Spirituality and Performance in Organizations: A Literature Review

Dr. Fahri Karakas

Research Fellow

The Open University, Business School

IMPEL (International Management Practice, Education, and Learning) Centre

Walton Hall, Milton Keynes MK7 6AA

United Kingdom

Tel: +44 (0) 1908 655 888 - ext. 58068

Spirituality and Performance in Organizations: A Literature Review

Abstract:

The purpose of this paper is to review spirituality at work literature and to explore how spirituality improves employees' performances and organizational effectiveness. The paper reviews about 140 papers on workplace spirituality to review their findings on how spirituality supports organizational performance. Three different perspectives are introduced on how spirituality benefits employees and supports organizational performance based on the extant literature: a) Spirituality enhances employee well-being and quality of life; b) Spirituality provides employees a sense of purpose and meaning at work; c) Spirituality provides employees a sense of interconnectedness and community. The paper introduces potential benefits and caveats of bringing spirituality into the workplace; providing recommendations and suggestions for practitioners to incorporate spirituality positively in organizations.

A new paradigm in organizations: Spirituality movement

The purpose of this paper is to review spirituality at work literature and to explore how spirituality improves employees' performances and organizational effectiveness. The paper reviews about 140 papers on workplace spirituality to review their findings on how spirituality supports organizational performance. Three different perspectives are introduced on how spirituality benefits employees and supports organizational performance based on the extant literature. The paper also introduces four potential caveats of bringing spirituality into the workplace; and provides recommendations for practitioners to incorporate spirituality positively in organizations.

A number of scholars mention a paradigm shift in organizational sciences, management theory and practice in the past two decades (Capra, 1996; Giacalone and Dafna, 2000; Harman and Hormann, 1990; Ray and Rinzler, 1993; Wheatley, 1992). It seems this paradigm shift is complex and includes multiple dimensions such as moving from a predictable outlook to chaos (Gleick, 1987), from command and control or fear-based approaches to trust and empowerment (Conger and Kanungo, 1988), from simplicity to complexity (Lewin, 1992), from transactional leadership to transformational leadership (House and Shamir, 1993), and from closed systems to complex adaptive systems (Dooley, 1997). These changes in management include a shift from an economic focus to a balance of profits, quality of life, spirituality, and social responsibility concerns (Walsh, Weber, and Margolis, 2003; DeFoore and Renesch, 1995), a shift from self-centeredness to interconnectedness (Capra, 1993), a shift from self-interest to service and stewardship (Block, 1993; Neck and Milliman, 1994), and a change from materialistic to a spiritual

orientation (Fox, 1994; Neal, 1997, DeFoore and Renesch, 1995). In line with this paradigm shift, we have witnessed that organizations and managers have been discovering and experimenting with new ways and methods to help employees balance work and family, such as flexible work arrangements (Gottlieb, Kelloway, and Barham, 1998) and telecommuting (Kugelmass, 1995). In relation to these practices, organizations in North America have been increasing their focus on strategies of empowerment (Byman, 1991; Conger and Kanungo, 1988) to enable and increase employee involvement and participation (Hyman and Mason, 1995; Cotton, 1993). These innovations and new ways of working aim to be mind-enriching, heart-fulfilling, and spirit-growing for employees and still be financially rewarding at the same time.

This new paradigm that is emerging in organizations has also been called as "the spirituality movement". Ashmos and Duchon (2000) have described the spirituality movement as "a major transformation" (p. 134) where organizations make room for the spiritual dimension, which has to do with meaning, purpose, and a sense of community. This new spiritual dimension embodies employees' search for simplicity, meaning, self-expression, and interconnectedness to something higher (Marques, Dhiman, and King, 2007). This paper will contribute to the spirituality at work literature by inquiring its benefits for employees and its relationship with organizational performance. To start doing this, it would be useful to review the growing interest in spirituality at work literature and the definitions of spirituality.

Over the last decade, scholars report a steady increase of interest in spirituality at work issues among management researchers and practitioners in North America (Cavanagh, 1999; Giacalone and Jurkiewicz, 2003b; Ashmos and Duchon, 2000, Tischler, 1999). Howard

(2002) argues the "explosion of interest in spirituality as a new dimension of management…probably the most significant trend in management since the 1950s." (p. 230). Wagner-Marsh and Conley (1999) suggested that there has been "an organizational fourth wave", referring to an aftermath of Toffler's (1980) technological third wave and they called this "the spiritually based firm" (p.292).

The growing interest in workplace spirituality is also evident in bookstores, virtual bookstores and the recent spirituality books on the issue. A search on spirituality and business on Google Book yields around 2990 results, while the same search on Amazon.com gives more than 3140 book titles; though not all results are directly related to the core issue (October, 2008). Some of these books on spirituality at work or spirituality and leadership have been among the best sellers, such as *A Spiritual Audit of Corporate America* (Mitroff and Denton, 1999b), *Liberating the Corporate Soul* (Barrett, 1998), *Spirit at Work* (Conger, 1994), *The Soul of a Business: Managing for Profit and the Common Good* (Chappell, 1993), *Leading with Soul* (Bolman and Deal, 1995) and *The Heart Aroused: Poetry and Preservation of the Soul in Corporate America* (Whyte, 1994).

Finally, the growing interest in spirituality is evident in corporations, corporate meeting rooms, and the business world as well. For example, a growing numbers of organizations, including large corporations such as Intel, Coca-Cola, Boeing, and Sears, are reported to have incorporated spirituality in their workplaces, strategies, or cultures (Burack, 1999; Konz and Ryan, 1999, Wagner-Marsh, and Conley, 1999; Gogoi, 2005). Some spiritual practices include holding Bible, Quran, or Torah study groups; forming voluntary prayer groups; having "higher power lunches"; forming interfaith dialog groups; organizing reflection

sessions; offering meditation exercises; and starting servant leadership development programs.

Some corporations incorporate spirituality into their strategies within the framework of corporate social responsibility. For example, Anita Roddick, founder of the Body Shop, is committed to contributing to Glasgow through social responsibility projects aimed at solving the problems of high unemployment, crime rates and urban decay in the region. She invests a quarter of net profits back to the community to 'keep the soul of the company alive'. Many companies that are grounded in spiritual values and principles also are committed to social responsibility and community service. Another example is Tom's of Maine, which gives away 10% of pre-tax profits to charities for common good and provides employees four paid hours a month to volunteer for community service. These examples provide anecdotal evidence of how organizations can incorporate spirituality and social responsibility into their mission while still performing well.

Although the literature and interest on spirituality at work is growing rapidly; there is confusion around how spirituality influences organizational performance. The objective of this paper is to review current literature on spirituality at work and organizational performance; in order to explore how spirituality is related to organizational performance. The paper reviews the workplace spirituality literature to synthesize theoretical and empirical findings on how spirituality benefits employees and supports organizational performance. Three different perspectives are introduced on how spirituality supports organizational performance based on the extant literature: a) Spirituality enhances employee well-being and quality of life; b) Spirituality provides employees a sense of purpose and meaning at work; c)

Spirituality provides employees a sense of interconnectedness and community. The paper introduces potential benefits and caveats of bringing spirituality into the workplace; providing recommendations and suggestions for practitioners to incorporate spirituality positively in organizations.

Definitions of spirituality at work

There are more than seventy definitions of spirituality at work, and still, there is no widely accepted definition of spirituality (Markow and Klenke, 2005). There are indeed many possible ways to define such a complex and diverse term as spirituality at work. For example, spirituality has been defined as our inner consciousness (Guillory, 2000), a specific form of work feeling that energizes action (Dehler and Welsh, 1994), "a process of self-enlightenment" (Barnett, Krell, and Sendry, 1999, p. 563), "a worldview plus a path" (Cavanagh et. al., 2001, p. 6), "access to the sacred force that impels life" (Nash and McLennan, 2001, p. 17), and "the unique inner search for the fullest personal development through participation into transcendent mystery" (Delbecq, 1999, p.345). In these definitions, spirituality is mostly described as an idiosyncratic, multifaceted, elusive concept; difficult to be captured in a common definition.

Laabs (1995) points out that "defining spirituality in the workplace is like capturing an angel - it's ethereal and beautiful, but perplexing" (p.63). The term "spirituality" comes from the Latin word "*spiritus*" or "*spiritualis*" that means breathing, breath, air or wind (Merriam-Webster). *Spiritus* is defined as "an animating or vital principle held to give life to physical organisms" (Merriam-Webster). This implies spirit is the life force that inhabits us when we are alive and breathing (Garcia-Zamor, 2003). Scott (1994) offers a parallel definition for

spirit as "the vital principle or animating force within living beings; that which constitutes one's unseen intangible being; the real sense or significance of something" (p.64). Spirituality, as defined by Mitroff and Denton (1999a), is "the basic feeling of being connected with one's complete self, others and the entire universe" (p.83). As noted above; the fuzziness, ambiguity and the complexity of the construct makes spirituality a difficult research topic to investigate. In this paper, spirituality is defined as the journey to find a sustainable, authentic, meaningful, holistic and profound understanding of the existential self and its relationship/interconnectedness with the sacred and the transcendent. Spirituality is distinguished from institutionalized religion by being characterized as a private, inclusive, non-denominational, universal human feeling; rather than an adherence to the beliefs, rituals, or practices of a specific organized religious institution or tradition. This distinction is important in the spirituality at work literature, as manifested by Mitroff and Denton's (1999) study where 60 percent of the respondents had positive views of spirituality while negative views of religion.

