JOURNAL OF MANAGEMENT, SPIRITUALITY & RELIGION
In press: Pages 1-34
https://doi.org/10.51327/YADW1751

Ways of Being: Assessing Presence and Purpose at Work

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ABSTRACT

Cognitive-behavioral, spiritual, and integral approaches to management each describe a leader's way of being as a matter of congruence between presence and purpose. This article introduces *Ways of Being Theory* (WBT), which bridges these approaches by comparatively analyzing assumptions and empirical observations. WBT defines presence as an individual's dispositional level of awareness and purpose as the typical level of meaning they assign to work. By connecting these tensions, WBT reveals four different ways of being that have critical implications for leaders and organizations facing unprecedented challenges in the wake of COVID. This article also presents findings from a preliminary study on psychometric and comparative characteristics of a *Way of Being Inventory* (WBI), which partially supports a two-factor structure.

ARTICLE HISTORY

Received: 2 May 2021
Accepted: 17 August 2022

Keywords

Being; purpose; presence; mindfulness; transformation; transcendence

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Management literature frequently misquotes Gandhi as having said, "Be the change you wish to see in the world" (Boyatzis et al., 2005; Cohen & Birkinshaw, 2013; Demailly & Brighton, 2014; Gunn, 2006; Raines, 2018). This adage seems to call for a cognitive-behavioral process, which involves consciously acting in a way that aligns with our espoused value system, a theme made popular in management literature by Argyris (1991). A review of Gandhi's autobiography reveals a similar quote, but one that calls for something fundamentally different, "As a man changes his own nature, so does the attitude of the world change towards him" (Gandhi, 1958, p. 241). Here, the aspiration is not to change the way we think or act but rather to connect with and reconstitute our very way of being in the world.

This view of leadership begs three critical questions. First, what is most fundamental about one's nature that it can be said to comprise a way of being? Second, how does a leader's way of being play a role in how they experience and make decisions at work? Finally, given the heightened level of complexity and distraction faced by employees, how might COVID era leaders begin to assess, discuss, and develop their ways of being in a manner that is easy to relate with, understand, and improve?

To introduce a theory that helps to answer these questions, we follow Cohen's (1989, 2003) approach to developing applied psychological theory, which first necessitates a description of the problems that the theory seeks to address (Cohen, 1989). We do so by highlighting evidence of extraordinary pressures on an employee's sense of presence and purpose at work and the wide range of challenges this presents to leaders. Next, we comparatively analyze theoretical and empirical observations about how scholars and practitioners have attempted to address these challenges (Cohen, 2003). We highlight the drawbacks and blind spots of cognitive-behavioral, spiritual, and integral approaches before introducing *Ways of Being Theory* (WBT), which focuses on fundamental relationships between these observations (Cohen, 2003). This novel typology reveals four ways of being at the intersection of an individual's dispositional level of awareness and their existential modality of meaningful work. We discuss the overarching relevance of this theory as a critical bridge between the three existing theoretical orientations and a new framework for leadership development.

Finally, we describe the initial development of a *Ways of Being Inventory* (WBI), designed to illustrate an individual's dispositional way of being at work. Upon further psychometric testing, we believe this assessment may eventually serve as a simple diagnostic and dialogic tool for employee development and well-being initiatives that have ramped up their efforts to address and increase an employee's sense of presence and purpose.

Benefits and problems facing presence and purpose

In the two decades leading up to the COVID pandemic, an abundance of empirical research had already demonstrated the value of being fully psychologically present and engaged in meaningful work for individual achievement and team performance, and organizational effectiveness. One manifestation of leadership development that indicates the need for increased awareness at work is the integration of mindfulness practice, which now comprises a billion-dollar industry (Wolever et al., 2018) present in over 60% of large to mid-sized organizations (National Bank Group on Health, 2019). Clinical research defines mindfulness practice as an "awareness that emerges by paying attention on purpose to the present moment, and non-judgmentally to the unfolding of experience moment by moment" (Kabat-Zinn, 2003, p. 145). Research demonstrates that mindfulness practice leads to increased creativity (Brendel et al., 2016; Colzato et al., 2012; Horan, 2009; Langer, 2007), prosocial behaviors (Chen & Jordan, 2018; Johnson, 2007; Prakash et al., 2020; Shapiro et al., 2006; Shapiro et al., 2012), and metacognition (Kudesia, 2019). Research also demonstrates that mindfulness improves problem-solving capabilities (Baer, 2003; Langer & Moldoveanu, 2000), dialectical thinking (Gill et al., 2015), and employee well-being (Hanley et al., 2017).

A full exposition of research, practices, and benefits of mindfulness on organizational health and effectiveness has recently been codified as an approach called *Conscious Organizational Development* (Brendel, 2022). Similarly, mindfulness practice is now embedded in or utilized as a standalone leadership development approach. The search term *Mindful Leadership* currently produces over 60 million results ("Mindful Leadership," 2021). Empirical research indicates that mindfulness, the varying degree to which individuals are "attentive to and aware of what is taking place in the present" (Brown & Ryan, 2003, p. 822), is a dispositional feature of leadership that impacts the likelihood of acting congruently with

one's espoused values and ethical preferences (Brendel & Hankerson, 2021; Ruedy & Schweitzer, 2010).

Empirical research on the benefits of developing a greater sense of purpose at work is also extensive (Abdelsalam et al., 2020; Belwalkar et al., 2018; Giacalone et al., 2010). Empirical research demonstrates that authentic leaders, who are in touch with and express a genuine sense of purpose with employees, show significantly higher levels of employee performance, commitment, and creativity (Azanza et al., 2015; Nasab et al., 2019; Ribeiro et al., 2018a, 2018b). A meta-analysis of 44 empirical studies demonstrated a significant positive relationship between meaningful work and engagement, commitment, and job satisfaction, as well as life satisfaction, life meaning, and general health (Allan et al., 2019). Employees who have a strong sense of spirituality or purpose greater than themselves at work also exhibit improved satisfaction (Dehler & Welsh, 1994), productivity, performance, and leadership effectiveness (Karakas, 2010; Paloutzian et al., 2003; Reave, 2005).

Despite this impressive body of research, in the wake of COVID, organizational restructurings and work from anywhere ecosystems have ushered in an era of distraction, soul-searching, and burnout. Recent studies conducted by Deloitte, McKenzie, Ernst & Young, and the Rand Corporation, demonstrates significant links between the *Great Resignation* and the perceived lack of personal meaning or purpose at work (Dhingra et al., 2020; Fosslien, 2021; Kumar, 2021; Stier & Driggs, 2021; Valini et al., 2019). Deloitte recently discovered that 47% of employees do not believe their organizations effectively create meaning at work (Valini et al., 2019). McKenzie's research suggests that leaders must find ways to help themselves and their employees connect daily work to a higher meaning, as "Almost every company says they would like to do this, but few succeed" (Cable & Vermeulen, 2018, p. 7).

For these reasons, managers must drive dialogue and change around presence and purpose with their employees (Gast et al., 2020). However, it is difficult for these researchers to pinpoint or arrive at a consensus around what presence and purpose entail in the context of work. Therefore, our first research objective was to review extant theoretical and empirical literature to operationalize and understand the impact of presence and purpose.

Research methodology

Our literature review examined journals and popular publications from the fields of mainstream management and leadership, management spirituality and religion, meaningful leadership, mindful leadership, authentic leadership, integral theory, and Use-of-Self theory. Our search utilized keyword combinations and phrases about leadership (e.g., leadership, leading, leaders, change agents, and influence) and terms relating to ways of being (e.g., being, meaningfulness, authenticity, natural, organic, and embodiment). We then codified major themes to assess which characteristics are essential to understanding and developing a leader's way of being.

