

Spirituality at Work Place – An Emerging Template for Organization Capacity Building?

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Abstract

Workplace spirituality is gaining traction in recent times. Though the confluence of age-old mysticism and good old capitalism sounds bit anachronistic, this inter-play has become a subject of fascination for both practitioners and academicians atleast from the perspective of workplace spirituality. Workplace spirituality is increasingly becoming a matter of interest to organizations because of the host of benefits it offers. Workplace spirituality seeks to build the capacity at two levels i.e. individual and organization. At individual level, it seeks to nurture the creativity, imagination and intuition besides improving the trust and honesty. At organization level, workplace spirituality holds out potential to improve organization performance. This paper looks in to the reasons for the surge of interest in spirituality at work, spirituality dealt in the realm of wisdom traditions, approaches to implementing workplace spirituality and the link between spirituality and individual and organizational outcomes.

Introduction

Juxtaposition of the two words “Workplace” and “Spirituality” may seem grossly a Misnomer. Aren't business and spirituality a mutually exclusive domain, one may wonder. After all, business rewards profits and spirituality rewards prophets. Though the confluence of age-old mysticism and good old capitalism sounds bit anachronistic, this inter-play has found a fertile ground at some of the best known companies around the globe. Dubbing spirituality and organization science as irreconcilable foes, Benefiel (2003) noted that “spirituality and management, once thought incompatible, have in the past decade fallen in love”. But the naysayers wonder whether business and spirituality make for a strange bedfellow. Imagine a place steeped in dysfunctional conflict, apathy, deception, chicanery, strife, me-too mentality embracing spirituality. Fancy a CEO, obsessed with “I-Can't- see-beyond –bottom line” mentality serenading spirituality to attain corporate *Nirvana*. Obviously, workplace spirituality is neither a new passing squall sweeping through the high echelons of business nor a new “*Flavor –of-the-season*” gimmick dream piloted and parachuted in to the workplace by the HR department . In today's world of nano-speed change, employees are grappling with the problems of perceived loss of meaning and

purpose in their lives leading to a sense of spiritual deficit and impelling a spiritual quest. The work environment, be-all and end-all of the employee's existence, acts as a strong catalyst in fuelling the sense of desperation and thereby putting their individual growth in straightjacket. An active spiritual life can help employees find meaning and purpose in their lives and imbibe deeply cherished personal values. At another level, source of market value of firms is veering towards intangible sources (Henson, 2003). This has spawned a whole new source of competitive advantage in the form of Creativity (Woodman et al., 1993), Tacit knowledge (Nonaka and Takeuchi, 1995) and spirituality (Mitroff and Denton, 1999). Underpinning the suggestion of Mitroff and Denton about spirituality as competitive advantage is their observation that people as a part of their spiritual sojourn are struggling with what this means for their work creating meaning and purpose would be the crucial task in 21st century and companies would have to look at ways and means of harnessing soul searching on the job instead of brushing the matter under the carpet (Nichols, 1994). This realization has engendered a clarion call for nurturing and integrating all the four aspects of Human existence such as the physical, mental (intellectual), emotional, and spiritual (Moxley, 2000).

Why this Surge of Interest in Workplace Spirituality?

The reason for surge of interest in workplace is very hazy. The theories that attempt to explain this soaring interest literally abound. The oft-cited reason points to certain constellation of social trend which is at the root of this burgeoning interest in workplace spirituality phenomenon. In the past several decades, the nature of the work has undergone a sea change. Recent trend towards downsizing, restructuring, re-engineering, slash and burn practices have had deleterious effect on employee morale. Workplace idioms like “Job-for-life” “Loyalty and absolute loyalty to the employer” have been turned on its head. The ever looming threat of hire and fire policies has made employees feel jittery and insecure at work. Employee productivity has nosedived. Employees are wilting under the groan of stress and poor mental health resulting in absenteeism and work life imbalances (Schor, 1993; HRDC, 1997). Buffeted by turbulent changes, social alienation and looming fear, employees are constantly on the quest for meaning in life. The more the employees find purpose and meaning in their life, more they are committed to the organization (Milliman et al., 2003). A growing number of educated new age workers are becoming more insistent that spirituality should be welcome in the workplace just as their Intelligence (Smith, 2002). Besides, the colossal ethical failures of corporate biggies like Enron, Arthur Anderson, World com and Satyam Computers have shifted the focus on the need to balance profitability with righteousness. Profit as a sole barometer of organizations success is becoming passé. A Growing chorus of voices within academia and industry is arguing that spirituality is absolutely necessary in organizations for ensuring Ethical behavior, Job satisfaction, Productivity, Employee commitment and Competitive advantage. This entire