Spirituality and organizational performance

Whether applying, enabling, or incorporating spirituality practices in organizations result in increase in productivity or profitability is a very complex and controversial issue. Dent, Higgins, and Wharff (2005) review the controversies around the measurement and rigor issues of how spirituality and performance are related. There are two opposite camps or positions regarding the inquiries on the relationship between spirituality and organizational performance. On the one hand, some researchers view spirituality as anti-materialist (Lips-Wiersma, 2003; Gibbons, 2000) and anti-positivist (Fornaciari, Lund Dean, and McGee, 2003) by its nature and question positivist research methods on spirituality (see Fornaciari

and Lund Dean, 2001; Mitroff and Denton, 1999; Palmer, 1994; Fornaciari, Lund Dean, and McGee, 2003; Gibbons, 2000, Lips-Wiersma, 2003). These researchers argue that the anti-materialist characteristic of spirituality may pose important challenges in the scientific investigation of its links to financial performance (Fornaciari and Lund Dean, 2001; Dent et. al, 2005; Fornaciari, Lund Dean, and McGee, 2003). Some researchers supporting this position point out to the fact that there may indeed be ethical pitfalls and moral concerns in the research question of whether enabling or incorporating spirituality at work results in better organizational performance or profitability (Dent, Higgins and Wharff, 2005; Fernando, 2005). Other researchers also mention their concerns about spirituality being used as an administrative tool to manipulate employees (Brown, 2003; Fernando, 2005; Mirvis, 1997; Cavanagh and Bandsuch, 2002). These scholars argue that spirituality should be seen as an end in itself and should not be used as a managerial tool for increasing financial performance in organizations (Fernando, 2005; Cavanagh and Bandsuch, 2002). Some scholars indeed express their reservations and urge caution on the potential abuses or misuses of spirituality at work (Brown, 2003; Mitroff and Denton, 1999; Jackson, 2000; Cavanagh and Bandsuch, 2002).

On the other hand, some scholars argue that spirituality can be used to improve organizational performance (Ashmos and Duchon, 2000; Garcia-Zamor, 2003; Giacalone and Jurkiewicz, 2003a; Fry, 2005); and spirituality research should demonstrate spirituality's links with productivity and profitability (Ashmos and Duchon, 2000; Giacalone, Jurkiewicz and Fry, 2005; Fry, 2005; Garcia-Zamor, 2003; Giacalone and Jurkiewicz, 2003a and 2003b). These researchers, such as Giacalone, Jurkiewicz and Fry (2005), make a call to spirituality at work researchers to empirically and rigorously demonstrate the positive effects

of spirituality on performance to prevent the marginalization of spirituality at work research. This position can be summarized as the strategy to empirically demonstrate positive effects and outcomes of spirituality in organizations. The basic aim is to make the area of spirituality at work research more legitimate and mainstream to organizational studies. Indeed, it has been suggested that organizations that encourage spirituality experiences improved their organizational performance and profitability (Biberman and Whitty, 1997; Biberman et al., 1999; Burack, 1999; Kriger and Hanson, 1999; Korac-Kakabadse, Kouzmin, and Kakabadse, 2002; Neck and Milliman, 1994; Thompson, 2000). In the last decade, several research projects have been conducted that reported positive relationships between spirituality at work and organizational productivity and performance (Bierly, Kessler, and Christensen, 2000; Delbecq, 1999; Korac-Kakabadse and Korac-Kakabadse, 1997; Mitroff and Denton, 1999b). Additional research reveals that organizations that have voluntary spirituality programs have had higher profits and success (Dehler and Welsh, 1994; Mitroff and Denton, 1999b; Konz and Ryan, 1999; Turner, 1999).

Therefore, there have been a lot of controversies and confusion regarding the role and legitimacy of "spirituality at work" and its relationship with organizational performance (Giacalone and Jurkiewicz, 2003). Despite growing recognition of spirituality at work as a significant area of inquiry, research conducted in the intersection of spirituality and organizational performance has not been consolidated and systematically reviewed. This review aims to contribute to the spirituality at work field by integrating three different perspectives on how spirituality enables or leads to organizational performance (Figure 1):
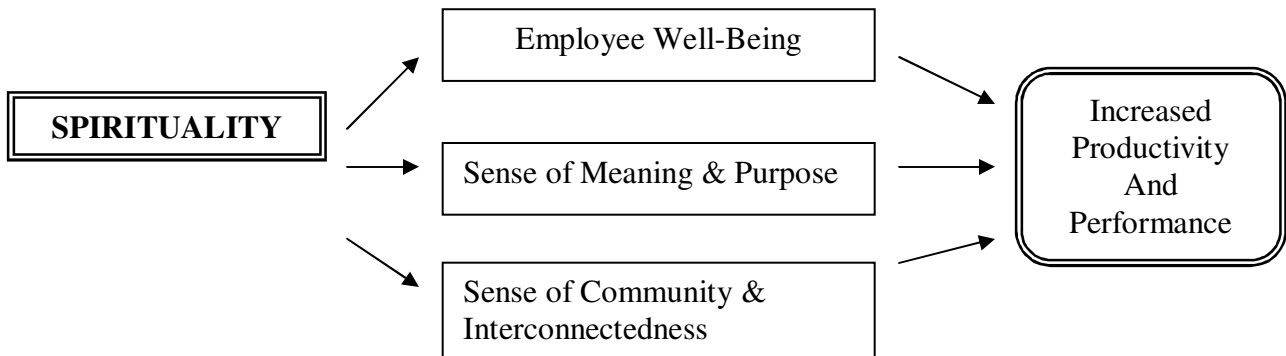
a) *Human resources perspective*: Spirituality enhances employee well-being and quality of life;

b) *Philosophical perspective*: Spirituality provides employees a sense of purpose and meaning at work;

c) *Interpersonal perspective:* Spirituality provides employees a sense of interconnectedness and community.

Therefore, the paper introduces an integrative view of how spirituality at work benefits organizations through these three perspectives. In particular, the paper notes and attempts to explain the general lack of cumulative work and the lack of synthesis of work across these three perspectives. I contend that the interplay between these three perspectives can provide us a more comprehensive understanding of how spirituality leads to effectiveness and better performance in organizations.

Figure 1: Three Perspectives of Spirituality and Performance

Perspective 1: Employee well-being

First, I approach the issue from a Human Resources perspective, the perspective of employee well-being. This includes individual level positive effects of spirituality; including subjective well-being, morale, and commitment.   This perspective purports that incorporating spirituality at work a) increases employees' well-being by increasing their morale, commitment, and productivity; b) decreases employees' stress, burnout, and workaholism in the workplace.

> *Proposition 1: Spirituality enhances the general well-being of employees:*
>
> *a) by increasing their morale, commitment and productivity*
>
> *b) by reducing stress, burnout and workaholism*

This perspective is particularly salient in today's workplaces where employees spend most of their time in their lives. Work sites have become the central pieces in our lives and the source of values in society (Fairholm, 1996, p.11). Workplaces are the places where people spend most of their lives, develop friendships, create value, and make their most meaningful contributions to society (Fairholm, 1996). The organizations where people spend most of their time become their most important community, their *gemeinschaft*. Thus, work has meanings beyond the "nine-to-five" working hours; it is even becoming the cradle of meaning in modern knowledge society. For some people, work and colleagues at work have even taken the place of family or social groups. Conger (1994) observes workplace has become the fountainhead of community for many people. However, together with the increasing importance and centrality of work in people's lives, associated problems also have increased such as stress, burnout and workaholism.

Several scholars including Rifkin (2004), and Gini (1998) argue that workaholism has become a serious and growing problem for many Americans. The average worker in the U.S. started to work 163 extra hours annually in 1987 compared to 1969 (Schor, 1991). Recent research conducted by Galinsky et al. (2005) found 44 % of U.S. workforce experienced overwork in the last month in their workplaces. Hard work and long hours can become unhealthy and dissatisfying for employees as they confuse meaning and their inner worth with external rewards, promotion, striving for mastery, and affluenza (p. 10-20, Burke, 2006). Stress caused by workaholism and long hours at work can result in loss of spirituality, chronic illnesses, pain, chronic fatigue, fear, and guilt (Killinger, 2006). Cartwright and Cooper (1997) report that increasing stress in the workplace leads to higher absenteeism, lower productivity, and increased health compensation claims in the U.S. The collective cost of stress for U.S. corporations have been estimated to be around $150 billion due to absenteeism, loss of productivity, health insurance and medical expenses (Karasek and Theorell, 1990).

