamta & Rao, 2017). Additionally, employees that can regulate their emotions mostly seek advice and help from others, which can allow them to improve their performance (Bozionelos & Singh, 2017).

Empirical findings also suggest that EI positively relates to employee creativity (Darvishmotevali et al., 2018; Jafri et al., 2016; Xu, Liu, & Pang, 2019). For instance, Jafri et al. (2016) found that high EI service employees promoted divergent thinking, more flexible cognitive processes that facilitate the production of new and useful ideas (p. 62). Darvishmotevali et al. (2018) argued that emotionally savvy employees

through their understanding of their own and others' emotions were better equipped in understanding the causes of conflicts experienced with customers and sketching conflict resolution strategies that can improve service recovery-related interactions and performance. Discerning and regulating their own emotions also help individuals to control the flow of emotions that may impede on their information processing and critical thinking, and subsequently their decision-making and problem-solving (Parke, Seo, & Sherf, 2015).

There is a convincing body of research documenting the linkage between EI and hedonic wellbeing; yet, the scholarly interest related to eudaimonic wellbeing remains inadequate (Di Fabio & Kenny, 2016) despite a few exceptions. For example, Callea, De Rosa, Ferri, Lipari, & Costanzi (2019) and Higgs & Dulewicz (2014) investigated the linkage between employees' EI and eudaimonic wellbeing and found EI to be positively and significantly associated with meaning in life, flourishing, and need for relatedness. These findings were consistent with studies employing samples of university students (Di Fabio & Kenny, 2019; Extremera, Ruiz-Aranda, Pineda-Galán, & Salguero, 2011). Extremera et al. (2011) revealed a positive linear association between EI, albeit ability emotional intelligence, and eudaimonic wellbeing consisting of purpose in life and self-acceptance, personal growth, positive relations with others, environmental mastery, autonomy over twelve weeks. Di Fabio & Kenny (2019) revealed that trait EI was positively linked to flourishing and meaning in life when controlling for personality traits.

The above review of empirical evidence supports the idea that emotionally intelligent employees have the necessary personal and social skills to excel in group cohesion such as empathy interpersonal interactions, collaboration. This in turn can create a

sense of community, social connection, and belonging that is essential to work meaningfulness (Thory, 2016). The awareness and regulation of emotions also make an emotionally savvy individual more prone to prioritize positive thinking, to be hopeful, optimistic, and self-efficacious, to decrypt emotional information that helps to identify a meaningful line of work (Goleman, 1996, Thory, 2016). They also exhibit more resilience in emotional recovery and mastery of their environment, which facilitate a feeling of personal growth, a sense of meaning in life, and self-actualization (Di Fabio & Kenny, 2016, 2019). In this sense, emotionally intelligent employees may therefore be more inclined to experience spiritual wellbeing through a sense of meaning/purpose and membership, which would subsequently be an underlying facilitator to the task, prosocial, and creative performance.

While well-founded positive (and linear) relations of EI with wellbeing and job attitudes and performance exist, these relationships may be curvilinear. Recent literature underscored that quadratic equations can best describe the nature of the association between personality traits and employees' salient job outcomes (Bozionelos, 2017; Bozionelos & Bozionelos, 2018; Bozionelos & Singh, 2017; Coelho, Lages, & Sousa, 2018). Within the personality echelons like the Great Three or the Big Five, trait EI situates at the lower bounds of, and it is assumed to incorporate few aspects of the upper traits (Bozionelos & Singh, 2017, p. 207). Bozionelos & Singh (2017) outlined that low EI scores do not necessarily relate to poorer outcomes, and suggested that the relationship between employees' EI and performance was U-shaped. In other words, those lacking features of EI could be better off than those possessing a mediocre amount of these features. Specifically, employees deficient in social awareness, empathy, assertiveness, impulse control, and emotional awareness may be more proactive and spontaneous in undertaking various forms of helping and

citizenship behaviors (Bozionelos & Singh, 2017). They may be freer from the aspirations of others' approbation while voicing personal opinions or carrying out a proactive action, which is consistent with the negative association between social desirability and EI (Bozionelos & Singh, 2017; Petrides, Pita, & Kokkinaki, 2007). Likewise, those lacking sociability and social awareness may be able to execute their task performance, increase their decision-making time and creativity without interruption that could arise from social interactions or the processing of emotional inputs from their work environment (Bozionelos & Singh, 2017).

There was limited evidence of a non-linear relation between EI and eudaimonic wellbeing. Nonetheless, earlier writings have outlined a consistency between a quadratic relationship and the trait EI theory, which sustains that lower EI scores are not de facto linked with poor outcomes (Bozionelos & Singh, 2017; Petrides et al., 2007). This may suggest a possible U-shaped relation with SWB which is investigated here. Regardless of the type of relationship of EI with SWB, it appears reasonable to believe that EI would facilitate employees' COBSB and creative performance by increasing their experience of SWB. Precisely because the Conservation of Resource (COR) theory (Hobfoll, Halbesleben, Neveu, & Westman, 2018) underscore that people invest resources (including personal resources such as optimism, self-efficacy, and hope, central to EI) to protect and gain resources, because they are instrumental in achieving personal growth and goals, to successfully impact their environment. Moreover, individuals with greater resources are more able to gain more resources. Thus, more emotionally intelligent employees may have sufficient emotional and psychological capital that can shield them from negative thoughts, but more importantly, enable them to work towards means of facilitating their SWB and pursue

occupational transcendence. Accordingly, the following research question (RQ) and hypotheses are formulated:

H3: U-shaped curves describe the relationship of emotional intelligence with COBSB (H3a), and creative performance (H3b) above and beyond the respective positive linear trends.

H4: There is a positive (linear) association between emotional intelligence and spiritual wellbeing.

RQ: Does a quadratic (U-shaped) equation describe the association between emotional intelligence and spiritual wellbeing more accurately than the linear equation?

H5: Employee spiritual wellbeing mediates the curvilinear relationship of emotional intelligence with COBSB (H5a) and creative performance (H5b).