Each area of literature stressed the importance of increasing and aligning leadership presence and purpose, categorical terms that are sometimes referred to as attention and intention. These features are elucidated through three general theoretical orientations. These include a cognitive-behavioral orientation found mostly in popular practitioner-based

management literature, a spiritual orientation anchored to Management Spirituality and Religion (MSR) literature, and an integrated orientation anchored mainly in Integral Theory. We utilize the term 'orientation' to indicate epistemic emphasis or general adherence. Each of these orientations differs considerably in how they define and operationalize presence and purpose, contextualize their merits, address complexity, and offer practical solutions in the workplace.

Cognitive-behavioral orientation

In large part, cognitive-behavioral literature about presence and purpose suggests that leaders mindfully transform the way they think, act, and portray themselves when engaged in everyday tasks and relationships with colleagues, to drive organizational achievements and personally authentic and meaningful accomplishments (Frémeaux & Pavageau, 2020; George, 2003, 2010). Leaders are encouraged to remember, articulate, and consciously execute their sense of purpose (Craig & Snook, 2014; George, 2003; 2010; Goffee & Jones, 2005). Leaders are also generally defined by their ability to develop a shared sense of purpose, in part by focusing their attention on healthy relationships (Goleman et al., 2013) and societal good (Kempster, et al., 2011). By modeling alignment between presence and purpose, leaders may develop a personal congruence that resonates deeply with employees (Boyatzis et al., 2005; Goleman et al., 2013). Empirical research suggests clear benefits to employee engagement, the bottom line, and performance, whether leaders cultivate meaning around everyday purposes such as understanding customers' needs (Blount, & Leinwand, 2019) or a higher sense of organizational purpose (Quinn & Thakor, 2018). Research also suggests that thinking and acting with intention is made more accessible by reflecting on values present in one's autobiography, setting simple goals, and raising self-awareness (Goffee & Jones, 2005; Shamir & Eliam, 2005; Craig & Snook, 2014).

To develop congruence between presence and purpose, *Use of Self* literature suggests that leaders, change agents, and consultants reflect on personal concepts related to purpose through the lens of agency and efficacy (Seashore et al., 2004), intentionality (Tschudy, 2006), understanding freedoms and constraints (Minahan & Forrester, 2019), and building a robust repertoire of alternative behaviors through experiential learning (Jamieson et al., 2010). Use of Self addresses presence through the lens of real-time self-awareness and action learning (Jamieson & Davidson, 2019). Some authors are beginning to center this discussion on the importance of strengthening awareness as a bedrock for self-awareness (Cheung-Judge, 2012).

Cognitive-behavioral literature also calls for the meticulous development and management of one's unique image (Criswell & Campbell, 2008), which may be established through identity work (Sinclair, 2011) and supported by rehearsed body language (Fisher & Robbins, 2014). These measures are said to improve a leader's ability to project a distinct persona through a set of material acts (Ford et al., 2017). These assumptions suggest a more calculated approach to acting versus a natural, embodied disposition. It also fits Goffman's (1959) likening of social interactions to theatrical performances meant to maintain identities and roles. While the implicit goal of cognitive-behavioral literature is to influence the everyday organizational goals and performance, it tends to emphasize one's passions, values,

and achievement orientations through self-based models (Gardner et al., 2005) and the management of others' perceptions.

Spiritual orientation

While MSR literature is broad and multidisciplinary (Dean & Fornaciari, 2009), it generally qualifies presence as a heightened state of attention to one's existential agency and ethical obligations present in everyday affairs. At the same time, MSR literature tends to qualify purpose as transcending everyday self-interests and attuning identity and duties with a higher purpose (Alshehri et al. 2020; Conroy & Emerson, 2004). Although this shift in purpose is demonstrated to increase both employee and firm performance (Abdelsalam et al., 2020; Belwalkar et al., 2018; Giacalone & Jurkiewicz, 2020; Karakas, 2010), it is selfless in nature and privileges the cultivation of humanity at work (Fry, 2003) within and beyond the organization (Sheep, 2006). In fact, spirituality has been defined by some as the ability to empty oneself to receive insight (Levine, 1994; Mason & Welsh,1994).

A spiritual orientation takes the view that an individual's way of being resembles what Carl Rogers (1980, p. 15) once referred to in his foundational work *Way of Being,* as a "Realness" or "Congruence" that aligns one's inner truth with natural action (Duchon & Plowman, 2005; Hawley, 1993). Accessing this alignment through heightened inner awareness is also said to reveal universal truth, which we share with others (Fairholm, 1997). According to authors in MSR literature, spiritual leadership requires the intentional creation of such value congruence, which spans all features of organizational life, including the individual, team, and organization (Fry, 2003).

Rogers (1980) theorized that when one achieves such realness, they cease to act from a script and achieve genuine integration. Our way of being may extend beyond the worldly orchestration of an idealized image to include a profound sense of one's soul, transcending identity (Kriger & Seng, 2005), and assuming a non-dual, spiritual level of being (Fry & Kriger, 2009). Here the emphasis is not placed on transformation of Self from one form to another, but rather a transcendence in line with Heidegger's notion of rising above everyday chatter, in which we are "forever scattered by our daily concerns, dispersed into many unfinished affairs" (Loy, 1996, p. 32).

Rather than abandoning work altogether, ancient wisdom traditions suggest that transcendence may also occur within everyday work, resembling the Buddhist notion of the Bodhisattva, an enlightened being who remains embedded in routine matters to help others rise above their suffering (Chodron, 2007). Although the words 'transforming' and 'transcending' are sometimes used to mean the same thing in spiritual literature, understanding this difference is essential because it tells us where the cognitive-behavioral approach to presence and purpose ends and its spiritual counterpart begins. Transcendence is formed above and through the work. According to Fry (2008), "This sense of transcendence – of having a calling through one's work or being called (vocationally) – and a need for social connection or membership are seen as necessary for providing the foundation for any theory of workplace spirituality" (p. 107).

What is unique about the spiritual orientation is that it directs attention to the phenomenal experience associated with one's "inner life" (Ashmos & Duchon, 2000), the

deepest self (Conger, 1994) that transcends cognition alone, and expressing this sense of unity in organic ways (Vail, 1998). Leadership is neither stylistic nor complex but instead resembles a single, faithful intention that naturally drives and informs our interactions. This spiritual way of being might be characterized as a single, phenomenal, unification-mindedness nourished by the community and a more profound sense of meaning (Ashmos & Duchon, 2000), ultimately making work a more hospitable place for the soul. This leadership orientation stands in stark contrast from the complex, analytical, unique-mindedness abundant in cognitive-behavioral literature.

Whereas everyday purpose is privileged by cognitive-behavioral literature, the center of gravity for achievement in spiritual leadership research is existential (Steger et al., 2012; Steger & Frazier, 2005), and focuses on "ultimate matters" including the mystery of being itself (Steger & Frazier, 2005, p. 574), as well as "inter-connectiveness" (Mitroff & Denton, 1999) or "the web of connections, understandings and interpretations that help us comprehend our experience and formulate plans directing our energies to the achievement of our desired future" (Steger, 2012, p. 165). Presence is often positioned as a direct gateway to the inner life and sense of oneness with others. It may be developed through mindful leadership activities such as meditation and somatics practice, which anchor attention to the body's senses (Brendel & Bennet, 2016). The word 'spirit' is derived from the Latin *spiritus,* which means 'breath' (Barnhart, 1995), suggesting that integrating presence and purpose does not necessarily require complexity.