In addition to increasing workaholism, several additional factors are reported that increase uncertainty and stress at work in American workplaces. There have been many changes in work environments over the past decades that created a climate of uncertainty, chaos, and fear among employees (Cacioppe, 2000; Harman, 1992; Kennedy, 2001). Ethical scandals, corporate crimes, downsizing, layoffs, mergers and acquisitions, September 11, global terror, market crashes, financial crises, and global competition characterize a business environment full of turmoil and uncertainty (Neal, 2000, Biberman and Whitty, 1997; Giacalone & Jurkiewicz, 2003a, Cacioppe, 2000). There is evidence in the literature that downsizing and layoffs have decreased the morale and commitment of employees (Brandt, 1996; Giacalone

and Jurkiewicz, 2003a; Duxbury and Higgins, 2002). Neal (1999) argues that there is a "legitimized schizophrenia" in today's workplaces, referring to the uneasy feeling of putting on masks, hypocrisy, artificiality, and playing to be successful. According to Neal (1999), legitimized schizophrenia leads to an artificial separation between work and life, which results in lower productivity and higher stress and burnout.

Contemporary evidence supports the statement that many employees in today's workplaces feel unappreciated, unconnected, lost and insecure in their jobs (Sparrow and Cooper, 2003; Meyer and Allen, 1997). Several researchers found that employees began to feel distanced, vulnerable, and cynical as a result of downsizing, restructuring, reengineering, delayering, layoffs, and other current changes in organizations (Sparrow and Cooper, 2003; Bartlett and Ghoshal, 1995, Meyer and Allen, 1997; Biberman and Whitty, 1997). Barrett (2004) cites a recent survey of more than 800 mid-career executives, which reports that unhappiness and dissatisfaction with work is at a 40-year high. Some researchers report a steady decline of employee respect, trust, and confidence in management (Burack, 1999; Shaw, 1997). Mitroff and Denton (1999b) argue that today's organizations suffer from a deep spiritual emptiness and many of problems in organizations result from this spiritual impoverishment. A growing number of managers and employees are reported to resort to meditation, reflection and spiritual practices; wellness programs, as well as fitness and sports exercises at work as a method of coping with stress and uncertainty at work (Dehler and Welsh, 1994; Cartwright and Cooper 1997).

Research suggests that the development and expression of the spirit at work may indeed solve these problems of stress and burnout, as well as have beneficial consequences for the

well-being of employees. Reave (2005) mentions the review of Emmons (1999, p. 876) that summarizes seven studies that have reported "a significant correlation between spirituality and mental health indices of life satisfaction, happiness, self esteem, hope and optimism, and meaning in life" (p. 667). There is growing evidence in spirituality research that workplace spirituality programs result in positive individual level outcomes for employees such as increased joy, serenity, job satisfaction and commitment (Paloutzian, Emmons, and Keortge, 2003; Kouzes and Posner, 1995; Burack, 1999; Reave, 2005; Giacalone & Jurkiewicz, 2003a, Krishnakumar and Neck, 2002; Fry, 2003, 2005). There is also evidence that these programs improve organizational productivity and reduce absenteeism and turnover (Fry, 2003, 2005; Giacalone and Jurkiewicz, 2003a). Milliman, Czaplewski, and Ferguson (2003) found a positive correlation between workplace spirituality and employee attitudes such as commitment to the organization, intrinsic work satisfaction, and job involvement.   Neck and Milliman (1994) claim spirituality values have positive effects on both personal well-being and job performance.

More employers today are encouraging spirituality in the workplace as a way to enhance employee morale, commitment and productivity. Research suggests fostering spirituality and allowing free expression of spirituality at work enables employees to feel complete and authentic at work (Burack, 1999); which leads to a high degree of personal fulfillment and morale; and this in turn results in increased organizational performance (Turner, 1999). Bento (1994) reviewed research proposing that spiritually empowered employees are found to be more honest, courageous, and compassionate individuals and they can represent these characteristics on their job. Krishnakumar and Neck (2002) suggested that the encouragement of spirituality in the workplace can lead to benefits in the areas of creativity,

honesty, personal fulfillment, and commitment, which will ultimately lead to increased organizational performance. Some forms of encouragement of spirituality in the workplace include organizing optional morning prayers or yoga sessions; designing multi-faith prayer spaces; starting corporate chaplaincies, or introducing spiritual wellness and balance programs for employees (Krishnakumar and Neck, 2002; Mitroff and Denton, 1999). Further research revealed trust is crucial in forming a sound basis for commitment (Kriger and Hanson, 1999) and spirituality increases commitment by establishing a climate of trust in the workplace (Burack, 1999).

This body of work provides preliminary support for the argument that incorporating spiritual practices at work can indeed increases employees' morale, commitment, and productivity; while decreasing their stress and burnout at work.

Perspective 2: Sense of meaning and purpose

Second, I approach the issue from philosophical and existentialist perspective; which is connected to the concepts such as the search for meaning and purpose in what employees are doing at the workplace. Providing a deeper sense of meaning and purpose for employees is important; as this enables employees to perform better and to be more productive and creative at work. This perspective contends that incorporating spirituality at work provides employees and managers a deeper sense of meaning and purpose at work.

> *Proposition 2: Spirituality provides employees and managers a deeper sense of meaning and purpose at work.*

This perspective is based on the argument that today's workplaces have increasingly been emotionally and spiritually barren, devoid of deeper meaning and spirit. Organizations of the industrial age have been centered on creating material wealth; putting economic goals and profitability before the social and public ones (Walsh, Weber and Margolis, 2003). As profit maximization has become the main strategic objective and success is measured in financial measures such as sales, cash flow, and market share; the social, interpersonal, and spiritual functions and goals of organizational life have taken a back seat in today's corporations (Walsh, Weber and Margolis, 2003; Hertz, 2002; Gull and Doh, 2004; Post, Preston, and Sachs, 2002). In most of today's corporations, the central focus persists to be on observable, external, controllable, empirical, and materialistic outcomes or variables (Gull and Doh, 2004); which led to the creation of "a world without depth" (p. 129; Gull and Doh, 2004) and the isolation of the soulful aspects of work life (Bolman and Deal, 1995). In line with this argument, Gozdz (1995) contends that organizations that value positivism, reductionism, and empiricism may fall into the trap of denying the existence of spirit. The assumption that material wealth and success will automatically lead to individual and collective well being is starting to be questioned as people desire more meaning and quality of life at work (Cash and Gray, 2000; Gull and Doh, 2004; Laabs, 1995; Pratt and Ashforth, 2003; Wrzesniewski, 2003). Moreover, a half century of ethical scandals and corporate crimes coupled with environmental degradation necessitate radical improvement in social, environmental, and ethical performance of companies (Frederick, 2006; Waddock, 2006).

A large number of employees today often feel psychological isolation and alienation at work (Cavanagh, 1999; Harman, 1992; Bolman and Deal, 1995); as well as a vacuum and a lack of meaning in their work lives (Pratt and Ashforth, 2003; Cavanagh, 1999, Dehler and Welsh,

1994). Separating work, life, family, and spirit into compartments may rip authenticity off employees; leaving them feeling unfulfilled, stressed and alienated (Cavanagh, 1999; Fairholm, 1996). Accordingly, the saliency of the search for meaning and the need for inner satisfaction for employees in today's workplaces is foreseeable and well-documented in the literature (Cavanagh, 1999; Fairholm, 1996; Jacobson, 1995). Fairholm (1996) cites Renesch (1995) reporting more than forty million people "searching for a more intrinsically valued lifestyle" in the U.S. (p. 11). Similarly, Johnson (2004) reports 61% individuals think their workplaces would benefit from a greater sense of meaning and spirituality. Oldenburg and Bandsuch (1997) interpret this trend as a longing in people's souls for deeper meaning, deeper connection, greater simplicity, a connection to something higher. In a time of rising emphasis on business ethics and work life balance; corporations feel compelled to respond to the employee need for meaning at work (Cavanagh, 1999; Pratt and Ashforth, 2003; Gull and Doh, 2004; Cacioppe, 2000).

Indeed, many employees in today's workplaces are reported to question themselves and their work, ask themselves about the essence and meaning of their work, and search for a sense of purpose and meaning at work (Neal, 1997; Brandt, 1996; Cacioppe, 2000; Ashmos and Duchon, 2000; Konz and Ryan, 1999; Kouzes and Posner, 2003; Burack, 1999; Fairholm, 1996). The following set of existential questions employees reflect on and ask themselves, introduced by Kouzes and Posner (2003), exemplify this search of meaning and purpose for employees (p. 69-70):

- "What do I stand for? What do I believe in? Why?
- What is the meaning of the work I am doing? Where does this lead me to?

- Is there a reason for my existence and the organization's?

- What brings me suffering? What makes me weep and wail? Why?

- What am I passionate about? Why? What keeps me awake at night? Why?