4.4 Methods

4.4.1 Participants and Procedure

The data used in this research came from a sample of full-time FLEs and their direct supervisors from star hotels in the cities of Douala and Yaoundé in Cameroon. They are the two largest cities in terms of population and contribution to overall business performance. The scope and sample selection choices of the current research were driven by at least five reasons. (1) Fulltime employees were purposely sampled because they have a consistent tenure within the organization as compared to part-timers, conferring them a better position to express perceived membership to the organization, and a protracted organizational experience for boundary-spanning behaviors. (2) Hotel FLEs are subject to emotional labor in their boundary-spanning roles but are also ambassadors of the country's hospitality culture to international

tourists. (3) Service organizations' managers often portray leadership shortfalls and demote employees' participation in decision-making, which impedes the motivation and desirable attitudes of employees who view contribution, cooperation, and self-worth as more motivating than job content factors *per se* (Pendati, 2016). It is unsurprising given that employees' motivation is rooted in the local cultural values such as group identity and communal relationship and responsibilities that characterize the Cameroonian [collectivist] society (Pendati, 2016). (4) The Cameroonian government needs well-performing organizations as a part of its strategic focus on tourism development. (5) The literature and empirical evidence on organizational studies, particularly in the tourism and hospitality industry in the sub-Saharan African context is overwhelmingly scanty.

Tichaawa (2017) fieldwork reported a total of nine (09) 5 and 4-star in Douala and Yaoundé, due to the deficiency of available data on tourism in Cameroon; for this same reason too, the total population of employees could not be estimated. Therefore we performed an a priori power analysis with G*Power 3 (Faul, Erdfelder, Buchner, & Lang, 2009) to define the appropriate sample size in this research. The results indicated that a minimum sample size of 146 was required to reach a minimum power of 0.95 at $\alpha = 0.05$ that could detect medium effect sizes. Another limitation encountered was the unavailability or reluctance of some hotel managers to respond to our research invitation. For this reason, 10 conveniently selected 3-stars hotels in each city were included in the study to maximize the number of potential responses. Only the management of 21 out of 29 facilities favorably responded and granted their support to carry out the research.

The data collection was carried out between February and May 2019, in three waves separated respectively by three weeks. All the participants were duly briefed about the purpose of the study in a cover letter, informed that their responses will be anonymously processed, and provided with sealable envelopes to submit their filled questionnaires. We distributed 311 questionnaires to FLEs to collect data for spiritual leadership, emotional intelligence, and demographic information. 276 were returned and after screening out 12 responses with either inappropriate (e.g. same rating in all items) or missing information, there were 264 usable questionnaires. We collected data for spiritual wellbeing (the mediator) in round two and retrieved 259 surveys. Lastly, we collected from FLEs data for COBSB and immediate supervisors (managers) rated the creative performance of the FLEs in round three. Exclusive identifiers were employed to match employees' responses. The final 238 employees' data (76.53% responses rate) were matched with 53 supervisors. Supervisors rated between 2 to 6 FLEs on average. The demographic profile of employees shows that 158 (66.4 %) were male, 159 (66.8%) were aged between 18 and 29, 176 (73.9%) had up to a bachelor's degree, and 87 (36.6%) had an organizational tenure between 1 and 3 years. At the end of each stage, we compared early and late responses in terms of study variables. *T*-test results revealed no significant difference between both groups, suggesting that non-response bias was not a threat.

4.5 Measures

The instrument was initially prepared in English and went through a back-translation process (Sperber, 2004) from French to English by two fluently bilingual academicians. A pilot study with 15 employees and four managers did not reveal any significant impediment to the instrument comprehension. The instrument was distributed in a French and English version because they are the country's official

languages and some organizations employ both English and French-speaking staffs. All the scales emerged from previous literature and all items were anchored on a 5-point Likert scale.

4.5.1 Spiritual Leadership

We measured spiritual leadership with the 17-item scale from Fry et al. (2005). Sample items are: “I understand and am committed to my organization’s vision” (vision), “I always do my best in my work because I have faith in my organization and its leaders” (hope/faith); and “My organization really cares about its people” (altruistic love). The Cronbach’s alphas were 0.91, 0.86, and 0.85 for each dimension respectively. During the factorial validity examination of the three first-order dimensions, three items of altruistic love (AL1, AL2, and AL7) were dropped due to unsatisfactory loadings ($\lambda < 0.5$). The model indicated a suitable fit ($\chi^2 [74] = 124.22$, $\chi^2/df = 1.68$, CFI = 0.97, TLI = 0.97, IFI = 0.97, RMSEA = 0.054 and SRMR = 0.045) and equally met adequate convergent and discriminant validity (Table 6). A second-order model was hypothesized and yielded identical fit indices as the first-order model, supporting the use of the overall measure of spiritual leadership. In line with previous research (Usman et al. 2021), we derived the first-order factor scores from the data imputation function in AMOS (v.26) and used them as the second-order construct indicators.

4.5.2 Emotional Intelligence

We employed the Wong and Law Emotional Intelligence Scale (WLEIS, Wong & Law, 2002) to operationalize employee EI. It comprises four dimensions: Self-emotion appraisal (SEA), Others' emotion appraisal (OEA), Use of emotion (UOE), and Regulation of emotion (ROE). Sample items are “I have a good sense of why I have certain feelings most of the time” (SEA), “I have good understanding of the emotions of people around me” (OEA), “I am a self-motivated person” (ROE), and “I can always

calm down quickly when I am very angry” (UOE). The Cronbach’s alphas were 0.86, 0.84, 0.81, and 0.84 for each dimension, respectively. The four first-order dimensions factorial validity assessment indicated a good model fit ($\chi^2 [97] = 124.57$, $\chi^2/\text{df} = 1.28$, CFI = 0.99, TLI = 0.98, IFI = 0.99, RMSEA = 0.035 and SRMR = 0.039) and met adequate convergent and discriminant validity (Table 6). A hypothesized second-order model yielded identical fit indices as the first-order model, lending support to use the overall measure of EI. Thus a similar procedure as in section 4.1.2 was followed.

4.5.3 Spiritual Wellbeing

The spiritual wellbeing scale from Fry et al. (2005) was employed to operationalize employee calling (e.g. “The work I do is very important to me”) and membership (e.g. “I feel my organization understands my concerns”). The Cronbach’s alphas were respectively 0.83 and 0.86. The first-order factor model consisting of calling and membership has adequate psychometric properties. The model fitted the data well ($\chi^2 [25] = 40.33$, $\chi^2/\text{df} = 1.61$, CFI = 0.98, TLI = 0.98, IFI = 0.98, RMSEA = 0.051 and SRMR = 0.035) and met sufficient convergent and discriminant validity (Table 6). A second-order model provided identical fit indices as the first-order model, lending support to use the overall measure of SWB. Thus, a similar procedure as in section 4.1.2 was followed.