Integral orientation

In his *Introduction to Integral Theory and Practice*, Ken Wilber (2005) discusses the convergence of world knowledge associated with human growth and evolution, which he depicts as an Integral Operating System (IOS) for "everyday life to help any endeavor or activity become as comprehensive and effective as possible" (p. 2). Drawing connections between many of the cognitive-behavioral and spiritual characteristics discussed above, Wilber (1999; 2000a, 2000b; 2005) suggests that his model may be used to accelerate the evolution of psychological, spiritual, and social development within and across cultures, religions, organizations, and scientific communities.

Integral Theory brings together a complex array of characteristics of consciousness, including three states of awareness, eight to ten different developmental stages or levels, and five lines of development (e.g., cognitive, spiritual, emotional, sexual, and moral). These variables are arranged into psychographs that depict their intersections in the form of quadrants that are labeled "I" to represent self and consciousness, "It" to represent brain and organism, "We" to define culture and worldview, and "Its" to describe the social system and its environment (Wilber, 2005, p. 26). Each of these quadrants feeds off and informs the others (Mitroff & Denton, 1999), thus rendering them related and integral to human development, according to Wilber (2005).

Wilber (2005) describes the merits of Integral Theory in a few different ways. First, he discusses the benefit to oneself and others when we increase our conscious capacity to grasp, relate with, and assimilate cognitive-behavioral and spiritual complexity comprehensively and effectively. The second, which influences and is influenced by the first, is to increase our

connection with and beyond the Self to contribute to universal well-being. A third includes improving our ability to locate and draw upon various energies for spiritual growth, including masculine and feminine energies.

Edwards (2004) astutely graphed the theoretical orientations of spiritual leadership authors (Conger, 1994; Eggert, 1998; Fairholm, 1997; Moxley, 2000) onto Wilber's four quadrants, to illustrate four different forms of integral leadership, including vision setting and consciousness-raising, modeling exemplary competencies and behaviors, serving others and restoring justice, and ethical leadership and culture change (Edwards, 2004, p 9). Similarly, authors have applied Wilber's approach to addressing strategic change, though many organizations have found it challenging to utilize fully in practice (Landrum & Gardner, 2005; 2012; Landrum, Gardner & Boje, 2013).

Though elegant, the theoretical complexity of Integral Theory also represents one of its most significant challenges. Unless a leader has established a certain degree of familiarity with spirituality, cognitive complexity, psychology, and ethics, they may not fully appreciate what some refer to as the simplicity of Integral Theory. We agree with Reams (2005) that "the capacity to gain intellectual understanding of the integral model can outstrip the ability to actually engage and act from an integrally informed perspective" (p. 127). Improving one's ability to juggle this theory's permutations in real-time might be attractive to a smaller group of leaders who have time for self-reflection, particularly those interested in managing paradoxes (Putz & Raynor, 2005). For the average leader who wishes to embody an authentic sense of presence and purpose, particularly in an age of distraction, as discussed earlier, it would be a reach to qualify Integral Theory as entirely desirable, feasible, or scalable.

Another challenge arises when one considers Wilber's (2005) desire to include the "best elements" of wisdom (p. 3) and to provide the "most complete" map of experience (p. 4) to "accelerate growth" (p. 13). Wilber based this hope on the premise that "The greater the consciousness, the more complex the system housing it" (Wilber, 2005, p. 21). This quest for complexity appears to refute the Eastern wisdom traditions Wilber attempts to integrate. These include Buddhism and Hinduism, which caution that the more complex our interpretation, the further we have veered from reality (Brendel, 2019). According to Wilber (2005), however, "we want to touch bases with as many potentials as possible so as to miss nothing in terms of possible solutions" (p. 21). Philosophically speaking, is hard to imagine a map big enough, a legend exhaustive enough, or time sufficient enough to 'miss nothing.' In attempting to miss nothing, we may inadvertently miss everything.

It is worth noting a similar but more intellectually accessible approach regarding ways of being. Van Deurzen's (2020) *Four Existential Worlds* theory focuses on demonstrating differences in existential being through the lens of the physical, psychological, and spiritual/philosophical characteristics of experience. Though this approach moves toward an essential assessment, as we demonstrate later, existential dimensions of purpose may be simplified even further to include everyday versus ontological modalities of meaning.

Objectives for a fundamental theory

What is missing from all three orientations of literature is a straightforward, integrated theory that can help leaders grasp the relationships between presence and purpose at work,

including a balanced understanding of their typical existential orientation and dispositional level mindfulness, demonstrated to be a key variable in congruence between what leaders espouse and how they naturally act. Given this premise, our primary objectives include developing a relatable, realistic, and indispensable theory, which:

1. Draws fundamental similarities between cognitive-behavioral, spiritual, and integral interpretations of presence and purpose.
2. Positions ways of being not as stages to be achieved as is the case with Integral Theory, but instead as periodic dispositions that may or may not be helpful in each situation.
3. Includes a measure of dispositional mindfulness to account for the role of presence in ensuring congruence with purpose and better understanding various ways of being that arise in the absence of such congruence.

Developing ways of being theory

It stands to reason that an essential theory regarding a leader's way of being at work must focus directly on the most natural, intrinsic, and dispositional aspects present in all human functioning. To resemble a way of being, this feature of work-life would be reasonably ubiquitous. It may include moments when one is quietly reflecting on a decision or engaging in heated discourse with others, participating in a mundane task or profound work, speaking or listening, or lost in thought.

To effectively facilitate organizational dialogue that stimulates a collective commitment to the practice of spiritual development and organizational performance, it would be helpful for employees of all faith traditions and none to have a simple map that depicts relationships and pathways between basic features of presence and purpose. This first requires a relatable framework that captures tensions across two spectrums. The first spectrum spans higher and lower degrees of presence. We refer to this spectrum as *Modes of Awareness*. The second, which we call *Modes of Purpose*, relates to an everyday versus existential sense of purpose at work.

Modes of Awareness

Conscious awareness is the most direct and ubiquitous aspect of human experience. Though it is discussed in each of the orientations explored above, it is defined and treated differently, usually to suit the theoretical orientation. To gain a more objective understanding of conscious awareness, we completed an additional literature review including consciousness studies, neuroscience, neuropsychology, mindfulness practice, mindful leadership, and mindfulness at work.

Empirical research suggests that our direct experience of being emerges from two fundamental forms of awareness (Marcel & Bisiach, 1988; Chalmers, 1996; Dennett, 1968; Natsoulas, 1978; Nelkin, 1993; Newell, 1992;). Block (1995) describes these as *Access Consciousness*, the way we experience the world through conceptual processing and language, and *Phenomenal Consciousnes*s, which involves our felt encounter with the world. Both operate simultaneously (Brown & Ryan, 2003), although one tends to be dominant over

the other. This is relevant because a strictly cognitive-behavioral orientation to presence and purpose would – by nature - stimulate Access Consciousness, while a spiritual orientation could more likely stimulate Phenomenal Consciousness.

Depending on how attention is balanced between Access and Phenomenal Consciousness, an individual may be more likely to create socio-linguistic abstractions of reality, sense oneness with a non-dual reality, or experience both in some combined manner. An integral approach to being present would entail balancing or centering attention on both forms of consciousness. Balancing awareness is a form of mindfulness practice, which operates with different intensities, spanning mindfulness and absentmindedness or mindlessness (Brown & Ryan, 2003; Fiol & O'Connor, 2003).