- What do I want for my life? Why? What do I really care about? Why?" (p. 69-70)

These questions can go deep in the heart of employees and have implications for employees' careers, lives, needs, aspirations, passions, and spirituality. Responding to the needs of employees for meaning at work is turning into a critical success factor for companies as employees' quest for deeper meaning and fulfillment in their careers is intensified. A number of researchers argue that workplace spirituality has the potential to provide employees a feeling of purpose, a sense of connection, and a sense of meaning at work (Giacalone and Jurkiewicz, 2003a; Brandt, 1996; Bolman and Deal, 1995). Lips-Wiersma (2002) associated spirituality with finding meaning and purpose in life and living in accordance with this meaning and deeply held beliefs (p. 385). Mitroff and Denton (1999a) found that organizations that have a stronger sense of spirituality enable employees to exercise stronger values and ethical beliefs in their workplace and empower them to show more creativity and flexibility at work. Moreover, Mitroff and Denton (1999a) found workers who can express their spirituality through their work actually find work more satisfying and meaningful and accordingly perform better. This is in line with Gull and Doh (2004); who propose that employees become more engaged and can work more responsibly, ethically, collaboratively, and creatively when they find meaning in their work activities. Supporting employees to incorporate their spirituality and values into their work is also reported to be increasing their personal satisfaction and joy (Dehler and Welsh, 1994; Reave, 2005). Lips-Wiersma (2002) argued that employees fully expressing their spirituality can benefit their

organizations through "creativity and intuition", "increased empowerment", "more cohesive vision and purpose"; and "enhanced team and community building" (p. 385). Paloutzian, Emmons, and Keortge (2003) report that work takes on new meaning and significance when it is seen as a calling, a sacred duty, a service opportunity or a way to serve God, other deities, or a higher purpose. When work is seen as a calling, it becomes more meaningful and this increases productivity and commitment of employees (Reave, 2005; Paloutzian et al., 2003). All this research supports and shows how productivity and performance increases as a result of deeper meaning at work; as well as how spirituality at work can provide employees a sense of meaning and purpose. The common pattern in all these work seem to be the fact that workers want to be recognized for who they are; as whole persons with spirit, heart, soul, passions, hopes, talents, aspirations, families, private lives, emotions, ups and downs, and diverse perspectives on matters.

Perspective 3: Sense of community and interconnectedness

Third, I approach the topic from an interpersonal and community perspective, which is connected to the concepts of belonging, community, and connectedness. This perspective is centered on the interpersonal relationships, collective dimensions, and social dynamics of spirituality. This perspective contends that incorporating spirituality at work provides organizational members a sense of community and connectedness; thus increases their attachment, loyalty and belonging to the organization.

Proposition 3: Spirituality provides employees a sense of community and connectedness; increasing their attachment, loyalty and belonging to the organization.

Providing employees a sense of community and connectedness is critical in today's workplaces and corporations. Current concerns about ethical scandals and violations, such as Enron and Arthur Andersen, have negative effects such as the elimination of trust and sense of community in corporations (Gull and Doh, 2004; Schroth & Elliot, 2002; Neal, 2000). Waddock (2006) argues corporate scandals have resulted from self-centeredness, greed, egoism, and selfish passion instead of caring for others. As a result of the failure of trust in institutions; employees are searching for a sense of community, high quality connections (Dutton and Heaphy, 2003) and compassion at work (Frost et al., 2006). Because of the decline of local communities and social groups that establish a sense of connectedness (Conger, 1994) and the dissolution of traditional support systems such as the church and family (Leigh, 1997); workplaces have replaced them as primary sources of community for many people. It is also known that employees are seeking ways and means to connect to each other and to be united in a common vision that goes beyond materialistic aims (Miller, 1998). Moreover, in times of uncertainty; employees and managers face significant challenges and traumatic experiences in their lives; such as death, divorce, illnesses, and layoffs (Weiss, et al., 2001) which force them to reach out to their communities for support, guidance, and help. This makes the aspects of community and connectedness in spirituality experiences even more important in today's organizations.

The conception of workplaces as human communities with social functions and societal benefits is taking ground and momentum in organizations (Walsh, Weber, and Margolis, 2003; Milliman et. al., 1999) There has been an invitation of researchers to consider organizations as communities that produce significant social values and outcomes for society (Walsh, Weber, and Margolis, 2003; Frost, Dutton, Mailis, Lilius, Kanov, and Worline, 2006). This perspective stresses that organizations are not just machines for producing goods but also forms of human community that foster satisfying and meaningful life experiences for individuals, families, and society (Gull and Doh, 2004). This perspective has its roots in Human Relations movement and the humanistic discourses in organizational theory (e.g. McGregor, 1960; Mayo, 1946). In line with this community oriented perspective, Cash and Gray (2000) observe American corporations move toward a more value-expressive philosophy and tolerant culture responding to employees' requests for spiritual connection and sense of community. This transition toward the need for spirituality and connection is also evident in changing managerial perceptions and values in today's corporations. For example, according to a study conducted by Ashar and Lane-Maher (2004), mid- and senior level executives did not describe success in materialistic terms (such as money or promotion), but instead used terms such as being connected, balance, and wholeness to define success.

Feeling part of a community and sharing a common purpose are two dimensions that have been frequently associated with workplace spirituality (Milliman et al., 1999; Brown, 1992, Gozdz, 1993; Ray, 1992). A sense of connection and interconnectedness to something larger than oneself (Brown, 1992) has also been considered an important part of spirit at work (Milliman et. al., 1999). A good sense of community and connectedness becomes possible

through high quality connections at the workplace (Dutton and Heaphy, 2003). Milliman et al. (1999) conducted a case study of Southwest Airlines demonstrating how incorporation of spiritual values at work and tapping into the deeper levels of employee spirituality and motivation can nurture a genuine sense of community, spirit and affection in the workplace. In agreement with this finding, Chappell (1993) suggests shared values and a shared sense of purpose can turn a company into a community where daily work takes on a deeper meaning and inner satisfaction.

Spirituality at work provides employees a sense of community and connectedness. The consequences of spiritual experiences at work are discussed in the literature including higher levels of employee attachment, loyalty and belonging (Milliman et. al., 1999; Fairholm, 1996; Duchon and Plowman, 2005). Consequences of spiritual relationships include intimacy, wholeness, authenticity, altruism, and integrity (Kendall, 1994; Burack, 1999; Stiles, 1994). In the spirituality literature, spirituality is often linked to positive outcomes and benefits associated with the "sense of community"; such as unifying and building community (Cavanagh, Hanson, Hanson, and Hinojoso, 2001), serving the need for connecting to others at work (Khanna and Srinivas, 2000), and being the source of daily expressions of compassion, wisdom, and connectedness (Maxwell, 2003). There is also considerable amount of research linking spirituality to consideration towards others at work (Milliman, Czaplewski, and Ferguson, 2003; and Milliman, Ferguson, Trickett, and Condemi, 1999; Burack, 1999). The International Center for Spirit at Work considers this the "horizontal" component in spirituality; the desire to be of service to other people. This "horizontal spirituality" is demonstrated by a service orientation and deep concern for others. Consideration toward others (showing concern) and high quality interpersonal work

relationships have been correlated in empirical studies with high worker job satisfaction, low turnover, group cohesion, group performance, and group efficiency (Bass, 1990, Champoux, 2000).

Examples of research presented above provide initial empirical support for the proposition that spirituality provides employees a sense of community and connectedness; in turn increases employee commitment, belonging, and effectiveness.

This paper has been built on the assumption that there is indeed a possibility of transforming "barren workplaces" into "abundant workplaces" by incorporating spirituality positively into our workplaces. Therefore, this paper has proposed three main perspectives inquiring into how spirituality benefits employees and organizations: a) Spirituality enhances employee well-being and quality of life; b) Spirituality provides employees a sense of purpose and meaning at work; c) Spirituality provides employees a sense of interconnectedness and community. Table 1 outlines these perspectives below. These three perspectives can provide HR practitioners and managers new ways to develop new human resources approaches incorporating spirituality at work. The paper also underlines the importance of taking all three perspectives (human resources, philosophical, and interpersonal) into account while designing spirited workplaces of the 21st century; which are engaged with passion, alive with meaning, and connected with compassion.

