

# Spirituality at Workplace: A Report from Ground Zero

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## **Abstract**

### ***Purpose:***

The construct called Spirituality at Workplace (SAW) has now gained adulthood as it was conceived in the last decade of 20th century. The awareness and practice of the concept among the working world is found severely lagging the speed of scholars' research, discourses and conferences.

The paper has three purposes:

- (i) Examine reasons for this lag through empirical research.
- (ii) Suggest the way forward so that construct is conceived in its true sense and start delivering the greater good for the society at large & beget sustainable success for the corporate world.
- (iii) Examine whether SAW is a leadership Competency.

### ***Methodology:***

Three sets of questionnaires were administered to 104 Indian executives across the industry. The first was aimed at gauging the awareness about the construct. The second one targeted to probe whether Spirituality at Workplace (SAW) is in practice without realizing that they are already practicing it ! A simple definition of SAW distilled from the extensive literature review was provided in the third questionnaire and then attempted to assess acceptability of the construct and also whether it is a desirable leadership competency. Comparison of the feedback from first and third questionnaire revealed that it is basically lack of awareness of correct definition of the construct among the corporate citizens which is responsible for the poor perceived value and misunderstanding of SAW. Many myths like relatedness with religion are also found responsible for camouflaging the publicity and virtue of the construct. It was also observed that spirituality has already made inroads into the world of modern work clandestinely. The way forward to propagate SAW is suggested on the basis of results of the survey, expert opinions and literature review. The paper also discusses how a "pyramid of purpose" can be juxtaposed against the pyramid of Maslow's need hierarchy to provide a clear sense of levels of purpose to the corporate citizens and thus leverage and spread SAW for sustainable success in business world.

***Keywords:*** Spirituality at Workplace (SAW), Competency, Purpose, Leadership.

## 1. Introduction

Although a Google search of “Spirituality at Work” throws 13.3 million results in 0.61 seconds, the ground zero report is that 43% of respondent corporate citizen are unaware of the construct and 25% of corporate citizens are not sure about its relevance to their workplace. The paper investigates the extent of its awareness among corporate citizens through empirical research, distills a comprehensible definition from extensive literature review and suggests concrete ways and means which can take “Spirituality at work (SAW)” out of confines of academia and researcher make it deliver greater goods in world of work.

In their monumental publication, Denton and Mitroff (1999) reported that those employees who perceived themselves to be more spiritual, were able to bring more of their “Complete selves” to work, they could deploy more of their full creativity, emotions, and intelligence” and that” organizations viewed as more spiritual get more from their participants and vice versa”. However, even after 18 years of such groundbreaking work, the understandable and practicable definition of “Spirituality at Work (SAW)” has eluded corporate citizens worldwide. It is still considered a taboo topic in business world. It was revealed in this study that lack of clear definitions and its commonly perceived abhorred alliance with religion has been biggest roadblocks that has prevented its entry into arena of modern workplace.

## 2. Literature review

The first step was to review the literature and distill a definition which can be easily comprehended by corporate citizens. As quoted in Singhal (2006), Neal (1997) pointed out that “To some extent the literature itself perpetuates ambiguity over its

definition either by accepting Spirituality as mystical or soulful experience or by simply ignoring its definition altogether”. However, scholars also agreed that well-defined constructs help empirical research and thus if the field has to progress and gain acceptance from the wider academic community, it will have to develop well-defined constructs (Giacalone & Jurkiewicz, 2003). It was in this spirit of “Scientific” definition that the SAW literature was examined.

An oft-cited study in this direction finds three themes central to SAW: Inner Life, Meaning at Work, and sense of connection and community (Ashmos & Dunchon, 2000). It is argued by scholars that the inner life of individual needs encouragement at workplace, the meaningfulness of work harbinger sense of purpose to employee's life, and the third component elicits senses of community. More recent work (Sheep, 2004) observes that SAW literature converges into four recurring themes: 1. Self-workplace integration, 2. Personal Growth and Development of one's inner life, 3. Meaning in work and 4. Transcendence of self.

Against above backdrop and definitional indicators, researchers found that three themes can be taken as central to a comprehensive, palatable study of SAW:

- a) Integrity / Wholeness (Walking the Talk)
- b) Sense of Purpose in workplace (Finding meaning in Job)
- c) Connectedness to ecosystem (Sense of shared Identity)

Hence SAW can be defined in very simple terms as practicing integrity, having a clear sense of purpose and connectedness to organization & ecosystem.