clamor for “Triple Bottom-line” emphasizing the significance of “people, planet, and profit” is increasingly finding a clean resonant register. Organizations are seeking to dovetail people dimensions with profit motive for staying relevant.

Arguably, workplace spirituality is soaring in importance in the recent times if articles in various scholarly and popular outlets are anything to go by (Thompson, 2000). Bibliometric analysis of texts over twenty years conducted by Oswick (2009) highlighted the virtual explosion of spirituality discourses with in management studies and social sciences in recent times. Some of the books on workplace spirituality such as *Spiritual audit of corporate America* (Mintoff and Denton, 1999) *spirit at work* (Conger, 1994) *Managing for profits and common good* (Chapell, 1993) *Corporate America* (Whyte, 1994) has turned out to be the best sellers. Lot of journals like *The Leadership Quarterly* (2005), *Journal of Management Inquiry* (2005), *Journal of Adult Development* (2001, 2002) and *Journal of Organizational Change Management* (1999, 2003) and have focused on spirituality through specially dedicated issues. *The Journal of Management, Spirituality and Religion* and *Purushartha Journal* have been specifically designed to publish scholarly work on spirituality in the context of management and organizations. These developments clearly points towards growing interest in spirituality and how it could contribute in the betterment of workplace. Conferences/seminars/workshops on workplace spirituality have also been organized in recent times across the world. Dedicated websites on workplace spirituality are also available. The idea of workplace spirituality has found resonance outside the ivory towers of academia and making steady inroads in to the corporate terra-firma. The corporate have also joined the spiritual bandwagon with an impressive line-up of workshops, conferences, spiritual retreats, seminars, culture change and corporate transformation programs that are aimed at nurturing not only the mind and body of employees but also their spiritual soul. For instance, some Companies have incorporated contemplative practices into all aspects of work (Duerr, 2004), while others are encourage employees to take part in programs which includes meditation and prayer, courses on miracles, shamanic journeying and various yogic paths (Butts, 1999). Top Head Honchos are increasingly seeking spiritual and transcendental experiences (Gomes, 2001). These top corporate honchos who queue up to attend programs on spirituality and business leadership quip that “Prayer and reflection aids in creating the serenity needed to be an effective leader to listen, to be innovative , calm and flexible and be decisive in a crisis (Miller, 2000)

Thus , the extent of research that has been done in this area and the stratospheric level of interest it has evoked amongst the researcher and the practicing manager make one conclude that it is not yet Corporate manufactured frenzy or another new-age Mumbo-Jumbo.

Definition of Workplace Spirituality

Though there is no gainsaying the fact that workplace spirituality is gaining traction, the debate as to what spirituality actually means continues to rage unabated. There are more than seventy definitions of spirituality at work, yet there is no universally accepted definition of it (Markow and Klenke, 2005). It is rather much easier to explain what spirituality in business is not than what it is (Laabs, 1995). Spirituality is very difficult to define owing to its ineffability and pluralistic nature of the term. Laabs (1995) noted that “defining spirituality in the workplace is like capturing an angel. - it's ethereal and beautiful, but perplexing”. Most authors go to extraordinary lengths to define the term and yet fail to come up with a definitive meaning (Carrette and King, 2005). Spirit at work, spirituality at work, spirituality in the workplace, spirit in the workplace are all used interchangeably. Like it lump it, Spirituality is an idea that resists exact characterization. But before seeking to explain this abstractive phenomenon, it is important to examine the context in which this particular piece of jargon is used. Spirituality more often than not, is talked of in the same breath as that of religion. But there is an underlying difference between the two terms. Spirituality is much broader than religion. Spirituality allows the individual to possess a sense of the sacred without the institutional practices and limitations that are associated with traditional religion (Zinnbauer et al., 1999). Spirituality is not formal, structured or organized. Spirituality is inclusive, non-denominational and is less encumbered with the ideological baggage. But religion is formal, denominational and exclusive.