In addition to studying mindfulness as a state, clinical research also presents significant evidence that mindfulness is an individual disposition (Allen & Kiburz, 2012; Brown & Ryan, 2003; Glomb et al., 2011; Mesmer-Magnus et al., 2017). Those who tend to be more mindful versus absentminded demonstrate greater self-control, including the ability to respond versus react to adverse stimuli (Brown et al., 2007). Mindfulness also correlates with reduced ego attachments, which often result in self-centered activities that harm the well-being of others (Dijksterhuis & Aarts, 2010; Good et al., 2016; Pugh, 2020).). Mindfulness also relates to perceptions of transcending the experience of individuality so that a person may experience a sense of oneness with others (Hutcherson et al., 2008).

Figure 1 illustrates Modes of Awareness as tensions between dispositional mindfulness and absentmindedness (Brown & Ryan, 2003), along with related empirical outcomes discussed above.

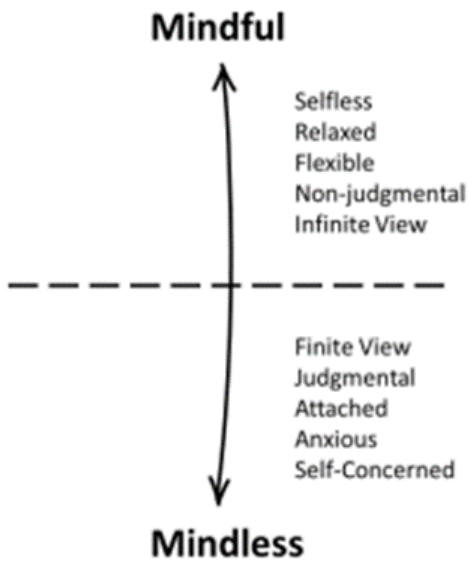

Figure 1. Modes of Awareness.

Modes of Purpose

Spiritual well-being, which refers to one's innermost sense of purpose, is a repeated theme in MSR literature (Paloutzian et al., 2003). Some define spirituality as recognizing the transcendent or higher meaning of life, often encountered as a mystery (Emmons, 1999). Existential philosophy and Existential Psychology distinguish a similar tension in purpose (Loy, 1996; May, 1975; Yalom, 1980, 2008). Irvin Yalom (2008) suggests that individuals tend to gravitate toward two modes of existence. The first pertains to one's preoccupations with *Everyday* purpose, which focuses on how things are, including appearance, autonomy, possessions, and prestige. As demonstrated earlier, this is the primary focus of cognitive-behavioral literature. That shadow side of everyday purpose includes getting caught up in hindrances to performance and well-being, including workplace disputes, rumors, politics, and pettiness. An alternative mode of existence, which Yalom describes as *Ontological* purpose, entails a more profound sense of being, in which:

> … one marvels not about the way things are but that they are. To exist in this mode means to be continually aware of being. In this mode, which is often referred to as the ontological (from the Greek *ontos*, means 'existence'), one remains mindful of being, not only mindful of the fragility of being but mindful, too… of one's responsibility for one's own being (Yalom, 1980, p. 31).

A greater ontological sense of purpose focuses increasingly on unscripted authenticity, more profound meaning, self-fulfillment, and ultimately humanity. Interconnectedness is, as Mitroff & Denton (1999) suggests, the very summation of spirituality. Still, due to the nature of work, palpable tension between rational goals and spiritual fulfillment prevails, whether we are conscious of this tension or not (Cash & Gray, 2000; Garcia-Zamor, 2003). Figure 2. represents the ongoing tension between everyday and ontological modes of purpose, including the objects of focus that tend to be associated with each. One might also imagine that one moves toward or away from a mode of purpose depending on the degree to which they struggle with primal conflicts, including "repression, denial, displacement, and symbolization" (Yalom, 1980, p. 6).

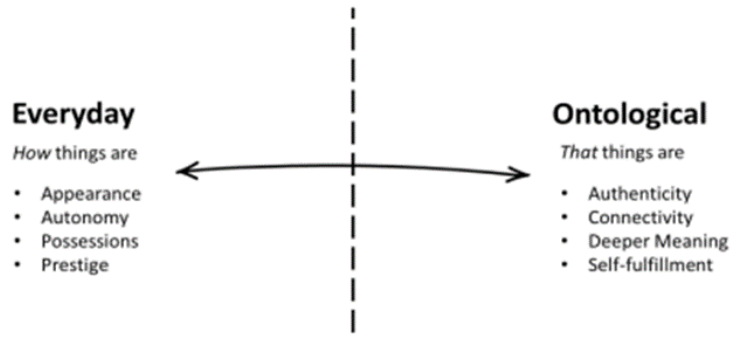

Figure 2. Modes of Purpose.

Four Ways of Being

If we view these tensions in an integrated fashion, four theoretical ways of being arise. Depicted in Figure 3, these include *Yearning* (Low Mindfulness, High Ontological Purpose); *Habituating* (Low Mindfulness, High Everyday Purpose); *Transforming* (High Mindfulness, High Everyday Purpose); and *Transcending* (High Mindfulness, and High Ontological Purpose). In what follows, we define and explain each Way of Being.

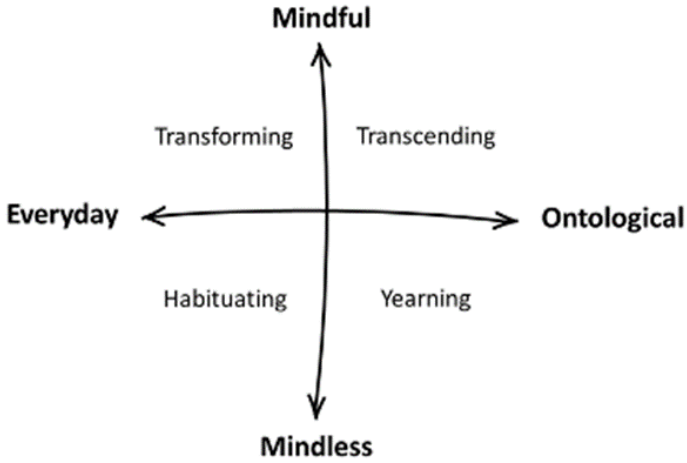

Figure 1. Ways of Being.

Yearning

Our framework suggests that a Yearning disposition entails way of being that is less mindful and therefore subconsciously attuned to ontological matters. As a result, we speculate that these leaders experience a sense of lack or spiritual incompleteness and find it difficult to define or trace the origin of this emotion. They may also adapt a pattern of self-judgment and ruminate on self-cynical thought patterns. This combination of presence and purpose might also produce a vague sense of apprehension toward and disconnection from colleagues. In his treatise, *Lack and Transcendence,* David Loy draws parallels from the fields of psychotherapy, Existentialism, and Buddhism to describe this way of being as experiencing a "gnawing feeling of lack" or the feeling that "something is wrong with me" (Loy, 1996, p. 51).

These leaders might dwell upon the absence of higher meaning at work and go about their day experiencing work anywhere between dread and complete abeyance. Given our earlier discussion around the links between purpose and engagement, productivity, and well-being, this presents considerable challenges to the organization. For these individuals, learning about and practicing mindfulness may raise awareness that increases well-being and reveals transcendent purpose in line with their ontological orientation.

Habituating

A Habituating way of being sits at the intersection of being less mindful and more concerned with everyday matters. As a result, we speculate that this way of being is one that operates on

auto-pilot, and manifests behaviorally in a narrow focus on task achievement, a taken-for-granted view of strategy, an aversion to creativity, and a 'what's in it for me' teamwork orientation. Since this way of being is less aware, they would likely overlook many of the problematic assumptions and rules they presuppose, making it very difficult to address unconscious biases and doubt the efficacy of leadership development programs geared toward professional growth. Given the research explored earlier, anxiety likely prevails around material gain and loss.