### 2.1 Integrity/Wholeness (Walking the Talk)

Mitroff and Denton (1999) in their seminal study of

SAW argued that until organizations learn to harness the “Whole Person” they cannot produce world-class products and services. In order to be a creative an individual cannot leave his personal values outside the main gate of the workplace. In order to be effective at world of work, there has to consistency between his words and action i.e. the individual needs to walk the talk. He or She should be able to express himself / herself at work to be effective. Few quotes from all time great leaders will further elaborate this component of SAW:

*- " If your actions inspire others to dream more, learn more, do more and become more, you are a leader"*

-John Quincy Adams

*- "As we express our gratitude, we must never forget that the highest appreciation is not to utter words, but to live by them "*

-John F Kennedy

*- "An ounce of practice is worth more than tons of preaching"*

-Mahatma Gandhi

To “**walk one's talk**” is to live with integrity and being in harmony with inner self.

The outgoing American president, Mr Barack Obama promised “Yes, We can” before entering the oval office and recently during his farewell speech at Chicago after occupying the most coveted office of the world for eight years he said, “ Yes we did, Yes We can”. This is walking the talk at its best.

## **2.2 Sense of Purpose (Meaningfulness in the Job)**

*“Most of us go to our graves with our music still inside us,unplayed”*

-O.W.Holmes

Many definitions of Spirituality used in relation to work (Mitroff & Denton, 1999) treat Spirituality as meaning-making construct.

Increasingly, the desired work experience has shifted from a career to earn living to a vocation through which employees can express themselves and make a positive difference in the world (Neal, 2000). It is being increasingly argued that there is a crisis of meaning at work today and individuals are not content to view their jobs only in terms of attendant material benefits but want their jobs to contribute a sense of meaningfulness and purposefulness to their lives. However, only 20% of leaders have strong sense of their individual purpose known (Craig and Snook, 2014).

How sense of purpose (SOP) can impact business results through employee engagement has been elucidated by Goleman, Boyatzis and Annie (2013) in their book “The new leaders ” as quoted here under:

“In 1989, when she became Chief of Health of UNICEF's Health Monica sensed something that troubled her: Most of the 400 employees felt far away from the organization's mission and the inspiring work that they themselves supported in their day-to-day jobs. Because most staff worked at desks in the main office, they didn't have access to the *sense of purpose* that the health teams felt as they moved from village to village immunizing children. Monica came up with a solution ... She lobbied with UNICEF's senior management to let her send over 400 office-bound staff people to work in village immunization clinics ....Gradually, the workers in the office came to see that each of their roles contributed to saving life of a child, and that seemingly unimportant or routine tasks were actually critical...felt far deeper commitment to their work ...got more involved, looked for places to contribute, and lived the mission!”

Following few statements from great leaders/achievers will ratify the importance being attached to Sense of Purpose in the world of work:

- *“Being the richest man in the cemetery doesn't matter to me... Going to bed at night saying we've done something wonderful... that's what matters to me.”*

– Steve Jobs

- *“Life is about making an impact, not making income.”*

– Kevin Kruse

-*“Strive not be a success, but rather to be of value.”*

– Albert Einstein

- *“If a man hasn't found something he will die for, he isn't fit to live”*

– Martin Luther King

At this juncture, we will like to delineate the difference between need and purpose to facilitate better understanding of the second central theme of SAW.

### 2.2.1 Need vs Purpose

They are also two grossly misunderstood and interchangeably used constructs. The need is what you get or try to get from the surrounding or society for satisfying your physical, mental requirements for own growth and happiness whereas purpose is what you desire give back to the society or surrounding for meeting the objective you set to achieve progress and well-being of the society, humanity and/or to the ecosystem in which you exist.

Fulfillment of need may take us through the life cycle a human being undergoes (it happens to all animals too) but fulfilling purpose takes your life beyond the life cycle ie life beyond your life that

makes one human. It is this greatness of purpose what differentiates between “human being” and “being human”. The life of Mother Teresa, Gandhi, Martin Luther King or Dalai Lama have touched /will touch and improve many lives even after their demise. It is this understanding that must have made Swami Vivekanand say “He only lives who lives for others”.