Though it would be a good idea to define the spirituality in concrete terms, the ephemeral nature of the construct and its varied interpretations may not give the leeway to do so. Prosaically, spirituality is a meaning-making construct. When people are quizzed about their spirituality, they may couch their views with religious overtones or they may gush forth too generally. But they will always express in terms of giving their life a definite sense of purpose and meaning. That is what makes spirituality such a tantalizingly attractive proposition in the organization context.

Though there is no denying the fact that workplace spirituality is a highly personal and philosophical construct, yet many of the academic definitions acknowledge that spirituality involves a sense of wholeness, connectedness at work, and deeper values (Gibbons, 2000). Work place spirituality is used in the context of experiences of individuals (Ashmos and Duchon, 2000), organizations (Izzo and Klein, 1998), and both individuals and organizations (Gibbons, 1999; Guillory, 2000). Blending both, workplace spirituality has been described as “A framework of organizational values evidenced in the culture that promotes employee's experience of transcendence through the work process, facilitating their sense of connected to others in a way that provides feelings of completeness and joy (Giacalone and Jurkiewicz, 2003). From the organization stand point, spirituality in the

workplace refers to an organizational culture supported by mission statements, leadership and business practices that are socially responsible and value-driven, that acknowledges the contributions that employees make and that supports personal spiritual development and wellbeing (Ashmos and Duchon, 2000; Guillory, 2000; Mitroff and Denton, 1999). From an individual perspective, spirituality at work can be defined as “the recognition that employees have an inner life that is nourished by meaningful work, which takes place in the context of community” (Ashmos and Duchon, 2000). A careful analysis of these definitions reveals that the common thread of finding meaning and making a contribution through work, serving others, Connectedness and authenticity at work as a leitmotif of workplace spirituality.

Spirituality in Wisdom Traditions

Most of the wisdom traditions have accorded due concern for spirituality. Vedanta, Confucian, Buddhists, Christian, Islam all have underscored the significance of nurturing the spiritual aspect of human being. All these traditions were grounded in philosophical and experiential moorings. These traditions have discovered slew of time tested experiential methods such as meditation, Prayer, Zen, or Yoga to experience the spirituality. The contemporary understanding of spirituality and its place in management is completely in sync with the traditional Vedic literature. Vedanta teaches us that truth has two meanings; *Dharma* and *Rta* (Bhattacharyya, 1995). Dharma is held to be the law inherent in all things and beings, according to its nature and is in complete harmony with each other. Bhagavad Gita extorts us to follow *swadharm*a as an ideal of life in the Gita chapter 3, verse 35:

*Sreyansva-dharmovigunahpara-dharmatsvanusthitat
sva-dharmenidhanamsreyahpara-dharmo bhayavahah*

One's *swadhrama* gives bountiful satisfaction and boundless joy and leads to tranquillity of mind. On the contrary, work causes tension and agitation in mind is not one's *swadharm*a. *Rta* in Vedanta means truth. It is an eternal path of divine righteousness for both humans and deities. As per Holy text of Bhagavad Gita, *Rta* manifest as *loksangrah* i.e. working for world maintenance or performing one's job keeping in mid the welfare of society. Both these terms '*Swadharm*a' and '*Loksangrah*' have resonant register for contemporary businesses today. A peek-a-boo in to the ancient Indian philosophical thought would reveal that the foundation for considering the spiritual dimension of organizational life always existed and was too deep. The quintessence of Bhagavad Gita is work, man and work and man achieving from work and the resultant twin benefits- social welfare outside and spiritual growth from within (Giaccone, 2003). All major religious materials, Indian or western deals with man at workship, at prayer, at ritual. Bhagavad Gita deals with man at work. Work may be relatable to any profession or field. Bhagavad Gita prescribe that

meditation, rituals workshop and prayer serve as a conduit for a man's spiritual growth , development on one hand and for improving his work efficiency resulting in social welfare on the other . Traditionally, Hindus believed that their spirituality lies in doing their work with utmost devotion, honesty and sincerity. This is embodied in the holy text of Bhagavad Gita (Chapter 2, Verse 47)