4.5.4 COBSB

We measured employee COBSB with the 13-item scale from Bettencourt et al. (2005). Sample items are: “I take time to understand customer needs on an individual basis” (service delivery), “I share creative solutions to customer problems with other team members” (internalized influence), and “I tell outsiders this is a great place to work” (external representation). The Cronbach’s alphas were 0.84, 0.81, and 0.85 for each dimension respectively. The three first-order dimensions factorial validity assessment

indicated a satisfactory model fit (χ^2 [62] = 139.98, χ^2/df = 2.26, CFI = 0.94, TLI = 0.93, IFI = 0.95, RMSEA = 0.073 and SRMR = 0.057) It indicated satisfactory convergent and discriminant validity (Table 6). A second-order model had identical fit indices as the first-order model, lending support to use the overall measure of COBSB. Thus, a similar procedure as in section 4.1.2 was followed.

Table 6: First-order factors validity results

Construct	1	2	3		CR	AVE
1. Vision	0.824				0.91	0.68
2. Hope	0.642	0.75			0.87	0.56
3. Altruistic love	0.581	0.662	0.711		0.80	0.51
	4	5	6	7		
4. OEA	0.738				0.83	0.55
5. SEA	0.677	0.779			0.86	0.61
6. ROE	0.717	0.707	0.722		0.81	0.52
7. UOE	0.659	0.645	0.710	0.759	0.84	0.58
	8	9				
8. Calling	0.74				0.83	0.55
9. Membership	0.579	0.73			0.85	0.54
	10	11	12			
10. External representation	0.778				0.86	0.61
11. Internalized influence	0.631	0.718			0.81	0.52
12. Service delivery	0.585	0.644	0.719		0.84	0.52

Note: N = 238. CR = composite reliability; AVE = average variance extracted. Bold values on the diagonals are the square root values of AVE; below diagonals are latent constructs' correlations.

4.5.5 Creative Performance

Creative performance was operationalized with a 6-item scale from Wang and Netemeyer (2004). The scale was adapted to reflect how direct supervisors perceived their subordinate's creative behaviors were not at all characteristic (1) to very characteristic (5). A sample item is “[...] improvises methods for solving a problem when an answer is not apparent”. Cronbach’s alpha was 0.88 in this study.

4.5.6 Control Variables

We controlled for gender, education, age, and organizational tenure consistent with previous studies (e.g., Bayighomog & Arasli, 2019; Darvishmotevali et al., 2018). An independent sample t-test results revealed no significant difference between males and females regarding SWB, creative performance, and COBSB, nor did a one-way analysis of variance (ANOVA) for age, education, and tenure in terms of SWB and COBSB. However, the ANOVA results revealed a significant difference in age groups' creative performance ($F [3, 234] = 3.20, p < 0.05$). Nonetheless, our overall results remained significant regardless of the inclusion or not of these variables, suggesting relative robustness of the findings.

4.6 Data Analysis

We ran a confirmatory factor analysis (CFA) with AMOS 26 to inspect the psychometric properties of the measurement model for the goodness of fit to the data, convergent and discriminant validity. We tested the research question and hypotheses of direct relationship using hierarchical multiple regression. The controls were entered in the first step, the first-order terms of spiritual leadership and EI in the second step, and their respective squared term in the third step. The two predictors were centered to reduce possible multicollinearity (Cohen, Cohen, West, & Aiken, 2003). A fourth step was included to examine the association of SWB with COBSB and creative performance.

Further, we used the MEDCURVE macro for SPSS to follow Hayes and Preacher's (2010) procedure designed for testing nonlinear mediation. When the predictor (X) is nonlinearly related to the mediator (M) ($X \rightarrow M$), or M nonlinearly related to the outcome (Y) ($M \rightarrow Y$), the indirect effect of X on Y via M is not constant as when the

constituent paths are linear. Instead, the instantaneous indirect effect of X (θ_x) would reflect the change in Y through M conditionally to the variation at different levels of X, M, or both (Hayes and Preacher, 2010). The significance of θ_x at low (-1 SD), mean, and high (1 SD) values of predictors was tested with a 95% bias-corrected confidence interval (CI) generated from 10,000 resamples. A CI not straddling zero indicated a significant θ_x .

4.7 Results

4.7.1 Preliminary Checks

There was no concern for multicollinearity, as the highest variance inflation factor and tolerance values were respectively 1.72 and 0.86. To control for common method variance (CMV), procedural remedies (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003) described above were implemented. Siemsen, Roth, & Oliveira (2010) indicated that although quadratic effects cannot be artifacts of CMV, they can be strongly attenuated by CMV. Thus, to statistically control for CMV, all observed items were constrained on a common factor in exploratory factor analysis and CFA. Harman's test indicated that the single factor explained 30.66% of the total variance, hence exceeding the 50% limit ((Podsakoff et al., 2003). CFA results also indicated that the common factor fitted the data poorly (χ^2 [130] = 911.19, χ^2/df = 7.01, CFI = 0.75, TLI = 0.70, IFI = 0.75, RMSEA = 0.159 and SRMR = 0.103). In all, CMV was not a serious concern. Descriptive statistics and correlations are presented in Table 7.

Table 7: Descriptive statistics, correlations, and validity test

	Mean	SD	1	2	3	4	5	CR	AVE
1. SL	2.69	0.64	0.84					0.88	0.71
2. EI	3.41	0.65	0.38	0.88				0.93	0.78
3. SWB	2.54	0.50	0.60	0.65	0.81			0.79	0.66
4. CP	3.54	0.92	0.46	0.59	0.67	0.74		0.88	0.54
5. COBSB	3.65	0.78	0.47	0.63	0.71	0.58	0.84	0.88	0.70

Note: N = 238. SL = spiritual leadership; EI = emotional intelligence; SWB = spiritual wellbeing; CP = creative performance; COBSB = customer-oriented boundary-spanning behaviors. CR = composite reliability; AVE = average variance extracted. Bold values on the diagonals are the square root values of AVE. All correlations are significant at $p < .01$.