The repetitive nature of habituation would likely perpetuate one's professional identity. In the words of Tarde (1903), this may include "an unconscious imitation of self by self", a habit he deemed "subsocial Self imitation" (p. 75). As habits become part of one's identity, argues Lumsden (2013), it wants to repeat itself and is difficult to dislodge, and agency becomes challenging to ignite. This way of being would uncritically resemble a caricature of oneself, unaware of socially constructed perceptions. These individuals may have a steeper learning trajectory, including developing mindful and reflective practices. However, it would seem that mindfulness practice would become a leadership development priority because one must first learn to observe their assumption before genuinely challenging them and recognize alternatives before adopting new behaviors.

Transforming

A Transforming way of being would likely be more mindful and concerned with everyday matters. As a result, we speculate that these individuals would invest their time and energy in change that increases organizational effectiveness and personal achievement. They may also exhibit little attachment to the status quo. Greater awareness makes it more likely that these individuals may see, challenge, and transform strategic and relational patterns at work, which show up in organizational processes, policies, technology, leadership, and culture. The following definition offered by *Transformative Learning Theory* suggests that this developmental capability requires heightened access to consciousness,

> the expansion of consciousness… facilitated through consciously directed processes such as appreciatively accessing and receiving the symbolic contents of the unconscious and critically analyzing underlying premises (Elias, 1997, p. 3).

Individuals who inhabit this way of being may experience fulfillment in the process of change itself, even exposing themselves to situations likely to rival their current perceptions. This Way of Being also includes a conceptual clarity needed to willfully challenge habits of mind, defined as "'broader, more abstract, orienting, habitual ways of thinking" (Mezirow, 2000, p. 17). Such leaders may be more amenable to pursuits that make them stand out from their colleagues. Achievement and prestige are valued would likely be sought intentionally but also flexibly. Leaders who exhibit a Transforming disposition may do well to experience leadership development programs that focus on mindfulness practice, servant leadership, and MSR literature.

Transcending

A Transcending way of being, which pushes attention further into one's field of awareness, and operates from an ontological orientation, is likely selfless and feels a deep sense of care and connection with others. This orientation is highly spiritual and captured well in Giacalone and Jurkiewicz's (2010) definition of workplace spirituality:

A framework of organizational values evidenced in the culture that promotes employee's experience of transcendence through the work process, facilitating their sense of being connected in a way that provides feelings of compassion and joy (p. 129).

This way of being would likely view organizational strategy as a vehicle for increasing corporate social responsibility and increasing the well-being of formal and informal stakeholders, including components of the organization's ecosystem, including the surrounding community. Leadership development programs geared toward leaders with a Transcending disposition may do well to incorporate a peer learning approach model that pairs them with employees who struggle to find a greater sense of purpose or see beyond profit and achievement.

Scale development

While most workplace spirituality measures focus on gauging one's degree of conscious awareness or their level of purpose, we have not come across any instruments that combine these measures. Miller and Ewest's (2013) comprehensive literature review shows that several workplace spirituality instruments measure either the level of awareness or the depth of purpose, but not both. The authors classified workplace spirituality measurements into three categories: manifestation scales, development scales, and adherence scales. Manifestation scales focus on the degree of orientation to universal spiritual values, such as spiritual well-being (e.g., Spiritual Well-Being Scale, Paloutzian & Ellison, 1982), meaningful work (e.g., Spirituality at Work scale, Ashmos & Dchon, 2000), spiritual connection (e.g., Spirit at Work Scale, Kinjerski & Skrypnek, 2017), and transcendence (e.g., Spiritual Climate Inventory, Pandey et al., 2009). Some of these scales measure the level of purpose; however, they did not focus on the degree of conscious awareness. For example, the Spirituality at Work scale (Ashmos & Dchon, 2000) is composed of three dimensions, such as inner life, meaning at work, and a sense of community. The second dimension, meaning at work, gauges the level of purpose (e.g., "I understand what gives my work personal meaning"). Nevertheless, the other two dimensions consisting of matters such as the inner life and a sense of community do not directly measure the degree of conscious awareness or level of purpose. According to Miller and Ewest (2013), the development scale as the second category of workplace spirituality instruments, is related to the level of development within an individual, such as mature versus immature behavior (e.g., Religious Orientation Scale, Allport & Ross, 1967; Religious Maturity Scale, Dudley & Cruise, 2013), and nascent versus developed spiritual expectations (e.g., Spiritual Leadership scale, Fry et al., 2005). Similar to other literature, some of these scales measure the level of purpose but do not measure the degree of conscious awareness. For instance, the calling, one of the dimensions of the Spiritual Leadership Scale (Fry et al., 2005), evaluates a sense that one's life has meaning (e.g., "My job activities are personally meaningful to me"); however, other dimensions, such as vision, hope, altruistic

love, and membership, are not directly related to the degree of conscious awareness. The last category of workplace spirituality instruments, the Adherence Scale, pertains to an authentic devotion of spiritual beliefs (Miller & Ewest, 2013), such as adherence to an Afro-centric worldview (i.e., Belief Systems Analysis Scales, Montgomery et al., 1990). Some of these scales, including the Forgiveness Scale (Hargrave & Sells, 1997) measure awareness of emotion and behavior, but not dispositional awareness. It is important to note that this scale is not adapted to the workplace and is dated.

Many instruments focusing on gauging one's degree of conscious awareness have been developed outside of the workplace spirituality field, such as research for mindfulness-based stress reduction. For example, the Mindful Attention Awareness Scale (Brown & Ryan, 2003) measures attention to and awareness of present moment experience. The Freiburg Mindfulness Inventory (Buchheld et al., 2001) assesses nonjudgemental present-moment observation. The Toronto Mindfulness Scale (Bishop et al., 2003) measures the attainment of a mindful state. The Kentucky Inventory of Mindfulness Skills (Baer et al., 2004) assesses four mindfulness skills, including observing, describing, acting, and accepting without judgment. As made clear by the literature, most mindfulness instruments focus only on the degree of conscious awareness rather than the level of purpose. Therefore, we identify the need for a new instrument that measures both the mindfulness at work dimension and the purpose at work dimension.

Subscale 1: Modes of Awareness (MOA)

To develop the first subscale for polarities of mindfulness at work, we adapted Brown & Ryan's (2003) *Mindful Attention Awareness Scale* (MAAS) to the workplace for three reasons. The first is that it measures dispositional mindfulness, or the degree to which an individual tends to be aware. Other scales, including *Applied Mindfulness Process Scale* (Li et al., 2016), the *Toronto Mindfulness Scale* (Lau et. al, 2006), the *Kentucky Inventory of Mindfulness* (Baer et. al, 2004), or the *Freiburg Mindfulness Inventory* (Buchheld et. al, 2001), examine specific skills and applied processes that are learned at mindfulness retreats. While these measures are helpful in other contexts, for the purpose of developing a general framework that can be used by all employees, including those who may prefer not to practice meditation, the MAAS is better suited. It does not focus on how often they manipulate mindfulness, or what they are attempting to be mindful of, but is simply a general measure of mindlessness (Brown & Ryan, 2003).

We also chose the MAAS because it is psychometrically validated in multiple studies (MacKillop & Anderson, 2007; Carlson & Brown, 2005; Lawlor et al., 2014). According to Brown and Ryan's (2003) scale validation study, the MAAS showed satisfactory fit indices when a CFA of the single-factor model was performed (i.e., goodness-of-fit index [GFI] = .92, comparative fit index [CFI] = .91, index of fit [IFI] = .91, and root-mean-square error of approximation [RMSEA] = .058). The internal consistency (alpha) was .82. It has also been widely adapted to other contexts including children and cancer patients and translated into different languages including Chinese (Deng et al., 2012), French (Jermann et al., 2009), Portuguese (Barros and Athanassiou, 2015), Swedish (Hansen et al., 2009), Greek (Mantzios et al., 2015), and Turkish (Catak, 2012).