Table 1:

Three Perspectives on Benefits of Spirituality for Employees and Organizations

	Human Resources Perspective	**Philosophical Perspective**	**Interpersonal Perspective**
Focus on developing employees'	well-being	purpose and meaning	community and connectedness
The problem: *Barren Workplaces*	Emotionally barren workplaces	Spiritually barren workplaces	Socially barren workplaces
Main problems/ gaps/ necessity	Stress, burnout, Workhaholism Absenteeism Low morale & commitment "Lethargy"	Excessive materialism Loss of meaning & depth Low fulfillment, joy, & creativity "Atrophy"	Self-centeredness, greed & egoism Isolation Low cohesion & belonging Lack of social support "Entropy"
The solution: *Abundant Workplaces*	Emotionally abundant workplaces	Spiritually abundant workplaces	Socially abundant workplaces
Positive outcomes of incorporating spirituality	Increased morale & commitment Increased employee well-being Increased employee productivity	Increased sense of meaning & purpose Increased fulfillment & job satisfaction Increased hope & creativity Increased reflection	Increased sense of connectedness & community Increased attachment, loyalty, & belonging High quality connections
Ideal benefits for employees	Empowered, committed, passionate employees	Highly aware, self-reflective, creative employees	Compassionate, steward, benevolent employees
Spirited workplaces of the 21st century are	Engaged with passion	Alive with meaning	Connected with compassion

Discussion: Caveats and cautions

This paper has reviewed the potential benefits of incorporating spirituality into our workplaces. However, there are several limitations and challenges regarding the practices of spirituality at work that need to be mentioned. This section will discuss and outline four of the most important potential dangers or caveats about bringing a spiritual perspective into workplaces (See Table 2). There are four good reasons to be cautious while incorporating spirituality into the workplaces in the business world.

The first major problem is the danger of proselytism. The main potential danger of spiritual expression at the workplace is the risk of proselytizing other people from diverse religions, spiritualities or views (Krishnakumar and Neck, 2002) and this danger is widely recognized and put forth in spirituality literature (Mitroff and Denton, 1999; Mirvis, 1997; Cavanagh, 1999; Milliman, Czaplewski, and Ferguson, 2003; Krishnakumar and Neck, 2002; Burack, 1999). Using spiritual beliefs to exclude others undermines the requirement for respect and inclusiveness at work.   Scholars also mention documented cases of companies that proselytize employees using particular religious or spiritual doctrines (Mirvis, 1997). Associated with this risk are the concerns about people feeling dissatisfaction and frustration, not being able to express their own spirituality, not being respected for their diversity, and feeling being coerced (Krishnakumar and Neck, 2002; Cavanagh, 1999; Milliman et al. 2003; Brown, 2003). Indoctrination will lead to coercion and alienation on part of the employees subjected to this. Moreover, implementing generic common spiritual principles or practices may result in alienated, isolated or threatened people (Mirvis, 1997; Krishnakumar and Neck, 2002).   There is also a danger when a specific community of individuals with similar

interests dictates their own agenda in an organization (Cavanagh and Bandsuch, 2002). The existence of destructive groups such as "Al Kaide" imposing their agenda based on terror and hate also harm the reputation and legitimacy of the issue of spirituality at work (Cavanagh and Bandsuch, 2002; Mirvis, 1997). Shortly, spirituality issues, especially religious issues, can have divisive and harmful influences in the workplace if there is not absolute respect for diversity (Krishnakumar and Neck, 2002). There are all kinds of human rights and equity issues here; including dangers of favoritism, intolerance or discrimination (Cavanagh, 1999; Mirvis, 1997; Milliman, Czaplewski, and Ferguson, 2003).

The second major problem is the issue of compatibility. For some corporate cultures (especially those characterized by a materialistic and positivist philosophy), it may be a challenge to incorporate spirituality issues into the workplace (Mirvis, 1997; Cavanagh, et al., 2001). Mirvis (1997) characterizes these corporate cultures as "antithetical" to spirituality. Mirvis (1997) also mentions a corporate tendency of separating "church and state", "faith and reason", "the spiritual and the secular" (p. 202); which makes perspectives and feelings about spirituality "undiscussable" in many organizations (p. 203; Mirvis, 1997). The argument that there might be legitimate resistance to open expressions of religion and spirituality at work is a valid one in today's corporate environments (Brown, 2003; Mirvis, 1997). Incorporating spirituality into work can disturb some managers who are trying to protect their power and status quo. Moreover, some employees may perceive spiritual conversations "too personal"; invasive of their privacy and may feel under pressure (Mirvis, 1997; Cavanagh, 1999).

The third major problem is the risk of spirituality becoming a fad or a being used as a management tool to manipulate employees. This risk is the most mentioned and articulated one in spirituality literature (Fernando, 2005; Cavanagh and Bandsuch, 2002; Gibbons, 2000; Brown, 2003; Cavanagh, 1999; Mitroff and Denton, 1999; Milliman, Czaplewski, and Ferguson, 2003) and it is a very justifiable concern as there are already visible signs of this in popular spirituality books, training programs and corporate practices. The danger here is that spirituality may lose all its essence, beauty, and authenticity if it is misused as a management tool or a marketing device (Mirvis, 1997; Fernando, 2005; Gibbons, 2000). Spirituality at work practices will have short life and validity if they are adopted as management fads or programs used to increase worker productivity (Cavanagh and Bandsuch, 2002; Mirvis, 1997). Without a genuine commitment to the authenticity of spirituality for its own sake, these programs of spirituality may turn into just "management fad, with sinister undertones, which, when unmasked, is likely to prove ineffective and ephemeral" (p. 396; Brown, 2003). Fineman's (2006) recent criticism of positive programs of "empowerment", "fun", "emotional intelligence" also applies to spirituality programs; as these programs may "stigmatize" or "alienate" employees who may not feel comfortable with them (p. 277-278). This critical discourse explaining how employees are manipulated, controlled or bought into management interests is important (Brown, 2003; Milliman, Czaplewski, and Ferguson, 2003), because it shows how misuse of spirituality robs managers and employees of deeper meaning, authenticity, and integrity (Cavanagh and Bandsuch, 2002, Brown, 2003).

The fourth major problem is the legitimacy problem spirituality at work field faces in theory, research and practice. As an emerging field, spirituality at work topics are not yet well established in the scientific literature as well as in professional practice (Giacalone,

Jurkiewicz and Fry, 2005; Giacalone and Jurkiewicz, 2003a and 2003b). There is great ambiguity and confusion about the concept, definition, meaning, and measurement of spirituality (Giacalone and Jurkiewicz, 2003a; Hicks, 2003; Ashmos and Duchon, 2004). There are still controversies around methodology, validity, rigor and measurement of spirituality at work (Kinjierski and Skrypnek, 2004; Giacalone and Jurkiewicz, 2003a). The growing body of literature on spirituality at work has been criticized for being atheoretical and ungrounded (Lund Dean, Fornaciari and McGee 2003), as well as lacking rigor (Gibbons, 2000), and enough theory (Dent et. al. 2005). Dent, Higgins and Wharff (2005) suggest that researchers must be rigorous in defining and differentiating spirituality to prevent a "conceptual fog" (Bateson, 1972). Another related criticism to spirituality research is that of "artificiality" which results from the lack of integration with established world religions and traditions (Gibbons, 2000). Mitroff and Denton (1999b) also mention issues that result from linguistic complexities within spirituality research; pointing out to the inadequate language and tools of positivist inquiry and narrow-minded rationalism that prevent deep understanding of the issue.

Table 2 outlines these four problems and lists four suggestions for practitioners for proper implementation of spirituality at work. The paper concludes with these suggestions to achieve the successful integration of spirituality into workplaces.

Table 2:

**Major Problems and Suggestions for Incorporating
Spirituality in Organizations**

Four Problems	Four Suggestions
▪ The danger of proselytism	▪ Accommodation of spiritual requests
▪ The issue of compatibility	▪ Respect for diversity
▪ The risk of spirituality becoming a fad or a management tool to manipulate employees	▪ Openness and freedom of expression
▪ The legitimacy problem the field of spirituality at work faces in theory, research and practice	▪ Acknowledgement of employees as whole persons

Conclusion

How can organizations best buffer themselves from the potential caveats or concerns when they are incorporating spirituality into work environments? For many employees, religion and spirituality are central to their identities and important aspects of their lives (Hicks, 2003). To achieve successful integration of spirituality at work, major concerns and caveats of bringing spirituality at work should be adequately addressed. It is critical to proceed carefully in implementing spirituality programs and incorporating spirituality at work; as imposing spirituality and religion on employees would be counterproductive, alienating, and disastrous for some people. The following suggestions can be used by practitioners to address the caveats and potential dangers of bringing in spirituality into the workplace:

Accommodation of spiritual requests: Although organizations may not have any spiritual orientation, still managers should try to accommodate and encourage spiritual requests from its employees, as suggested by Cash and Gray (2000). Organizations should encourage their employees to feel free to express their own spiritual beliefs (see Krishnakumar and Neck's (2000) "spiritual freedom model" for details). Moreover, managers should accommodate their spiritual requests of its employees irrespective of their different spiritual beliefs (Cavanagh, 1999). This means; as long as the spiritual requests of some employees do not limit the freedoms of others, managers should respond to them (Cavanagh, 1999).