4.7.2 Measurement Model

The psychometric properties of the hypothesized 5-factor model which consists of spiritual leadership, EI, SWB and COBSB as second-order factors and creative performance were examined. This model achieved an adequate fit ($\chi^2 [120] = 174.15$, $\chi^2/df = 1.45$, CFI = 0.98, TLI = 0.98, IFI = 0.98, RMSEA = 0.044 and SRMR = 0.037) and demonstrated suitable discriminant and convergent validity (Table 7).

4.7.3 Research Question and Hypothesis Testing

The regressions results are presented in Table 8. As illustrated, the quadratic term of spiritual leadership was significantly associated to SWB ($\beta = -0.17$, $p < 0.001$) and COBSB ($\beta = -0.14$, $p < 0.01$) but not creative performance ($\beta = -0.03$, *n.s.*). The negative signs of the quadratic terms and positive signs of first-order terms specified inverted U-shaped curves with overall positive linear trends providing support to H1a, H1b, but not H1c. The turning points at which the direction of the relationships ceased to be positive were calculated by equating to zero the first partial derivative of the

quadratic equation holding EI terms constant. The turning points were 0.91 and 0.68 SDs above the mean score of spiritual leadership as depicted in the curves (Figure 3).

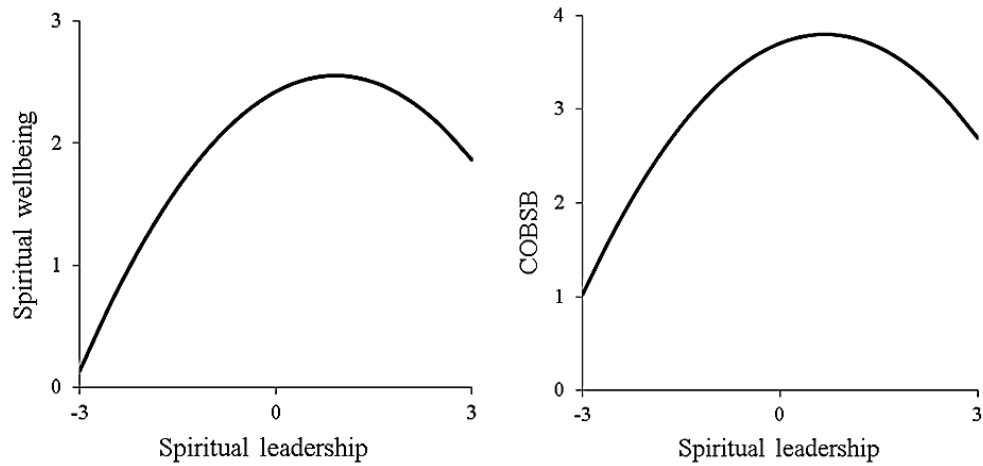


Figure 3: Curvilinear relationships of spiritual leadership with spiritual wellbeing and COBSB

The squared term of EI was significantly associated to SWB ($\beta = 0.11, p < 0.05$), COBSB ($\beta = 0.23, p < 0.001$) and creative performance ($\beta = 0.25, p < 0.001$). EI was also linearly related to SWB ($\beta = 0.49, p < 0.001$). The positive signs of the first-order and quadratic terms designated U-shaped curves with general positive linear trends providing support to H3a, H3b, H4, and an affirmative answer to the research question. The turning points were 2.59, 1.55, and 1.32 SDs below the mean score of EI as depicted in the curves (Figure 4). Although not hypothesized, the results also indicate that SWB was positive related to COBSB ($\beta = 0.45, p < 0.001$) and creative performance ($\beta = 0.45, p < 0.001$) and explained a significant amount of variance beyond the controls, main and quadratic terms of spiritual leadership and EI.

Since spiritual leadership and EI were nonlinearly associated with SWB, instantaneous indirect effects within the range of data were estimated. The results presented in Table 9 showed that the instantaneous indirect effect of spiritual leadership on COBSB and

creative performance via SWB was significant only at low and average values of spiritual leadership. Also, the instantaneous indirect effect of EI on COBSB and creative performance through SWB significantly increased at low to moderate and moderate to high values of EI. In all, hypotheses 2 and 5 were supported.

4.8 Discussion

Building on the spiritual leadership and social identity theories, the TMGT metatheory, and existing empirical findings, this study investigated the nonlinear relationship of spiritual leadership with SWB, COBSB, and creative performance of hotel FLEs. The results indicated that spiritual leadership was curvilinearly associated with SWB and COBSB above and beyond the linear trend, such that an increase in the former would be related to a respective increase in the latter. However, such an increase would reach an inflection point after which any further increase of spiritual leadership would translate into diminishing returns. That is, despite its positive characteristics, spiritual leadership does not always relate to the proliferation of employees' spiritual wellbeing and desirable boundary-spanning behaviors as currently known in the literature. This provides empirical support to the Inceoglu et al. (2018) idea of a curvilinear relationship between leadership and wellbeing. Although to the authors' knowledge no research investigated the proposed relationships, the current findings could be comparable to other studies (e.g. Bednall et al., 2018; Chen et al., 2018; Ma et al., 2020; Li et al., 2018) owing to overlapping attributes spiritual leadership shares with transformational, benevolent, or inclusive leadership styles. Interestingly, the results failed to support the nonlinear relationship of spiritual leadership and creative performance. This could be imputed to the range of our data, rather than the “omnipotence” of spiritual leadership in sustainingly

Table 8: Hierarchical regression results

	Spiritual wellbeing			COBSB			Creative performance		
	β	t	$\Delta R^2/\Delta F$	β	t	$\Delta R^2/\Delta F$	β	t	$\Delta R^2/\Delta F$
Step 1: controls			0.054/3.33*			0.34/2.08			0.086/5.60***
Step 2			0.519/140.15***			0.424/90.35***			0.335/66.91***
SL	0.41	8.77***		0.27	5.13***		0.26	4.71***	
EI	0.49	10.26***		0.53	9.82***		0.46	8.23***	
Step 3			0.026/7.49**			0.04/9.09***			0.039/8.32***
SL ²	-0.17	-3.66***		-0.14	-2.71**		-0.03	-0.59	
EI ²	0.11	2.12*		0.23	3.85***		0.25	4.06***	
Step 4						0.08/43.24***			0.082/41.18***
SWB				0.45	6.58***		0.45	6.17***	
Total (Adjusted)			0.585/42.74***			0.561/34.71***			0.526/30.20***