The third reason we chose the MAAS is that it could be easily adapted to the workplace. Some of the questions already pertain to regular situations at work, such as being introduced to someone new. In other instances, we added new elements, including questions like "I find myself listening to a coworker with one ear and doing something else at the same time" and "I fail to notice how I am feeling when speaking with a coworker."

Subscale 2: Modes of Purpose (MOP)

To develop the second subscale for polarities in purpose at work, the first author reviewed literature from existential philosophers who make similar distinctions to those present in our model, including Karl Jaspers, Martin Heidegger, Soren Kierkegaard, as well as Eastern philosophies including Hinduism and Buddhism. We also drew from several of the main themes in Existential Psychology described earlier and conducted a thought experiment about how these features show up in relationship to the way we view ourselves, our colleagues, and work itself. While there are other measures that examine meaningful work, including the Work and Meaning Inventory (WAMI, Steger et al., 2012), this is the first to gauge the degree to which one is concerned with every day or ontological matters.

Scale evaluation

The following sections describe a preliminary item selection procedure and examination of the factor structure of the Way of Being inventory (WBI). A preliminary item selection procedure was applied to ensure the face validity of the inventory by conducting an understandability test for each item. Then, we investigated the internal structure of the WBI by using the confirmatory factor analysis (CFA) method and explored relationships between the WBI and other inventories.

Preliminary item selection procedure

As we discussed, we developed Modes of Purpose (MOP) items based on existential philosophy literature. Since this literature comes from a different discipline, we wanted to verify all items were easily understood by the primary user of this inventory (i.e., company employees) to ensure the face validity of the scale. To test how well participants can understand the WBI items before investigating the internal structure of the WBI, a total of 43 local company employees and graduate students in an R 2 university located in the U. S. northwest were recruited to participate in this study through fliers posted on campus and an invitation email with the link to an online survey site. More than 98% of the participants had worked in a professional/organizational capacity and approximately 60% of them had more than 10 years of work experience. About 51% of the participants had a master's degree or were enrolled in a master's degree program. About 77% of the participants were women.

The participants were asked to evaluate the understandability of the 30 items of the WBI via the Qualtrics online survey site. Firstly, the participants needed to read each item and provide their response to the item according to a six-level Likert scale (almost always, very frequently, somewhat frequently, somewhat infrequently, very frequently, almost never). Then they rated the understandability of each item based on how well they could understand

the item according to a five-level Likert scale (very poor, poor, fair, good, and very good). Lastly, they gave suggestions for each item to be better understood.

The average score of the understandability rating of the 30 items was 4.42 on the 5-point scale. The minimum score of the understandability rating was 3.88, and the maximum score was 4.73. Only two items were slightly below 4.00 (i.e., item 3: 3.97 and item 10: 3.88). The participants gave comments that some items became double negative when combined with the negative rating scale (e.g., almost never), and this made the items difficult to understand. Six out of ten lowest-rated items contained double negative. Therefore, we eliminated all negative wording items (i.e., one MOA item and six MOP items) to improve overall understandability and selected the rest of the 23 as final items (Appendix 1) to examine the factor structure.

Assessing factor structure and correlation with other inventories

Participants

To examine whether the internal structure of the WBI was consistent with its hypothesized two-factor model (i.e., mode of awareness [MOA] and mode of purpose [MOP]), 204 participants were recruited through the online sampling service of Qualtrics from various types of organizations, including for-profit, not-for-profit, and non-profit organizations. All participants were full-time employees. About 68% of the participants had more than ten years of work experience in a professional/organizational capacity, and 15.7% had six to nine years of work experience. About 64% have worked for more than three different organizations, while about 12% have worked for only one organization. The participants were almost evenly split between males and females (i.e., 49.5% were male, and 50.5% were female). The majority of the participants were 25 to 34 years old (29.9%) and 35 to 44 years old (29.4%), while those in the smallest group were 65 years old or over (1%). About 76% of participants identified themselves as White/Caucasian, while 10.3% were African American, 7.4% were Asian, 4.4% were Hispanic, 1.5% were Pacific Islander, and 1% were Native America. The majority of the participants' highest degree of education was high school (77%), 18.1% of participants had a bachelor's degree, and 4.9% had a master's degree.

Procedures

The participants were asked to complete the WBI via the Qualtrics online survey. They responded to the WBI according to the six-level Likert scale (1 = almost always, 6= almost never). The participants were also asked to complete three additional questionnaires related to the subscales of WBI. The first additional questionnaire was the Mindful Attention Awareness Scale (MAAS; Brown & Ryan, 2003). We included MAAS since it was adopted to develop items of the MOA subscale, as discussed earlier. The MAAS was composed of 15 items with the six-level Likert scale (1 = almost always, 6= almost never). The second questionnaire was the Kentucky Inventory of Mindfulness Skills (KIMS; Baer et al., 2004). KIMS measures the mindfulness skill factors which are indirectly related to the MOA construct. The KIMS is composed of four factors, including observing, describing, acting with awareness, and accepting without judgment and has 39 items on the five-level Likert

scale (1=never or very rarely true, 5=almost always or always true). The third questionnaire was the Work as Meaning Inventory (WAMI; Steger et al., 2012). WAMI measures meaningful work construct composed of three factors, including greater good motivation, positive meaning, and contribution to meaning-making, which may relate to the MOP subscale, as discussed. WAMI has ten items with the five-level Likert scale.

Results and discussion

The results of confirmatory factor analysis

We conducted the confirmatory factor analysis (CFA) using R version 3.6.1. The following fit indices were calculated to determine model fit: (1) Root Mean Square Error of Approximation (RMSEA), where values of .10 or above indicate poor fit; (2) Standardized Root Mean Square Residual (SRMR), where values of 0.10 or above indicate poor fit; and Comparative Fit Index (CFI), where values of 0.90 or above indicate plausible fit (Kline, 2015). As presented in Table 1, although the Chi-Square test did not support the model, all other fit indices (RMSEA = .083, SRMR = .061, and CFI = .872) indicated that the model is not rejectable. We also calculated 90% bootstrapped confidence intervals (CI) for each fit index using the R bootstrapLavaan function with 5,000 resampling to generate bias-corrected parameter estimates. The bootstrapped confidence intervals show that the fit indices of SRMR [.065, .084] and CFI [.706, .811]) were not significantly poor, although RMSEA [.104, .127] could be considered poor.

Table 1. Bootstrapping to generate parameter estimates and 90% confidence intervals.

		Bootstrapped Confidence Interval (n = 5,000)		
	Observed Sample (n = 204)	Lower 90% Confidence Limit	Median	Upper 90% Confidence Limit
Chi-Square (χ^2)	554.64*** (df = 229)	730.65	848.21	985.65
RMSEA	0.083	0.104	0.115	0.127
SRMR	0.061	0.065	0.074	0.084
CFI	0.872	0.706	0.762	0.811

Note. * p < .05, ** p < .01, *** p < .001

We test whether the hypothesized two-factor model has a better model fit than the simpler one-factor model. We conducted the chi-square difference test, a statistical method to determine whether there is a significant model fit difference between two hierarchical models (Kline, 2015). As presented in Table 2, the chi-square difference between the one-factor model (χ^2_{M1} = 670.82) and the two-factor model (χ^2_{M2} = 554.64) was statistically significant ($\chi^2_{D1\text{-}2}$ = 116.19, p < .001). This result indicates that the model fit of the two-factor model was

significantly improved compared with the one-factor model. Also, all fit indices of the two-factor model (RMSEA = .083, SRMR = .061, and CFI = .827) are better than those of the one-factor model (RMSEA = .097, SRMR = .069, and CFI = .872). These results supported the proposed factor structure of WBI composed of two factors, including MOA and MOP.