*Karmanye vadhikaraste ma phaleshu kadachana
Karma phaleetur bhurma te sangostvakarmani*

There are four aspects to the definition of work that Lord Krishna articulates

- 1) Doer has the right to work
- 2) Doer has no control over outcomes
- 3) Doer has no control over the root cause of the fruits of action
- 4) There is no choice to wallow in inaction

There is a huge implication of these verses for managers in today's context. Too much reliance on result orientation engenders a sense of fear and discomfort. Managers may have an overarching desire to have control over fruit of their action. In doing so, managers may focus on ends and lose sight of means. Process orientation will be the ultimate casualty. Accomplishing results may dominate the individual behavior. Such behavioral pattern tends to undermine not only the individuals but also the institutions. Results are concerned with the future and work is concerned with the present. In their frenetic bid to achieve the results, managers chase the future and conveniently forget the present. Managers will quail at the thought of doing the work but have no control over the outcomes. But truth be told, managers practice these virtues religiously. Very often, we come across many people getting caught up in work completely. A manager would be too happy to quip “Oops! I was too immersed in my work”. Question that begs an answer is “What do you mean by getting lost in the work?” It just means that one has stopped looking for results and fruits of labor during those moments. By extending this allegory to the context of work, we can assume that *ma phaleshu kadachana* help us to immerse oneself in the work for ever and still enjoy doing it. Besides the verse being subtle and very difficult to comprehend, one may wonder how to perform one's duty and still not be attached to the fruits of one's work. A careful analysis of the first three aspects makes us conclude that one may not do any work at all. But lord Krishna preclude this possibility completely. In the chapter 3, verse 8 Krishna explains why the state of inaction is not possible:

*Niyatam kuru karma tvam jyāyo hyakarmanaha
sarīra yātrapi ca te na prasiddhyed-akarmanahahey*

(Lord Krishna says “You perform (your) bounden duty; for action is superior to inaction. Even the maintenance of the body would not be possible for you by inaction”).

Lord Krishna further elaborates in the chapter 3, verse 5: “*Na hi kaścit kshanamapi jātu tisthati akarmakrit Kāryate hyavaśah karma sarva prakritijair-gunaihi*”. No one in this life can stop activity even for a moment. Prakriti's qualities [Gunas] will make him act .To buttress his point Lord Krishna takes his own case as an example

*“Na me Pārthāsti kartavyam trishu lokeshu kincana
Nānavāptama-vāptavyam varta eva ca karmani (Bhagavad Gita, 3.22)*

(There is nothing in the three worlds, O Pārtha, that has to be done by Me, nor is there anything unattained that should be attained by Me; yet I engage Myself in action).

To this Arjuna wonders “Lord! If you don't have to work, then why do you work?” Lord Krishna exhorts in the chapter 3, verse 23:

*Yadi hyaham na varteyam jātu karmani atandritaha
Mama vartmānu-vartante mnushyāh Pārtha sarvaśaha*

(For, should I not ever engage myself in action, without relaxation, men would, in every way follow My Path, O son of Prutha).

In the chapter 3, verse 24 Lord Krishna further explains:

*Utsīde-yurime lokā na kuryām karma cedaham
Sankarasya ca kartāsyam upahanyāmimāh prajāha*

(These worlds would perish if I did not perform action; I would be the author of confusion of “castes” and would destroy these beings).

But in performing action, one should learn to be 'selfless,' and see everything in service to the lord as against to one's own ego. Some may argue that not bringing business results and action to account is untenable. Bhagavad Gita offers nugget of wisdom on the theory of cause and effect holding the doer responsible for the outcome of his actions. While advising a complete detachment from the scourge of selfish gains in discharging ones duty, Bhagavad Gita does not absolve one of the consequences arising from carrying out responsibilities. Another verse of Bhagavad Gita exhorts that one should do one's duty with a sense of equanimity or equipoise attitude without caring much for success or failure. Chapter 2, verse 48 highlight the importance of doing one's duty with equanimity.