Respect for diversity: In the post-September 11 era, the debates over religious conflict and tolerance have become global (Hicks, 2003). Moreover, workplaces of today are more diverse and multicultural than ever before. Therefore, it has become crucial to acknowledge diversity in the workplace and absolutely respect individual differences (Krishnakumar and Neck, 2002). Since spirituality is a highly individual and idiosyncratic experience, it is necessary that spirituality practices be customized based on the principle of respecting and valuing individual's unique inner landscape, values, and perspective (Krishnakumar and Neck, 2002). Promoting "one right path" or favoring a specific spiritual or religious framework will not work in these diverse work environments (Hicks, 2003). A culture of respect for diversity of beliefs and faiths should be cultivated in the workplace by enforcing codes of conduct as well as instilling values of tolerance and compassion (Milliman, Czaplewski, and Ferguson, 2003; Milliman et. al., 1999; Kouzes and Posner, 1995). Hicks (2003) offers a model of "respectful pluralism" for addressing conflicts arising from religious and spiritual differences at work. Hicks (2003) asserts that leaders should strive for creating a

31

respectful and tolerant environment where employees can freely express their own beliefs and thoughts on spirituality.

Openness and freedom of expression: Spirituality practices and policies should put openness and respect for diversity at the center of their focus (Thompson, 2000). Employees should be able speak openly and express their inner feelings, values and spirituality, regardless of fear, alienation or exclusion (Milliman, Czaplewski, and Ferguson, 2003; Thompson, 2000). Krishnakumar and Neck (2002) developed an individual level model of spiritual enrichment called "the spiritual freedom model". This model embodies the implementation of "spiritual freedom" that forms common good from diverse origins and spiritual orientations (Krishnakumar and Neck, 2002). It is important to mention that the organization doesn't establish or enforce any particular spiritual principle common to all its employees. Spiritual enrichment of the workplace is supported and ensured by the free and open expression of intuition, creativity, honesty, authenticity, trust, and personal fulfillment in a positive atmosphere (Krishnakumar and Neck, 2002).

Acknowledgement of employees as whole persons: It is important to acknowledge and know a person's emotional, intellectual, and spiritual needs, values, priorities and preferences. HR and OD professionals stress the importance of engaging whole persons at work (Kahn 1992, Hall and Mirvis 1996); with all their minds, hearts, spirits, and souls. It is important to acknowledge people as spiritual beings, and take into account of people's spiritual lives and the value and richness of their collective potential (Garcia-Zamor, 2003). As Leigh (1997) states workplace spirituality starts with the acknowledgement that employees do not bring

only their bodies and minds to work; but also their hearts, souls, creativity, talents and unique spirits.

At a time in which organizations are faced with more complexities, competition, and change than at any other time in history, the need for spirituality is a recurring theme in corporations and businesses (Karakas, 2006). In the 21st century, organizations need to incorporate a set of humanistic and spiritual values into workplaces to enable human hearts, spirits and souls to grow and flourish. Employees and managers increasingly need to reflect on the ways of incorporating spirituality, wisdom, reflection, inspiration, creativity, and compassion into work. I humbly hope that this literature review can contribute to a conversation about spirituality at work and provide insights on the application and incorporation of spirituality in work settings.

References

Ashar, H., and Lane-Maher, M.: 2004, Success and Spirituality in the New Business Paradigm. *Journal of Management Inquiry*, 13(3), 249.

Ashmos, D. P., and Duchon, D.: 2000, Spirituality at work: A conceptualization and measure. *Journal of Management Inquiry*, 9(2), 134-145.

Bartlett, C. A. and S. Ghoshal: 1995, *Transnational Management* (2nd edn.). Irwin, Chicago, IL.

Barnett, C. K., Krell, T. C., & Sendry, J.: 2000, Learning to learn about spirituality: A categorical approach to introducing the topic into management courses. *Journal of Management Education.* Vol. 24(5), pp. 562-579.

Barrett R.: 1998, *Liberating the Corporate Soul: Building a Visionary Organisation,* Butterworth. Heinemann.

Barrett, R.: 2004, *Liberating Your Soul: Accessing Intuition and Creativity*. (Available at http://www.soulfulliving.com/liberateyoursoul.htm)

Bass, B.M.: 1990, *Bass and Stogdill's handbook of leadership: Theory, research, and managerial applications* (3rd ed.), Free Press, New York.

Bateson, G.: 1972, *Steps to an ecology of mind.* New York. Ballantine Books.

Bento, R.: 1994, When the show must go on. *Journal of Managerial Psychology*, 9(6), 35–44.

Biberman, J., and Whitty, M.: 1997, A postmodern spiritual future for work. Journal of Organizational Change Management, 10(2), 130–138.

Biberman, J., Whitty, M., and Robbins, L.: 1999, Lessons from Oz: Balance and wholeness in organizations. Journal of Organizational Change Management, 12(3), 243–252.

Bierly, P., Kessler, E., and Christensen, E.: 2000, Organizational learning, knowledge and wisdom. Journal of Organizational Change Management, 13(6), 595–618.

Block, P.: 1993, *Stewardship: Choosing Service over Self-Interest*. San Francisco: Berrett-Koehler.

Bolman, L.G., Deal, T. E.: 1995, *Leading with Soul: An Uncommon Journey of Spirit*, Jossey-Bass, San Francisco, CA.

Brandt, E.: 1996, *Corporate Pioneers Explore Spirituality*. HRMagazine, Vol. 41, 82-87.

Brown, R. B.: 2003, Organizational Spirituality: The Sceptic's Version. *Organization*. Vol. 10; 393-400.

Brown, J.: 1992, Corporation as community: a new image for a new era. In Renesch, J. (Eds), *New Traditions in Business*, Berrett-Koehler Publishers, San Francisco, CA, pp.123-39.

Burack, E.: 1999, Spirituality in the workplace. *Journal of Organizational Change Management,* 12(4), 280–291.

Burke, R. J.: 2006, *Research Companion to Working Time and Work Addiction.* Cornwall: Elward Elgar.

Byman, W.: 1991, *Zapp! The Lightning of Empowerment*, Century Business, London

Cacioppe, R.: 2000, Creating spirit at work: Re-visioning organization development and leadership - Part II *Leadership & Organization Development Journal.* Bradford: 2000. Vol. 21, Iss. 1/2: 110-120

Capra, F: 1993, A systems approach to the emerging paradigm. In M. Ray andc A. Rinzler (Eds.), *The new paradigm in business* (pp. 230-237). New York: Tarcher Books

Capra, F.:1996, *The web of life: A new scientific understanding of living systems*. New York: Anchor Books.

Cartwright, S. and Cooper, C. L.: 1997, *Managing Workplace Stress*. Sage Publications.

Cash, K., and Gray, G.: 2000, A framework for accommodating religion and spirituality in the workplace. *Academy of Management Executive,* 14(3), 124-134.

Cavanagh, G.: 1999, Spirituality for managers: context and critique. *Journal of Organizational Change Management.* 12(3), 186

Cavanagh, G. F. and Bandsuch, M. R.: 2002, Virtue as a Benchmark for Spirituality in Business. *Journal of Business Ethics*. Vol. 38, No:1-2; pp. 109-117.

Cavanagh, G., Hanson, B., Hanson, K., and Hinojoso, J.: 2001, *Toward a Spirituality for the Contemporary Organization: Implications for Work, Family and Society,* in Champoux, J.E. (2000). *Organizational behavior: Essential tenets for a new millennium.* South-Western College Publishing, Cincinatti

Chappell, T.: 1993, *The Soul of a Business: Managing for Profit and the Common Good,* Bantam Books, New York, NY.

Chomsky, N.: 2001, *9–11.* New York, NY: Seven Stories Press.

Conger, J and Kanungo, R.: 1988, The empowerment process: integrating theory and practice. *The Academy of Management Review,* 13 (3), 471-482.

Conger, J.: 1994, *Spirit at work: Discovering the spirituality in leadership*. Jossey-Bass, San Francisco.

Cotton, J.: 1993, *Employee Involvement*, Sage, Newbury Park, CA.

Dean, K. L. and McGee, J. J.: 2003, Research in spirituality, religion, and work: Walking the line between relevance and legitimacy. *Journal of Organizational Change Management.* Volume 16 (4), 378-395.

DeFoore, B., and Renesch, I.: 1995, *Rediscovering the soul of business*. San Francisco: New Leaders Press.

Dehler, G., and Welsh, M.: 1994, Spirituality and organizational transformation: Implications for the new management paradigm. *Journal of Managerial Psychology,* 19(6), 17–26.

Delbecq, A.: 1999, Christian spirituality and contemporary business leadership. *Journal of Organizational Change Management*, 12(4), 345–349.

Dent, E. B., Higgins, M. E.,Wharff, D. M.: 2005, Spirituality and Leadership: An Empirical Review of Definitions, Distinctions, and Embedded Assumptions. *The Leadership Quarterly*. Vol. 16 (5).

Dooley, K.: 1997, A complex adaptive systems model of organization change. *Nonlinear Dynamics, Psychology and the Life Sciences*, Vol. 3, 230-249.

Duchon, D. and Plowman, D. A.: 2005, Nurturing the spirit at work: Impact on unit performance. *The Leadership Quarterly.* Vol.16 (5); pp. 807-834.