Table 2. Comparing fit indices for one-factor model and two-factor model.

	df	Chi-Square (χ^2)	RMSEA	SRMR	CFI
One-factor	230	670.82	0.097	0.069	0.872
Two-factor	229	554.64	0.083	0.061	0.827
Chi-Square (χ^2) difference between the two models		116.19***	-	-	-

Note. * p < .05, ** p < .01, *** p < .001

Internal consistency

Internal consistency analyses were conducted for each factor to examine the internal consistency of the inventory. Through this analysis, coefficient alpha was calculated, and item-total correlations were examined. The alpha coefficient for MOA was .93 and MOP was .84, respectively. These internal consistencies can be considered good enough because when the alpha coefficient is greater than .70, it is usually regarded as acceptable (Kline, 2015). Also, the result of the item-total correlation indicated that all items were necessary to maintain the current alpha coefficient level. Therefore, no additional item modification or elimination was required.

Relationships with other measures

Correlation analyses were conducted to explore the relationship between the WBI and three other mindfulness-related inventories such as MASS, KIMS, and WAMI. The results of the correlation between the WBI and three inventories are shown in Table 3. The MASS score was positively correlated with the overall WBI score (r = .66, p < .001). Especially the construct of the MASS has a slightly stronger relationship with the MOA (r = .66, p < .001) than the MOP (r =.50, p < .001). This result can be understood by because all items of MOA were developed based on the traditional concept of mindfulness, like the MAAS, whereas the items of MOP were developed to measure a relatively new concept that is different from the traditional concept of mindfulness.

The correlation coefficient between the overall KIMS score and the WBI score was significant (r = .37, p < .001). However, further correlation analyses revealed that the accepting factor of the KIMS was more strongly correlated with the MOA (r = .47, p < .001) than the MOP (r = .31, p < .01). These findings suggested that although the construct of the KIMS and the WBI is correlated in general, the sub-factors of WBI (i.e., MOA and MOP) may be differently related to the sub-constructs of the KIMS.

The WAMI inventory was expected to relate to the concept of the MOP because the items of MOP also dealt with the deeper meaning of work. However, a significant correlation between the WAMI score and the WBI score was not found. In addition, no significant correlation between the WAMI's subscales and the WBI's subfactors was found. Only one item score in the greater good motivation subscale of WAMI (item 3: My work really makes no difference to the world) was significantly correlated with the MOA factor score of the WBI ($r = .23$, $p < .05$). These results showed that the constructs which were assessed by the WAMI had no significant relation not only with the MOA, which was developed based on the traditional mindfulness concept, but also with the MOP, which is concerned with the deeper meaning of work and life.

Table 3. Comparing fit indices for one-factor model and two-factor model.

		WBI	
Inventory (n)	MOA	MOP	Overall
MASS (99)	.66***	.50***	.66***
KIMS (94)	.32***	.37***	.37***
Observing	-.06	.11	.01
Describing	-.05	.09	.01
Acting	.53***	.54***	.57***
Accepting	.47***	.31**	.45***
WAMI (103)	.03	.01	.02
Positive Meaning	-.12	.02	-.08
Meaning Making	.03	.14	.07
Greater Motivation	.15	.11	.15

Note. * p < .05, ** p < .01, *** p < .001

General discussion

Integrated approaches designed to assess presence and purpose present in popular management literature (Dhingra et al., 2020) do not account for varying levels of mindfulness, which presents a critical limitation regarding the predictive capability of such assessments. For instance, a leader may purport a genuinely deep preference for spiritual purpose but be equally as absentminded so as not to be present *with* that purpose. In an age marked by distraction, mindfulness is arguably crucial not only to acting in step with one's beliefs, but also as a means for genuinely embodying a higher sense of purpose. Only one similar integrated framework could be found to account for mindfulness but detailed purpose for the individual as compassion, joy, and connection (Petchsawang et al., 2017), which does not indicate an individual's fundamental existential modality. This is problematic

because one can also find joy in everyday work, such as running meetings, writing reports, or problem solving. Similarly, this framework does not measure values typically present in management literature such as job responsibilities and performance. While such a framework might be valuable to those who are spiritually oriented, it does not provide a bridge to mainstream management literature. In fact, regardless of whether research is oriented to cognitive-behavioral or spiritual orientations, most assessments of purpose at work do not account for mindfulness (Ashmos & Duchon, 2000; Hassenzahl et al., 2015; Lips-Wiersma & Wright, 2012; Renard & Snelgar, 2016; Rutledge et al., 2018; Steger et al., 2012).

The purpose of this research was not only to establish a theory but also to conduct initial validation tests for the WBI. The statistical analyses indicated that the inventory might be an acceptable tool to measure the MOA and the MOP. Three major analyses were conducted to validate this inventory. Firstly, this research examined the understandability of items because the concepts of MOA and MOP were considered unfamiliar ones for organizational constituents who are the target population of this inventory. The results of understandability tests showed that almost all inventory items, except for the items that became double negative when combined with the negative rating scale, can be understood by the target population without difficulty.

Second, the result of the CFA indicated that this inventory has an internal structure that was congruent with the two-factor model. Unlike previous mindfulness inventories such as MAAS and KIMS, the WBI was developed to measure two distinctive subfactors (i.e., MOA and MOP). Comparing fit indices for the one-factor and two-factor models revealed that the two-factor solution has a better model fit than the one-factor model. In addition, the result of the internal consistency analysis showed that both MOA and MOP have very high internal consistency.

Third, the findings of the correlation analysis showed that the constructs measured by the WBI are closely related to the concepts of mindfulness, which are measured by previous mindfulness-related inventories such as MAAS and KIMS. The correlation analyses revealed that two sub-factors of the WBI (i.e., MOA and MOP) had slightly different correlation patterns with the constructs of MASS and KIMS. These results suggested that the MOA and MOP may measure different constructs, although these two factors are inter-correlated. For example, the MOA can be more significantly related to the accepting skill of mindfulness factor of the KIMS.

Implications

It is challenging to find theoretical frameworks and assessments that directly integrate cognitive-behavioral and spiritual conceptualizations of presence and purpose at work. It is also difficult to find research that suggests ontological purpose as a disposition. In doing so, WBT may serve as a bridge for researchers from both cognitive-behavioral and spiritual traditions, to further explore benefits of each orientation in relationship to each other.

Most studies that focus on the impact of employee mindfulness on performance, leadership, and prosocial behaviors demonstrate generally beneficial outcomes and argue that an increased mindful disposition will likely lead to positive outcomes at work (Dane,

2011). With very few exceptions (Avants and Margolin, 2004; Grabovac et al., 2011; Monteiro et al., 2015; Monteiro & Musten, 2013) mindfulness interventions have adopted a strictly clinical construct that isolates cognitive-behavioral mechanisms (Brown et al., 2007; Grossman & Van Dam, 2011). Studies of mindfulness in the clinical setting (Baer et al., 2006; Bishop et al., 2004; Glomb et al., 2011; Hülsheger et al., 2012) admittedly uncoupled clinical and Buddhist perspectives (Brown & Ryan, 2003). The result was the undoing of mindfulness (Bodhi, 2011; Monteiro et al., 2015; Purser, 2018) as a path toward ethical enlightenment, which fuses awareness with cognitive-behavioral attendance to *Dukkha* or suffering of all living beings.