*yoga-sthahkurukarmanisangamtyaktvadhananjaya
siddhy-asiddhyoh samobhutvasamatvam yoga ucyate*

(Lord Sri Krishna said: Perform your duty equi-poised, O Arjuna, abandoning all

attachment to success or failure. Such equanimity is called Yoga).

If one performs one's duty efficiently and with steely determination and devotion, totally oblivious to failure or success in his/her Endeavour, he/she shall succeed in their work .His/her mind shall be totally at peace without the lurking fear of success and failure. Any person whose mind is peaceful works very effectively. Bhagavad Gita also teaches how to be unaffected by the good and evil effects of work. Whatever you do, Whatever you eat, whatever you offer in sacrifice whatever you give away or whatever you practice in the name of austerities, do it as an offering to me, proclaims Lord Krishna. In the chapter 3, verse 13 Krishna says:

*Yajna śishtāśinah santo mucyante sarva-kilbishaihi
Bhunjate te tvagham pāpā ye pacanty-ātma-kāranāt*

(The righteous, who eat the “remnants of the sacrifices” are freed from all sins; but those sinful ones, who cook food (only) for their one sake, verily eat but sin).

Noble people with austerity qualities do not partake food alone. They share the food with others. Householders earmark a portion of their income for charitable purpose. Companies have profit sharing plans. Corporate Czars donate their earnings for a good cause. A case in point is Bill Gates of Microsoft and Warren Buffet of Berkshire Hathaway who donated billions of dollars of their personal wealth for common cause. Puranic lore extols kings who give everything away after performing *yagnas*. People who share are liberated from their bondages and those who don't are reviled as sinners.

The work ethic of the Bhagavad Gita exhorts us to do work as worship free from egotism and attachment to the outcome of the work , and be equi-poised in success and failure .Such an attitude has the potential to transform work in to yoga and take one to the realm of eternal peace and ultimate bliss

The Bible states that Work has always been a part of God's design. Bible states that God worked for six days and rested on the seventh day. The passage reveals the obvious i.e. God was the first to do work on the earth Any legitimate work is the work of the God and since God per se is inherently good , work is also good (Psalm 25: 8; Ephesians 4.28). Christians truly believe that God reveal himself to the world by his work. (Psalm 19). By virtue of natural revelation, God's existence becomes known to everyone on this earth. The work brings to light the deeply entrenched character, motivations, skills, abilities and traits. Jesus upheld this principle when he proclaimed that bad trees produce only bad fruit and good trees only good fruit (Mathew 7:15-20). References exist to suggest that god created man for his own glory (Isaiah 43:7) and whatever task is performed it should be a service to the lord

and not men (Work as unto the Lord -Colossians 3:23). Hence, work performed by Christians should present the world an accurate picture of God in righteousness, faithfulness and excellence. In Christian view there is also another flip side to the work, which is darker side (Naylor et al, 1996). It talks about man moving away from god's good intentions and veering towards greed and immoral actions. The Christian view warns one to steer clear of this side of work. In Islam, work is accorded special importance to the extent that it is considered as an act of worship itself. Though some people tend to believe that they are not obliged to work because they dedicate themselves to worshiping the almighty, this is a wrong perception of the concept of worship per se. Al-Ghazali (1988) talked about the Prophet's Companion `Umar ibn Al-Khattab, who used to drive home this point by telling people, —Never should anyone of you think that *du`aa'* (supplication) for sustenance without work will avail him, for heaven never rains gold nor silver (Al-Ghazali, 1988).

Thus, Islam attaches lots of significance to work and the need for man to earn livelihood so that he can be independent, self-sufficient and maintain his dignity among his peers and in his community. Islam exhorts its followers to demonstrate unswerving commitment towards their organization. This commitment is reported to have made employees embrace organization change more readily than anyone else. The view of Islam about work place are discussed under Islam work ethics. The Islamic work ethics is an orientation toward 'work' which is grounded in Islamic Shariah principles. Islamic work ethics owe its origin to the holy Quran. Prophet Muhammad (S.A.W.W) exhorts everyone “to do work with devotion. He further proclaimed that “ALLAH is friend of hard worker, who work with his hands, their sins are absolved and no one eats better food than that which he eats out of his work”. The Holy Quran teaches about honest and justice in trade and calls for an equitable and fair distribution of wealth in society. Quran further encourages people to acquire skills and knowledge and shower encomiums on one who toils and fight back to earn a livelihood.