Note: N = 238. SL = spiritual leadership; EI = emotional intelligence; SWB = spiritual wellbeing; COBSB = customer-oriented boundary-spanning behaviors. * $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

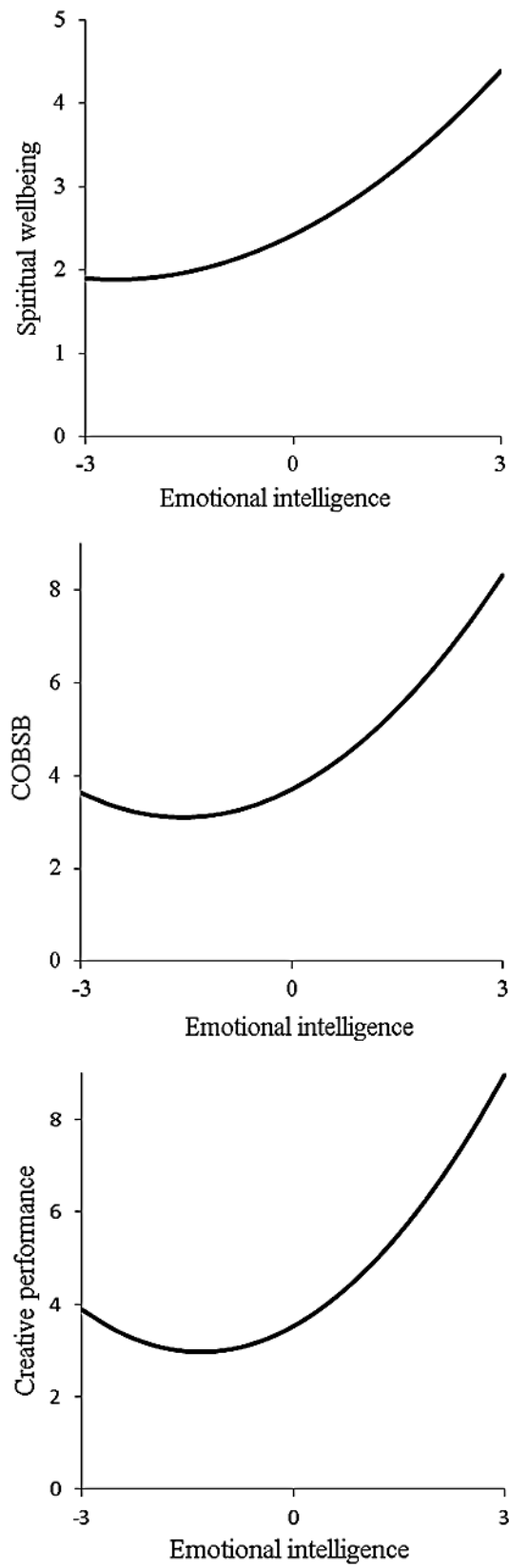


Figure 4: Curvilinear relationships of EI with spiritual wellbeing, COBSB, and creative performance

Table 9: Curvilinear mediation results

Value of predictor	θ_x	<i>SE</i>	95% BC CI
Predictor = spiritual leadership; criterion = COBSB			
Low (2.04)	0.34	0.09	0.20, 0.55
Mean (2.69)	0.20	0.04	0.12, 0.30
High (3.33)	0.06	0.07	-0.07, 0.19
Predictor = spiritual leadership; criterion = creative performance			
Low (2.04)	0.39	0.09	0.24, 0.60
Mean (2.69)	0.23	0.05	0.14, 0.35
High (3.33)	0.06	0.08	-0.07, 0.24
Predictor = emotional intelligence; criterion = COBSB			
Low (2.75)	0.21	0.06	0.12, 0.34
Mean (3.41)	0.28	0.06	0.18, 0.42
High (4.06)	0.36	0.09	0.20, 0.56
Predictor = emotional intelligence; criterion = creative performance			
Low (2.75)	0.25	0.07	0.14, 0.40
Mean (3.41)	0.33	0.07	0.20, 0.47
High (4.06)	0.42	0.10	0.24, 0.65

Note: N = 238. Bootstrap sample = 10,000. BC CI = Bias corrected confidence interval. Values of predictors at the mean and +/- 1 SD.

stimulating creative performance. Except for this unexpected outcome, the overall results confirmed that like other leadership styles, too much of spiritual leadership may not necessarily be a good thing.

Moreover, the curvilinear mediation results showed that increasing the spiritual leadership attributes of managers/supervisors having a relatively low spiritual

leadership style can promote employees' creative performance and COBSB through a change in SWB. However, there is a diminishing return such that changes in spiritual leadership attribute strongly associate with the creative performance and COBSB of employees whose managers score relatively low in leadership style than moderate or high. Precisely, with managers relatively low to moderate in spiritual leadership style, the results suggest that improving the style can boost FLEs' customer orientation and creative behaviors by first accentuating their experience of SWB, which in turn would facilitate the emergence of more boundary spanning and creative behaviors (CI not straddling zero). Conversely, an improvement of spiritual leadership attributes among managers relatively high on the style may be ineffective on employees' COBSB and creative performance.

Furthermore, consistent with previous literature outlining a consistency between a curvilinear relationship and the theory of trait EI (Bozionelos & Singh, 2017; Petrides et al., 2007), the findings confirmed that less creative employees and those exhibiting low COBSB are not necessarily those with the lowest EI traits. Similar to Bozionelos & Singh's (2017) findings the curves show that the relationship of EI with creative performance ratings and COBSB follow an overall positive trend in most portion of the EI continuum. However, there exists a range of scores lower than the average where a decline in EI is associated with increasing COBSB and creative performance ratings. Thus, despite low scores of EI are generally associated with low COBSB and creative performance scores, employees with the lowest recorded relatively greater ratings and COBSB than those scoring somewhere around the mean. This corroborates with the idea that "the emotionally unintelligent may occasionally be better off" (Bozionelos & Bozionelos, 2018, p. 348).