Utilizing a clinical approach that assesses, facilitates, and encourages mindfulness devoid of its original meaning, for well-being alone (Scharf, 2013), may in fact be harmful (Monteiro et al., 2015; Xiao et al., 2020). The WBI can draw attention to the possibility that mindfulness alone may not improve an individual's ability to distinguish prosocial states as suggested by recent theorists (Bodhi, 2011; Dreyfus, 2011; Greenberg & Mitra, 2015). Our assessment may be used to assess and enter dialogue around existential tensions that exist within highly mindful individuals. Adopting this lens, existing studies on mindfulness in the workplace may be replicated, controlling for everyday versus ontological dispositions to determine whether and how the impact of mindfulness is dependent upon MOP. At the same time, researchers may utilize the WBI to study whether MOA is a predictive variable for MOP, which may strengthen the Buddhist canonical argument described above.

The WBI may also be used as an assessment and dialogic device in leadership development initiatives, which have not yet located a concise way to express the different relationships between presence and purpose in the workplace setting. Curriculum specialists may do so by positioning our WBT as a way of understanding leadership dispositions and particular habits of mind and behaviors that reinforce them. Participants may also learn to observe how context itself may have a profound influence on one's way of being, and whether one way of being may serve one better in some roles over others.

This model would be particularly useful a way of helping individuals who desire to shift from a transformative to a transcendent leadership modality. Specifically, mindfulness-based consultants (Brendel, 2016) and leadership coaches who draw from *Transcendental Leadership Theory* (Cardona, 2000), may utilize our model to help transformative leaders map a professional development trajectory that leads them from self-concern to genuinely selfless meaning that "transcends mere economic gain" (Konz & Ryan, 1999, p. 200). This leadership development trajectory entails a "deep ontological shift in awareness whereby we understand that there is no other, that we are all part of an interdependent system whereby what happens to someone else affects us in some way" (Barney et al., 2015, p. 2).

Our model also has important implications for organizational culture and its assessment. For instance, HR departments dedicated to developing mindful workplaces (Ehrlich, 2015; Engemann & Scott, 2020; Lawrie et al., 2018) and meaningful work (Bailey et al., 2019; Chalofsky, 2003; Lysova et al., 2019; Nikolova & Cnossen, 2020; You et al. 2020) as unique value propositions that attract and retain top talent, may integrate these aspects in their performance reviews and provide tailored professional development that raises awareness and spiritual insight. Finally, performance reviews may combine professional and spiritual

objectives with customized professional development opportunities depending on an individual's dispositional way of being.

Our model may also eventually help management researchers understand essential relationships between spirituality and change readiness. For instance, WBT maps well with the three orders of change that are influenced by mindfulness practice (Lychnell, 2015). *First Order Change*, seems to favor a habituating way of being, because it focuses on solving problems in an organization's current shared mental schema. These first order of change views work in a one-dimensional fashion, yielding transactional change such as completing tasks faster or slower or with higher or lower quality. *Second Order Change* connects with a transforming way of being as it is said to challenge and change otherwise taken for granted organizational frameworks (Lychnell, 2015). This type of change is transformative because employees who inhabit a transforming consciousness are aware enough of their operating assumptions to recognize them, are less personally attached, and are more likely to and actively change. Finally, *Third Order Change* refers to the ability to transcend one's entire point of view (Lychnell, 2015), which would benefit directly from a transcending way of being because it can see multiple selves and expand beyond the paradigm of Self.

Limitations

Several limitations of this research also need to be noted. First, this study could not provide direct evidence that can show the distinctive features of the MOP. Although the WAMI was expected to relate to the concept of MOP, no significant correlation was found. One possible reason for this poor correlation may be found in the item wording of the inventories. All the WBI's items were worded negatively, whereas all items of the WAMI were worded positively except one item; and the exception, which was positively worded, was significantly correlated with the WBI score. Nevertheless, further correlation studies should be conducted to find more obvious evidence that shows the distinctive features of the MOP by using more appropriate inventories.

Another limitation of this research is related to the four ways of being indicated by the WBI, such as Yearning, Habituating, Transforming, and Transcending, which were produced by combining the level of MOA and MOP. Although these four tensions can be considered as the uniqueness of the WBI, this research could not explore these concepts directly. In fact, seven dichotomous type items (e.g., expert mind vs fresh eyes) were included in the study to explore the four tensions indirectly. However, no significant correlations among these seven items and the WBI, including the four tensions, were found. Therefore, future research that allows for the exploration of the relationships among the four tensions and two factors must be conducted. Also, to examine the predictive validity of the WBI, future studies may need to explore the relationship between the WBI and job performance at the workplace.

In summary, these findings suggest that the WBI may be a valuable tool for helping organizational constituents to assess their level of the MOA and MOP, respectively. Nevertheless, additional construct validation research for the MOP using more relevant inventories is required to reveal the distinctive feature of this construct. In addition, future

empirical research for the four tensions of the WBI may increase the usefulness of this inventory as a leadership development tool.

Conclusion

By examining cognitive-behavioral, spiritual, and integral research, our research first sought to understand which fundamental characteristics of a leader's way of being are essential to reveal practical insights that bridge these theoretical orientations. WBT presents primary connections between these orientations, specifically through MOA and MOP. WBT also reveals practical implications to organizational health and performance and provides COVID era leaders with helpful topics for dialogue and mindful reflection in their quest to attract, retain and develop top talent. To assist in these endeavors, upon further testing and validation, the WBI may be used to develop a clearer understanding of which dispositions are related to increased organizational performance, ethical behavior, and cultures marked by well-being. Although there may be a tendency to judge which way of being is ideal, we hope that each will be understood and studied as part of a spiritual journey at work.

As we continue to develop this assessment, we also hope to gain further clarity regarding the relationships between these dispositions. Although this study provides helpful direction, additional study is required to close the gap between cognitive behaviors and spiritual aspects of presence and purpose. Further investigation is also necessary to determine contextual and social influences on a leader's way of being.

Disclosure statement

No potential conflict of interest was reported by the authors.

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Appendix 1

Modes of Awareness (MOA) (14 items)

1. I go about my daily activities as if I am on "autopilot", without being fully mindful (i.e., aware of what I am doing in the moment).
2. I make basic mistakes because of carelessness, not paying attention, or thinking of something else.
3. I find it difficult to stay focused on the present moment during meetings.
4. I walk quickly to get where I'm going without paying attention to what I am experiencing along the way.
5. I get so preoccupied with the results of work that I lose touch with what I am doing in the moment.
6. I find myself listening to a coworker with one ear and doing something else at the same time.
7. I rush through activities without being paying close attention to them.
8. I fail to notice how I am feeling when speaking with a coworker.
9. I forget people's names almost as soon as we have been introduced.

10. I complete tasks automatically, without being aware of what I'm doing.
11. I eat lunch without being fully aware of what the food tastes like.
12. I find myself preoccupied with the future or the past.
13. I find my mind wandering as if "by itself" when working.
14. I commute to and from work on "auto-pilot" without remembering what most of the trip was like.

Modes of Purpose (MOP) (9 items)

1. I value getting things done over finding deeper purpose (i.e., meaning) in what I am doing.
2. I get so busy that I forget to stop and appreciate life.
3. I ask myself "How many tasks can I accomplish before the day is through?"
4. I get consumed by worries that I won't get everything done.
5. I put job responsibilities above caring for myself and others.
6. I forget that we only have one life to live.
7. I judge my days by how much work I finish.
8. I find myself preoccupied with making sure others complete their work rather than helping them find deeper meaning in their work.
9. I go through my day as if I will live forever.