Dutton, J. E., and Heaphy, E. D.: 2003, The power of high-quality connections. In K. S. Cameron, J. E. Dutton, and R. E. Quinn (Eds.), *Positive organizational scholarship: Foundations of a new discipline* (pp. 263–278). San Francisco: Berrett-Koehler.

Duxbury, L., Higgins, C.: 2002, *Work-life Balance in the New Millennium: Where are We: Where do We Need to go?* . Carleton University School of Business, Ottawa.

Emmons, R.A.: 1999, Religion in the psychology of personality. *Journal of Personality* Vol. 67 (6), pp. 873–888.

Fairholm, G. W.: 1996, Spiritual leadership: fulfilling whole-self needs at work. *Leadership and Organization Development Journal*. Vol. 17 (5); pp. 11–17.

Fernando, M.: 2005, Workplace spirituality: Another management fad?, in M. Adams and A. Alkhafaji (eds.), Business Research Yearbook: Global Business Perspectives, Volume XII, No. 2, International Academy of Business Disciplines.

Fineman, S.: 2006, On being positive: Concerns and counterpoints. *Academy of Management Review,* Vol. 31, 270-291.

Fornaciari, C., Lund Dean, K.: 2001, Making the quantum leap: lessons from physics on studying spirituality and religion in organizations. *Journal of Organizational Change Management*, Vol. 14 No.4, pp.335-51.

Fornaciari, C., Lund Dean, K. and McGee, J. J.: 2003, Research in spirituality, religion, and work: Walking the line between relevance and legitimacy. *Journal of Organizational Change Management*, Vol. 16 No.4, pp.378-395.

Fox, M.: 1994, *The reinvention of work: A new vision of livelihood for our time.* San Francisco: HarperCollins.

Frederick, W. C.: 2006, Corporation, Be Good!: The Story of Corporate Social Responsibility. Dog Ear Publishing.

Frost, P., Dutton, J., Mailis, S., Lilius, J., Kanov, J. & Worline, M.: 2006, Seeing organizations differently: Three lenses on compassion. In Clegg, S.R., Hardy, C. Lawrence, T.B., & Nord, W. R. *Handbook of Organization Studies.* London: Sage Publications.

Fry, L.W.: 2005, *Toward a theory of ethical and spiritual well-being, and corporate social responsibility through spiritual leadership.* In: C. Dunne, R.A. Giacolone and C.L. Jurkiewicz, Editors, Positive psychology and corporate responsibility, Information Age Publishing, Greenwich, CT.

Fry, L. W.: 2003, Toward a theory of spiritual leadership. *The Leadership Quarterly.* Vol. 14 (6): 693–727.

Galinsky, E., Bond, J.T., Kim, S.S., Backon, L., Brownfield, E., & Sakai, K.: 2005, *Overwork in America: When the way we work becomes too much.* New York: Families and Work Institute.

Garcia-Zamor, J.: 2003, Workplace Spirituality and Organizational Performance. *Public Administration Review.* Vol. 63 (3), pp. 355–363.

Giacalone, E. & Dafna R. A.: 2000, The development of new paradigm values, thinkers, and business: Initial frameworks for a changing business worldview, *The American Behavioral Scientist;* Thousand Oaks; 43 (3), 1217-1230.

Giacalone, R. A., and C. L. Jurkiewicz: 2003a, *Handbook of workplace spirituality and organizational performance.* Armonk, NY: M.E. Sharpe.

Giacalone, R. A., and Jurkiewicz, C. L.: 2003b, Right from wrong: The influence of spirituality on perceptions of unethical business activities. *Journal of Business Ethics*, 46(1), 85.

Gibbons, P.: 2000, "Spirituality at work: definitions, measures, assumptions, and validity claims", in Biberman, J., Whitty, M. (Eds),*Work and Spirit: A Reader of New Spiritual Paradigms for Organizations*, University of Scranton Press, Scranton, PA, pp.111-31.

Gini A.: 1998, Working Ourselves to Death: Workaholism, Stress, and Fatigue. *Business and Society Review*, Vol. 100, No: 1, pp. 45-56.

Gleick, J.: 1987, *Chaos: Making a new science*. New York: Viking.

Gogoi, P.: 2005, *A little bit of corporate soul.* Retrieved March 30, 2006, from http://www.businessweek.com/bwdaily/dnflash/apr2005/nf2005045_0314_db016. htm?ca

Gottlieb, B. H., Kelloway, E. K., & Barham, E.: 1998, *Flexible work arrangements: Managing the work–family boundary.* Chichester, UK: Wiley.

Guillory, W.A.: 2000, *The Living Organization: Spirituality in the Workplace.* Innovations International Inc., Salt Lake City, UT.

Gull, G. A., and Doh, J.: 2004, The "Transmutation" of the Organization: Toward a More Spiritual Workplace. *Journal of Management Inquiry*. 13(2), 128.

Gozdz, K.: 1993, "Building community as a leadership discipline", in Ray, M., Rinzler, A. (Eds), *The New Paradigm in Business*, G.P. Putnam's Sons, New York, NY, pp.107-19..

Gozdz, K. (Ed.): 1995, *Community Building: Renewing Spirit and Learning in Business.* New Leaders Press. San Francisco, CA)

Hall, D. T. and P. H. Mirvis: 1996, *The New Protean Career: Psychological Success and the Path with a Heart.* In D. T. Hall and Associates (Eds.), The Career is Dead-Lorzg Live the Career, San Francisco, CA: Jossey-Bass.

Harman, W.:1992, 21st Century Business: A background for dialogue. In J. Renexch (Ed.). *New traditions in business: Spirit and leadership in the 21st century.* 10-22. San Francisco: Berrett-Koehler.

Harman, W., and Hormann, J.: 1990, *Creative work, the constructive role of business in a transforming society.* Indianapolis, IN: Knowledge Systems.

Hertz, N.: 2002, *The Silent Takeover: Global Capitalism and the Death of Democracy.* Free Press.

Hicks, D. A.:2003, *Religion and the Workplace: Pluralism, Spirituality, Leadership.* Cambridge University Press

House, R. J., and B. Shamir:1993, Toward the Integration of Transformational, Charismatic, and Visionary Theories. In Leadership Theory and Research: Perspectives and Directions, edited by M. Chemers & R. Ayman, p. 81-107. New York: Academic Press.

Howard, S.: 2002, A spiritual perspective on learning in the workplace, *Journal of Managerial Psychology*, Vol. 17, no. 3, pp 230-242. MCB University Press.

Hyman, J., Mason, B.: 1995, *Managing Employee Involvement and Participation*, Sage, London.

Jackson; Kevin T.: 1999, Spirituality as a foundation for freedom and creative imagination in international business ethics. *Journal of Business Ethics*, 19 (1), 61-70.

Jackson, J.: 2000, Some practical implications of Mitroff and Denton's 'Spirituality in the Workplace' study. *Spirituality Leadership and Management Conference Proceedings,* SLAM, Sydney, Australia, pp. 20-25.

Jacobson, S.: 1995, *Spirituality and transformation leadership in secular settings: a Delphi study*. University of Georgia, Goleta, GA.

Johnson, H.: 2004, Taboo No More. *Training,* April 1, 2004.

Kahn, W. A.:1992, To Be Fully There: Psychological Presence at Work. *Human Relations.* Vol. 45, 4, 321-349.

Karakas, F.: 2006, Towards a Universal Set of Values Bridging East and West: Global Positive Spirituality for World Peace. *Journal of Globalization for the Common Good.* Fall 2006 Issue.

Karasek, R. and Theorell, T.: 1990, Healthy Work: Stress, Productivity, and the Reconstruction of Working Life. Basic Books.

Kendall, J.: 1994, Wellness spirituality in homosexual men with HIV infection. *Journal of the Association of Nurses in AIDS Care, 5*(4), 28-34.

Kennedy, H. K.: 2001, *Spirituality in the workplace: An empirical study of this phenomenon among adult graduates of a college degree completion program.* A dissertation submitted to Nova Southeastern University.

Khanna, H., and Srinivas, E.: 2000, *Spirituality and leadership development.* Presented to the roundtable conference on developing leaders, teams, and organizations: Meeting the challenges of global markets and technology. Management Development Institute, Guragon.

Killinger, B.: 2006, The workaholic breakdown syndrome. in Burke, R. J. *Research Companion to Working Time and Work Addiction.* Cornwall: Elward Elgar. p. 61-88.

Kinjierski, V.M. and B.J. Skrypnek: 2004, Defining Spirit at Work: Finding Common Ground. *Journal of Organizational Change Management.* Vol. 17 (1), 26-42.

Konz, G., and Ryan, F. : 1999, Maintaining an organizational spirituality: No easy task. Journal of Organizational Change Management, 12(3), 200–210.

Korac-Kakabadse, A., and Korac-Kakabadse, N.: 1997, Best practice in the Australian Public Service (APS): An examination of discretionary leadership. Journal of Managerial Psychology, 12(7), 187–193.