Likewise, the results provided evidence of a nonlinear relation between spiritual leadership and employee SWB, consistent with assumptions of the theory of trait EI (Petrides et al., 2007). Note however that in contrast to the preceding cases, the curve revealed that the turning point was situated at the extreme lower end of the continuum within the data range. Hence, marginally increasing returns in SWB is associated with increases in EI scores from the bottom low to the mid-point after which the relationship appears to become positively exponential. The curvilinear mediation analysis reinforced the above findings by revealing the overall benefits of EI on job outcomes. Specifically, an increase in EI among less to average emotionally intelligent employees can contribute to encouraging more COBSB and get higher performance ratings through increasing SWB. For employees with medium to high EI scores, an increase in EI would yield much greater returns than their counterparts in the mid to low end of the EI continuum. That is, they are likely to experience more spiritual wellbeing, which in turn would enable them to perform better and exhibit more proactive and innovative behaviors.

4.8.1 Theoretical Implications

The overall findings provide a theory development effort that considers alerts on the likely shortcomings of linear assumptions, which are *de facto* standard in management and organization research (Busse et al., 2016; Pierce and Aguinis, 2013). Some scholars have argued that theoretical implications ensuing from linear models are seemingly limited, misleading and flawed, because of misrepresentations of the true effect of focal explanatory variables' changes of direction (Busse et al., 2016; Luft and Shields, 2003; Pierce and Aguinis, 2013). Informed by these recommendations, the following implications are drawn upon nonlinear estimations which provide more rigor and practical insight than linear models (Busse et al., 2016). Accordingly, this

study makes two overarching contributions to the hospitality and overall management literature.

The first major contribution is to advance the spiritual leadership research which is still at its initial stage compared to other traditional forms of leadership. While stressing organizational transformation through the maximization of the triple bottom line, spiritual leadership helps fulfill followers' spiritual needs (Fry, 2003; Fry & Cohen, 2009; Fry & Nisiewicz, 2013). Hence, its importance to tourism and hospitality management cannot be undervalued because fulfilling the spiritual needs of employees carves their hospitable behaviors which is the very essence of hospitality (Golubovskaya et al., 2017; Usman et al., 2021). Despite that, spiritual leadership research in the tourism and hospitality literature remains timid in contrast to the relative momentum in other industries (Oh & Wang, 2020).

Existing writings on the spiritual leadership-extra-role behaviors and task performance stream of research in hospitality (e.g. Bayighomog & Arasli, 2019; Usman et al., 2021) and the general spiritual leadership literature (e.g. Afsar & Badir, 2017; Chen et al., 2019; Hunsaker, 2016, 2020; Wang et al., 2019) have informed us that spiritual leadership promotes followers' SWB by stipulating the attainment of a transcendental vision in an environment sharing values of altruistic love and genuine care. In turn, it prompts their internal motivation, volition, and capacity to exhibit creative, proactive, and citizenship behaviors. By supporting a curvilinear mediation model of spiritual leadership with employee's COBSB and creative performance, our study demarcates itself from its predecessors by stressing that spiritual leadership benefits to both leaders and followers should be cautiously assumed.

The social identity theory explained an underlying process whereby employees experiencing spiritual wellbeing from spiritual leadership exposure in their workplace identify themselves to that organization, and in return are eager to improve their task performance, help colleagues and the organization in various forms to perform better, but also advocate for their organization. However, the TMGT metatheory informed us that excess spiritual leadership could be related to diminishing returns and potential drawbacks such as personal sacrifices, narrow-mindedness, unnecessary workload, and physical fatigue that can curtail the initially desired outcomes (Cregård, 2017). Moreover, the effectiveness of spiritual leadership appears to be only relevant for incremental changes in its attributes from leaders relatively low to medium on this type, while such effectiveness wanes off as one scores higher in the spiritual leadership continuum. Thus, our study timely responds to several calls for extending the theoretical breadth of spiritual leadership (Oh & Wang, 2020; Zhang & Yang, 2020)

Further, this study also underscores the importance of SWB particularly for hospitality employees. The eudaimonic wellbeing nomological network remains understudied particularly in the hospitality literature (Inceoglu et al., 2018; Jung & Yoon, 2016b). We proposed that spiritual leadership is curvilinearly related to employee's SWB and found that a reasonable amount of spiritual leadership remains praiseworthy of stimulating followers' SWB. Additionally, SWB appeared to be a significant antecedent of employee creative performance and COBSB, which corroborates with previous hospitality and service research (e.g., Bayighomog & Arasli, 2019; Hunsaker, 2020). By so doing, our study provides empirical support to the idea of a curvilinear relationship between leadership and wellbeing (Inceoglu et al., 2018), contribute to the scanty hospitality research on employee eudaimonic wellbeing, and extends the

current discussion on means to revitalize the crux of hospitality (Golubovskaya et al., 2017; Nicolaides, 2018; Usman et al., 2021).

The second major contribution of our study is to advance two axes of EI research in the hospitality literature. First, we provide evidence to support the importance of EI to eudaimonic wellbeing by underlining the nonlinear positive relationship of EI and SWB. Despite the impulse our work provides to this overlooked stream of research, it also supports the limited studies that informed us of the benefit of EI to hedonic and negative wellbeing (e.g. Choi et al., 2019; Jung & Yoon, 2016a). The importance of EI to hospitality employees is critical given the emotional labor-intensive nature of their job which subsequently influences their general state of wellbeing (Jung & Yoon, 2016a). Studies have however shown that while hedonic wellbeing would only temporarily support the overall wellbeing, eudaimonic wellbeing was more strongly associated with it, and would more substantially maximize and sustain it (Di Fabio & Kenny, 2016, 2019; McMahan & Estes, 2011). Thus, uncovering EI as a possible facilitator of eudaimonic wellbeing becomes even more relevant.