Approaches to Implementing Spirituality

Spirituality can be implemented using different perspectives. Since spirituality is highly individual specific dimension, it can be implemented using individual perspective. But then, the individuals have varied and different preferences, beliefs and interests, it would be well-nigh impossible to reach out to every individuals spiritual needs. Instead, an organization per se would have to undergo a change. Mitroff and Denton (1999) suggested that spirituality should be implemented to the organization as a whole. Mitroff and Denton (1999) have identified five models of organizations for implementing spirituality.

Religion –based model ushers religion in to workplace to take over an organization

Evolutionary model starts its life with a strong association or identification with a

particular religion and over the period of time metamorphosize in to a ecumenical position

Recovering Imbibes the principles of alcoholic anonymous as a means of running an organization

Socially responsible Founders or heads are influenced by strong spiritual principles and values which they may bring to their business for the greater good

Value based Drawn heavily from the personal values of the Founders or heads which they believe in whole heartedly and intend to carry forward. These values could be family values and general virtues but not aligned with the religion and spiritual values.

Mitroff and Denton (1999) have identified common thread that run through the various types of organization that helps in practicing spirituality in the workplace. They are identified as “Key crisis event or precipitating event”; “Principle of Hope”; “The concept of “fundamental texts”; “Spiritual talking and listening”; “Attitude towards the stake holders”; The concept of “limiting greed”; and “The identification of functions of an organization which are spiritualized”.

Individual Centered Approach

Organization is made up of individuals who have different views about spirituality. Cash and Gray (2000) noted that the spiritual request of employees should be accommodated by the organization. Admittedly, spiritual initiation always starts with the individuals. Giacalone et al. (2005) made out a strong case for Individual centered approach for two reasons. One, Spirituality is a highly individualistic dimension. It comes from within the individual and hence it should be implemented from the individual. Two, spirituality is a multi-definitional construct and should be implemented at the level of individual since the term spirituality means different things to different people. They developed a “spiritual freedom model” which facilitates implementing spirituality within an organization. As per this model, employees are encouraged by the organization to articulate their spiritual beliefs, irrespective of differences. The organization seeks to accommodate these spiritual requests with the underlying goal of achieving organization performance and success. This goal is bolstered by the positive outcomes of this model such as intuition and creativity, honesty, trust, personal fulfillment and commitment. The researchers concluded that these outcomes would be consequences of the spiritually enriched organization as a whole.

Though these approaches holds out promise and interest, they have failed to make the cut due to the limited applications of these models in the contemporary context. They further concluded that there is only handful of models for practicing spirituality in workplace and those that exist already are completely out of whack. Each model is riddled with pitfalls and

the potential benefits are scarcely quantified (Quarto, 2002). Milliman et al. (2003) proposed a “Spiritual-Values Based Model” that can be used to implement spirituality intentionally in the organization. The four-tiered model highlights the four important aspects

- a) Organizational spiritual values
- b) Delineation of business and employee plans and goals
- c) Deployment of HRM practices to reinforce values
- d) Measurement of outcomes by way of organizational performance and individual employee attitudes and spirituality

Workplace Spirituality - Organizational and Individual Outcomes – Is there a Strong Link?