Korac-Kakabadse, N., Kouzmin, A., and Kakabadse, A.: 2002, Spirituality and leadership praxis. Journal of Managerial Psychology, 17(3), 165–182.

Kouzes, J. M. and B. Z. Posner: 1995, *The Leadership Challenge*. Jossey-Bass, San Francisco.

Kriger, M., and Hanson, B.: 1999, A value-based paradigm for creating truly healthy organizations. *Journal of Organizational Change Management*, 12(4), 302–317.

Krishnakumar, S. and Neck, C. P.: 2002, The "what", "why" and "how" of spirituality in the workplace. *Journal of Managerial Psychology*. Vol. 17 (3), 153-164.

Kugelmass J. :1995, *Telecommuting: A Manager's Guide to Flexible Work Arrangements*. New York: Lexington.

Laabs, J. J.: 1995, Balancing spirituality and work. *Personnel Journal*, 74(9), 60-72.

Leigh, P.: 1997, The new spirit at work. *Training and Development*. 51(3), 26-33.

Lewin, R.: 1992, *Complexity: Life at the edge of chaos.*, Macmillan Pub. Co. ; Maxwell Macmillan Canada ; Maxwell Macmillan International, (x, 208), New York Toronto, New York.

Lips-Wiersma, M.: 2003, Making Conscious Choices in Doing Research on Workplace Spirituality, *Journal of Organisational Change Management* Vol. 16 (4), pp. 406-425.

Lips-Wiersma, M.: 2002, Analysing the career concerns of spiritually oriented people: Lessons for contemporary organizations. *Career Development International*, 7(6/7), 385.

Markow, F. Klenke, K.: 2005, The effects of personal meaning and calling on organizational commitment: An empirical investigation of spiritual leadership. *International Journal of Organizational Analysis.* Vol. 13 (1), pp. 8-27.

Marques, J., Dhiman, S. and King, R.: 2007, *Spirituality in the Workplace: What It Is, Why It Matters, How to Make It Work for You.* Personhood Press.

Maxwell, T.: 2003, Considering spirituality: Integral spirituality, deep science, and ecological awareness. *Zygon.* 38(2), pp. 257-276.

McGregor, D.: 1960, *The human side of enterprise*. New York: McGraw Hill.

Meyer, J. P. and A. N. J.: 1997, Commitment in the Workplace: Theory, Research, and Application. Sage Publications.

Miller, L.: 1998, After their checkup for the body, some get one for the soul. *The Wall Street Journal,* 20 July, pp. A1, A6.

Milliman, J., Ferguson, J. J., Trickett, D. and Condemi, B.: 1999, Spirit and community at Southwest Airlines: An investigation of a spiritual values-based model. Journal of Organizational Change Management. Vol. 12 (3); pp. 221-233.

Milliman, J., Czaplewski, A. J. and Ferguson, J.: 2003, Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of Organizational Change Management.* Vol. 16 (4), pp. 426-447.

Mirvis, P. H.: 1997, "Soul Work" in Organizations. *Organization Science*, Vol. 8, No. 2, pp. 193-206.

Mitroff, I. I., and Denton, E. A.: 1999a, A study of spirituality in the workplace. *Sloan Management Review*, Vol. 40; p. 83-92.

Mitroff, I., and Denton, E.: 1999b, *A Spiritual Audit of Corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace (1st ed.)*. San Francisco: Jossey-Bass Publishers.

Nash, L. and McLennan , S.: 2001, *Church on Sunday, Work on Monday: The Challenge of Fusing Christian Values with Business Life.* (Jossey-Bass).

Neal, C.: 1999, A conscious change in the workplace. *The Journal for Quality and Participation.* Mar/Apr 1999.
http://findarticles.com/p/articles/mi_qa3616/is_199903/ai_n8843120/pg_2

Neal, J.: 1997, Spirituality in management education: A guide to resources. *Journal of Management Education*, 21, 121 -140.

Neal, J.: 2000, Work as service to the divine. *American Behavioral Scientist*, 12(8), 1316-1334

Neck, C.P. and Milliman, J.F.:1994, "Thought self-leadership: finding spiritual fulfillment in organizational life", *Journal of Managerial Psychology*, Vol. 9. No. 6, pp. 9-16.

Oldenburg, D., & Bandsuch, M.: Wednesday, May 7, 1997, The spirit at work: Companies should nurture the soul if they want more from employees. *The Detroit News.*

Palmer, P.: 1994, Leading from within: out of the shadow, into the light. In Conger, J. (Ed.), *Spirit at Work*, Jossey-Bass, San Francisco, CA

Paloutzian, R.F. Emmons, R.A. and Keortge, S.G.: 2003, Spiritual well-being, spiritual intelligence, and healthy workplace policy. In: R.A. Giacolone and C.L. Jurkiewicz, Editors, *Handbook of workplace spirituality and organizational performance*, M.E. Sharpe, New York pp. 123–137.

Post, J. E., Preston, L. E., & Sachs, S.: 2002, *Redefining the corporation: Stakeholder management and organizational wealth.* Stanford, CA: Stanford University Press.

Pratt, M.G. & Ashforth, B. E.: 2003, *Fostering Meaningfulness in Working and at Work*. In K. S. Cameron, J. E. Dutton, and R. E. Quinn (Eds.), Positive organizational scholarship. San Francisco: Berrett-Koehler. 309-328.

Ray, M., and Rinzler, A. (Eds.): 1993, The new paradigm in business. New York: Tarcher.

Ray, M.: 1992, The emerging new paradigm in business'", in Renesch, J. (Eds), *New Traditions in Business*, Berrett-Koehler, San Francisco, CA, pp.25-38.

Reave, L. : 2005, Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly.* Vol. 16 (5), 655-687.

Renesch, J.: 1995, *The New Leaders*. Bonus Issue. Spring, Sterling and Stone, San Francisco, CA.

Rifkin, J.: 2004, The European Dream. New York: Tarcher/Penguin.

Schor, J.: 1991, *The Overworked American: The Unexpected Decline of Leisure.* New York: Basic Books.

Schroth, R. J. & Elliot, L. : 2002, *How companies lie: Why Enron is just the tip of the iceberg.* Crown Business, New York, NY.

Scott, R. W. : 1994, *Institutions and Organizations*. Foundations for Organizational Science: A Sage Publications Series: London.

Shaw, R. B.: 1997, *Trust in the Balance*, Jossey-Bass, San Francisco, CA.

Sparrow, P. R. and Cooper, C. L. : 2003, The Employment Relationship: Key Challenges for HR. Elsevier.

Stiles M.K.: 1994, The shining stranger: application of the phenomenological method in the investigation of the nurse-family spiritual relationship. *Cancer Nursing* **17**(1): 18-26

Thompson, W.D.: 2000, "Can you train people to be spiritual?", *Training and Development*, Vol. 54 No. 12, pp. 18-19.

Tischler, L. : 1999, The growing interest in spirituality in business: A long-term socio-economic explanation. Journal of Organizational Change Management. Vol. 12 (4), p. 273 - 280

Toffler, A. : 1980, *The Third Wave,* Morrow, New York, NY.

Turner, J. :1999, "Spirituality in the workplace", *caMagazine*, Vol. 132 No. 10, pp. 41-2.

Waddock, S. : 2006, *Leadership Integrity in a Fractured Knowledge World*. Boston College. Carroll School of Management. Available at http://www.iajbs.org/images/AEImages/brazil/Paper%20Sandra%20Waddock.doc.

Wagner-Marsh, F., and Conley, J.:1999, The fourth wave: The spiritually-based firm. *Journal of Organizational Change Management,* 12(4), 292-301.

Walsh, J. P.; Weber, K.; Margolis, J. D.: 2003, *Social Issues and Management: Our Lost Cause Found.* University of Michigan Business School

Weiss, J., Skelly, M. F., Hall, D., Haughey, J.S.J.: 2001, *Calling, New Careers and Spirituality: A Reflective Perspective for Organizational Leaders and Professionals.* in Delbecq, A. L. Editor, Bridging the Gap Between Spirituality and Religion: Proceedings from the Santa Clara Conference, March 9-11, 2001 pp. 81 – 110.

Wheatley, M. :1992, *Leadership and the new science: Learning about organization from an orderly universe.* San Francisco: Berrett-Koehler.

Whyte, D.: 1994, *The Heart Aroused: Poetry and Preservation of the Soul in Corporate America.* New York: Currency Doubleday

Wong, P. T. P.: 2003, Spirituality and Meaning at Work. President's Column, September 2003. International Network on Personal Meaning, Coquitlam, B.C., Canada. http://www.meaning.ca/archives/presidents_columns/pres_col_sep_2003_meaning-at-work.htm

Wrzesniewski, A.: 2003, Finding Positive Meaning in Work. In K. S. Cameron, J. E. Dutton, and R. E. Quinn (Eds.), *Positive organizational scholarship.* San Francisco: Berrett-Koehler. 296-309.