Moreover, existing knowledge holds that the more emotionally intelligent individuals perform better and are the most proactive (e.g., Alfonso et al., 2016; Darvishmotevali et al., 2018; Miao et al., 2017a; Yeh, 2018). Our results, which are comparable to Bozionelos & Singh (2017), suggest that the least emotionally savvy may not necessarily be the least performers or proactive. That is, within the range of below-average EI extremely low scores may reveal relatively greater outcomes than those in the mid-low range. Thus, under the framework of the trait EI theory and employing a nonlinear estimation, this study underlines that in spite of the overall positive trend of

the relationship of EI with task and proactive outcomes, it could be ill-advised to overlook the lower end of the EI continuum.

Finally, our study extends the scant literature stressing the underlying mechanism through which EI promotes pro-active behaviors and improved job performance. The attainment or experience of SWB may explain why individual with high EI tend to be more successful at work. Considering that EI negatively relates to negative affectivity, it encourages the process of positive thoughts that facilitate the perception of subjective wellbeing and orient higher EI individuals towards the attainment of eudaimonic wellbeing and subsequently greater general performance (Alfonso et al., 2016; Devonish, 2016; Di Fabio & Kenny, 2019). Moreover, we also found that individuals low in EI who gain extra EI would improve their overall job outcomes through the experience of SWB, and that would substantially increase as one moves higher up the EI continuum. Hence, our study supports the COR theory view that “the infusion of resources for those with few resources can have a powerful impact in engaging gain momentum and strength” (Hobfoll et al., 2017, pp. 105-106).

4.8.2 Practical Implications

Customers in the tourism industry and particularly the hospitality sector increasingly appraised host organizations by their genuine sense of hospitality and patterns revolving around the service delivery more than the service itself (Usman et al., 2021). The necessity for such organizations to remain competitive by providing hospitality and attentive service delivery orients the spotlight on the prominence of the boundary spanning role of FLEs, who are essential in bridging the organization to its customers and other external stakeholders (Bayighomog & Arasli, 2019). Interestingly, the actual workforce in the hospitality is rejuvenating as young employees are inexorably

replacing older workers due to life cycle attrition, a phenomenon hospitality experts stamped as the “perfect storm” (Goh & Okumus, 2020).

However, the younger generations do not work for meaning and are facing psychological problems as a result of loneliness, depression, and burnout, which are the foremost reasons for job resignation of nearly 50% of Millennials and 75% of Generation Zers (Gursoy et al., 2013; Mind Share Partners, 2019). Thus, this study addresses tourism and hospitality employers and policymakers on the critical relevance of employee spiritual wellbeing in maintaining their internal motivation, developing their sense of hospitality, and give meaning to their job in spite of the challenges associated with it. Employees who experience spiritual wellbeing can be more impactful marketers and ambassadors of the organization, but also turn out to be strategic internal resources for the organizational competitiveness in times of turbulence or stability (Bayighomog & Arasli, 2019).

Further, embracing a spiritual leadership style can be essential for employee’s spiritual wellbeing, and thus, nurture their genuine sense of hospitality which can become a tacit asset for the organization. This study recommends managers to be first aware of their stand on the spiritual leadership continuum. Those in the low to average range can impact their subordinates' sense of duty and feeling of inclusion if they work towards defining and encouraging the achievement of a purpose within a working environment characterized by caring values. Managers in the upper range of spiritual leadership need to self-check and balance because as the study shows, showing more spiritual leadership attributes when already on a high range would not yield any significant marginal benefit on their employees. Instead, it can curtail the positive outcomes thus far achieved.

Employees' creativity and internalized influence may be constrained in real life because hierarchical and centralized decision making conventionally characterize hospitality organizations' traditional management styles (Huertas-Valdivia, Gallego-Burín, & Lloréns-Montes, 2019). However, past research in the hospitality literature has shown that creative, top-performing, and engaged employees are usually experiencing wellbeing and are empowered by their supervisors (Bayighomog & Arasli, 2019; Huertas-Valdivia et al., 2019; Usman et al., 2021). Thus, for FLEs to fully unleash their potential, managers are also advised to look away from traditional hierarchical decision-making systems by championing participatory decision making and granting more autonomy to employees. This is relevant because FLEs are at the forefront of the interactions between the organization and customers and for them to provide a timely and appropriate service encounter, autonomy, empowerment, and support are instrumental.

Finally, our study addresses policymakers' mindfulness on the assignment of EI training programs. Generally, most employees with considerable EI would have greater well-being, exhibit more proactive behaviors, and received greater performance ratings. However, not all employees could benefit from EI training, especially actual employees at the lower end of the EI continuum. The findings show that the least emotionally savvy employees' work outcomes may wane off as an effort to improve their EI is made. Thus, preliminary surveys are necessary to single out employees who would need EI training the most and those to whom the training would have adverse outcomes. Furthermore, it also implies that applicants low in EI should not always be disregarded during the selection process.

4.8.3 Limitations and Future Research Avenues

The work at hand also suffers from shortcomings that underscore directions for further research. First, our study did not control for other leadership styles such as servant leadership which the previous literature poised to explain significant variance in work outcomes above and beyond transformational or authentic leadership (Usman et al., 2021). Moreover, we also did not control for employees' personality traits which, too, have confounding effects with EI (Coelho et al., 2018; Di Fabio & Kenny, 2019). Future studies in this stream would improve the current findings by including these variables as controls.

Second, our study solely focused on SWB as a single mediating variable given the dearth of hospitality research on eudaimonic forms of wellbeing despite its contemporary relevance. However, we concede that a more complete investigation would also account for various forms of hedonic and negative wellbeing. Thus we recommend future tourism and hospitality scholars to design more integrative models encompassing the three forms of wellbeing. Moreover, research investigating underlying processes and boundary conditions that determine employees' wellbeing, specifically eudaimonic wellbeing is emphatically needed. In addition to eudaimonic wellbeing, EI and spiritual leadership roles have been acknowledged and received insistent scholarly attention in other industries such as healthcare, manufacturing, telecommunication; however, the hospitality literature still lags despite the timely relevance of these topics. Further studies are thus needed to advance the hospitality literature on these contemporary matters.

Finally, the current work is among the scarce organizational studies in the sub-Saharan African hospitality and tourism context. However, the generalizability of our findings

should be considered with caution. Only FLEs of three- to five-star hotels were selected, the data were collected from the only two main cities in Cameroon. Thus, our sample may not be representative of the overall local workforce, and the findings do not represent the general hospitality industry. Thus we call on replication research in other national contexts and other hospitality facilities.