The over-arching question that begs an answer is “Does spirituality has a positive impact on both employees and Organization?” .It is instructive to note that man chief executive officers (CEOs) will not endorse a practice unless it favorably impacts the bottom-line. It all boils down to this- deliberating whether and what conditions spirituality can have positive impact on an organization and its employees have a particular relevance for not only academics, but also for practice. Literature in detail is available that highlights existence of strong individual and organizational outcomes associated with spirituality at work. It is often assumed that workers are more committed to their work and the organization and perform better when they can satisfy their spiritual needs in a good organization climate (Strack et al., 2002; Milliman et al., 2003; Jurkiewicz and Giacalone, 2004) .These assumptions are borne out by both the theoretical and empirical evidences. For instance, there is enough evidence to suggest that benevolent activities such as a gesture of kindness shown towards colleagues can create positive emotions and lead to more positive employee attitudes about work (Milliman et al., 2003) which in turn can translate in to increased performance (Jurkiewicz and Giacalone, 2004). When organizations lay emphasis on hope and happiness, workers are well-equipped to deal with work stressors (Simmons and Nelson, 2001) there by leading to organization performance. Humanistic organizational values and opportunity to do meaningful work tends to improve workers self-esteem, health, happiness and personal growth due to which employees bring their whole self (physical, mental, emotional, and spiritual) and look upon job as a mission. This makes the employee more productive (Gavin and Mason, 2004). Researchers have also established that there exist a positive correlation between workplace spirituality and employee attitudes such as commitment to the organization, intrinsic work satisfaction, and job involvement (Milliman et al., 2003). Employees who are treated fairly and respectfully feel that they are recognized as valuable emotional and intellectual beings (Kim and Mauborgne, 1998), and not a mere “human resources”. Due to this recognition, employees express a fewer intentions to leave,

lessened desire to unionize, better job satisfaction levels and reduced stress and burnout (Karasek and Theorell, 1990; Adams et al., 2003). Karakas and Fahri (2010), noted that incorporating spirituality at work increases employees' well-being by increasing their morale, commitment, and productivity and reduces employees' stress, burnout, and workaholism at the workplace. Neck and Milliman (1994) established link that organizations benefit from workplace spirituality through the generation of increased creativity and intuition. Evidences teased out from literature also revealed that spiritual individuals in the workplace are more likely to demonstrate enhanced teamwork (Neck and Milliman, 1994), increased honesty and trust within their organizations (Krishnakumar and Neck, 2002) display kindness and fairness (Biberman and Whitty, 1997), high incidence of organizational citizenship behavior (Nur and Organ, 2006), better awareness of other employees needs (Cash and Gray, 2000). Researchers also believe that spiritual individuals tend to perceive the ethical nature of business issues more clearly (Giacalone and Jurkiewicz, 2003).

White (2009) established that there exists a positive relationship between values based workplace spirituality and job attitudes such as job satisfaction and organization commitment. The reasons are not far to seek. When individuals experience organizational spirituality, they feel affectively attached to their organizations thereby experiencing a sense of loyalty and obligation and feel less instrumentally committed (Rego, et al., 2008). Literature is replete with evidences which suggest that spiritual individuals are ethical in business, and as a result are of immense benefit to the organization (Neck and Milliman, 1994; Biberman and Whitty, 1997; Mitroff and Denton, 1999; Cash and Gray, 2000; Krishnakumar and Neck, 2002; Nur and Organ, 2006).

A closer look at the literature reveal that there is enough evidence to suggest that spirituality has a positive relationship with organizational performance (Ashmos and Duchon, 2000; Garcia-Zamor, 2003; Giacalone and Jurkiewicz, 2003; Fry, 2005). Bolman and Deal (1995) were among the early researchers to suggest that spiritualism is good for performance. Thompson (2000) cited a Harvard Business School study to provide credence to his observation that spirituality could be used to improve organization performance. The study highlighted that some of the "more-spirited" companies tend to outperform their counterparts by 400 to 500 percent in terms of net earnings, ROI and shareholder value. Milliman et al (1999) used the Southwest Airlines case study to demonstrate that existence of strong correlation between spirituality and profitability. Extant literature in the area of spirituality also revealed that organizations that have voluntary spirituality programs enjoyed higher profits and success (Dehler and Welsh, 1994; Turner, 1999)

Conclusion

Companies have understood the fact that engaging the employees through pay, intellect and mind would not work anymore. The companies understand the need to inculcate spiritual values in the organization to engage the souls of employees to be able to stay relevant. An organization that treats its employees as a part of its community and emotionally engage them to company's purpose, it will lead to motivation and loyalty and lastly, a better organization performance. When employees are empowered, they usher in certain strength, vigor, movement and renewed competitive energy. If only employees are impressed upon to become more conscious of their 'highest' selves and the fact that the purpose of life and work is both material and spiritual, organizational capacity is substantially enhanced. To put it aptly, spirituality at workplace helps organization and employees realize *sarve bhuta hite ratah*, i.e. welfare and good of all human beings, which is the *raison d'être* of organizational capacity building.

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