Chapter 5

CONCLUSION

The paramount aim of this dissertation was to examine the association of spiritual leadership with individual-level outcomes, with the intent to expand the literature of spiritual leadership and address some of the key organizational and societal issues such as wellbeing, sustainable work climate, and mutual involvement with stakeholders for the community welfare. In Chapter 3, the first of the two empirical studies of this dissertation explored and found that spiritual leadership was indirectly associated with employees' customer-oriented boundary-spanning behaviors, via the mediating role of sense of meaning and membership. This study indicated that followers' need for relatedness and sense of higher-order purpose is facilitated by spiritual leaders' behaviors, and these in turn are instrumental to their commitment, attachment, and involvement to the organization, and the community at large.

A key limitation of this study, akin to several leadership studies, was the fallacy of excessive positivity that recently raised concerns and received criticism from leadership and management scholars (e.g., Alvesson & Einola, 2019; Busse et al., 2016; Hannah et al., 2014; Pierce & Aguinis, 2013). They posited that idealistic assumptions and the illusion of excess positivity that characterize new genres of leadership theories and other desirable outcome predictors are theoretically and methodologically flawed, and yield questionable implications.

These concerns were consequently accounted for in the second empirical study of this dissertation in chapter four. This study attempted to unravel the curvilinear associations of spiritual leadership and followers' emotional intelligence on their spiritual wellbeing, creative performance, and COBSB. The results indicated that spiritual leadership had an inverted U-shaped curvilinear association with spiritual wellbeing and COBSB, such that too much of spiritual leadership was indeed not always benefitting wellbeing and COBSB. These findings supported the concerns and criticism of organizational scholars (e.g., Alvesson & Einola, 2019; Busse et al., 2016; Pierce & Aguinis, 2013) that leadership studies must shift away from their theoretical bubble of excess positivity and consider pragmatic organizational realities.

This study also highlighted the nonlinear relation of employees' emotional intelligence with spiritual wellbeing, COBSB, and creative performance. Departing from most emotional intelligence studies, this study indicated that the least emotionally intelligent employees were not necessarily the worst off. Precisely, their lack of emotional skills may in certain cases be useful in fast-tracking their decision-making and save up emotion processing time for more effective action. In all, the dissertation highlighted the importance of employees' wellbeing in the organizational landscape, and how this facilitates the role of spiritual leadership in transforming organizations and making a societal impact on the community.

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APPENDIX

Research Instruments

Constructs	Variables and items codes	Items description
Customer-oriented boundary-spanning behaviors	External representation	
	ext_rep1	I tell outsiders this is a great place to work
	ext_rep2	I generate favorable goodwill for the organization
	ext_rep3	I say good things about the organization to others
	ext_rep4	I encourage friends and family to use the organization's products and services
	Internalized influence	
	inter_1	I make constructive suggestions for service improvement
	inter_2	I share creative solutions to customer problems with other team members
	inter_3	I encourage co-workers to contribute ideas and suggestions for service improvement
	inter_4	I contribute many ideas for customer promotions and communications
	Service delivery	
	delivery1	I follow up in a timely manner to customer requests and problems
	delivery2	Regardless of circumstances, I am exceptionally courteous and respectful to customers
	delivery3	I follow through in a conscientious manner on promises to customers
	delivery4	I follow customer service guidelines with extreme care
	delivery5	I take time to understand customer needs on an individual basis
Spiritual well-being	Sense of membership	
	memb1	I feel my organization understands my concerns.
	memb2	I feel my organization appreciates me, and my work.
	memb3	I feel highly regarded by my leadership.
	memb4	I feel I am valued as a person in my job.
	memb5	I feel my organization demonstrates respect for me, and my work.
	Sense of calling	
	call1	The work I do is very important to me.
	call2	My job activities are personally meaningful to me.
	call3	The work I do is meaningful to me.
	call4	The work I do makes a difference in people's lives.
Spiritual leadership	Vision	
	vision1	I understand and am committed to my organization's vision.
	vision2	My workgroup has a vision statement that brings out the best in me.
	vision3	My organization's vision inspires my best performance

Constructs	Variables and items codes	Items description
	vision4	I have faith in my organization's vision for its employees
	vision5	My organization's vision is clear and compelling to me
	Hope/Faith	
	hope1	I have faith in my organization and I am willing to "do whatever it takes" to ensure that it accomplishes its mission.
	hope2	I persevere and exert extra effort to help my organization succeed because I have faith in what it stands for.
	hope3	I always do my best in my work because I have faith in my organization and its leaders.
	hope4	I set challenging goals for my work because I have faith in my organization and want us to succeed.
	hope5	I demonstrate my faith in my organization and its mission by doing everything I can to help us succeed.
	Altruistic love	
	altrust1	My organization really cares about its people.
	altrust2	My organization is kind and considerate toward its workers. and when they are suffering, wants to do something about it.
	altrust3	The leaders in my organization "walk the walk" as well as "talk the talk".
	altrust4	My organization is trustworthy and loyal to its employees.
	altrust5	My organization does not punish honest mistakes.
	altrust6	The leaders in my organization are honest and without false pride.
	altrust7	The leaders in my organization have the courage to stand up for their people.
	Emotional intelligence	
	Others' emotion appraisal (OEA)	
	OEA1	I always know my friends' emotions from their behavior.
	OEA2	I am a good observer of others' emotions.
	OEA3	I am sensitive to the feelings and emotions of others.
	OEA4	I have good understanding of the emotions of people around me.
	Use of emotion (UOE)	
	UOE1	I am able to control my temper and handle difficulties rationally.
	UOE2	I am quite capable of controlling my own emotions.
	UOE3	I can always calm down quickly when I am very angry.
	UOE4	I have good control of my own emotions.
	Self-emotion appraisal (SEA)	
	SEA1	I have a good sense of why I have certain feelings most of the time.
	SEA2	I have good understanding of my own emotions.

Constructs	Variables and items codes	Items description
	SEA3	I really understand what I feel.
	SEA4	I always know whether or not I am happy.
	Regulation of emotion (ROE)	
	ROE1	I always set goals for myself and then try my best to achieve them.
	ROE2	I always tell I am a competent person.
	ROE3	I am a self-motivated person.
	ROE4	I would always encourage myself to try my best.