Maslow's need hierarchy has posited that there exists five levels of need of individuals. The most basic being physiological and economic needs comprising food, clothing, shelter and sex. Beggars, physically or mentally challenged people may be categorized to have this need level. The next level being security needs. This comprises need for a minimum salary for subsistence and house for family to protect from natural adversities like rain, sun and chilling cold. Unskilled workers in unorganized sectors dwelling in slums can be put into this category. Next need level is “social needs” which entails a community living in a decent village/town with minimum schooling, health clinics like amenities. Farmers owning their own arable land, skilled workmen, small business men/women, Govt school teachers, labourers of organized sectors belong this level. The next need level is “Esteem needs”. Executives of organized sector, Professors, owners of large scale business, national sports persons, Doctors can be put under this category. The top need level is “**self actualization**”. People in this level get ultimate pleasure in the work they do and do not need anything else in life. Nobel laureates, World leaders in their area of profession, Sports persons, Saints come under this need category.

Now, let us classify how people belonging to different need level, can pursue positive purposes in while satisfying their needs.

We start with top level first. People at this level can be source of inspiration for future generations in

their work field. Mother Teresa, Mahatma Gandhi, Martin Luther King, Albert Einstein and Dalai Lama are few such people with outstanding contribution to the humanity. They have achieved immortality by their deeds and everlasting contribution while enjoying their work and wanted nothing else while they were at their peak. Their impact level has penetrated through all cultural and social predicaments mankind has to absorb and sustain throughout the universe. In a recent movie “Dangal” produced by Aamir Khan, Mahavir Singh (wrestler) inspires his daughter to fight the bout for gold medal at commonwealth games by saying “ Till now you have met your needs by becoming national champion but now you have to fight for the country and inspire all girls of those who pursue wrestling as their career.” Such sense of purpose is epitome of spirituality at work.

The next level is esteem need level. People in this level while meeting their esteem can be very successful in their field of work and stand tall for their ethical standard and contribution to society /organization or nation in their field of work. Narayan Murthy, Yusuf Malala, Mohammad Yunus, Satyaprakash Vidyarthi, Ravi Shanker, Baba Ramdev, Kapil Dev, Sachin Tendulkar, Aamir Khan, APJ Kalam are few such leaders. They are living legends in their profession.

The social need level is “Social need”. Patna based Sri Anand Kumar, the founder of “Super 30” who provides free tuition to 30 economically backward students and empowers them to qualify for the Joint Entrance Examination for entrance into India's top engineering colleges (IITs) and thereby changing lives of poor families is a glaring example. All corporate leaders who develop their subordinates with selfless interests while carrying out their assignments with full integrity belong to this category. All individuals who make positive differences in lives of their immediate society/surrounding can be brought under this

category.

The people in “security need” level can also engage themselves in contributing to community (C2C) by giving small donations and spare time or labour (beyond their work hours) to manage NGOs like CRY, HOPE, Orphanages. Literates can provide free tuition to poor. While ensuring a secured life for themselves, people in this category promote togetherness by making themselves available in times of urgency, tragedies and traumas in their colonies.

Most intriguing was to identify the way people in lowest level can serve some purpose. Can those who are struggling on day to day basis to satiate their hunger, can also lead a meaningful / purposeful life? A beggar having appetite for 4 breads gets only 2 breads in a day. But, he does not eat these two breads himself. He shares these two breads with his wife and siblings and thereby contributes to nourish his next generation and thus contribute to perpetuity of human life! Few in this level also donate blood for the needy. Even if they do it for a cost, it is a great act as despite all technological leaps we have not yet been able to manufacture a drop of blood and blood banks at big cities like Kolkata go dry whenever menace of Dengue is on after rainy season every year. Can we sustain human life requiring infusion of blood if people in this level (largest in number in countries like India, Pakistan and Bangladesh) do not choose to donate?

Thus, we observe that individuals belonging to different need level, can be spiritual by realizing the purpose they can serve from that level and contributing to community (C2C model of life) in their own unique ways while continuing to meet their needs too. There is no need to renounce or live sage-like life to practice SAW.

The need and purpose that are met from society and



contributed to society can be tabulated for clarity as under:

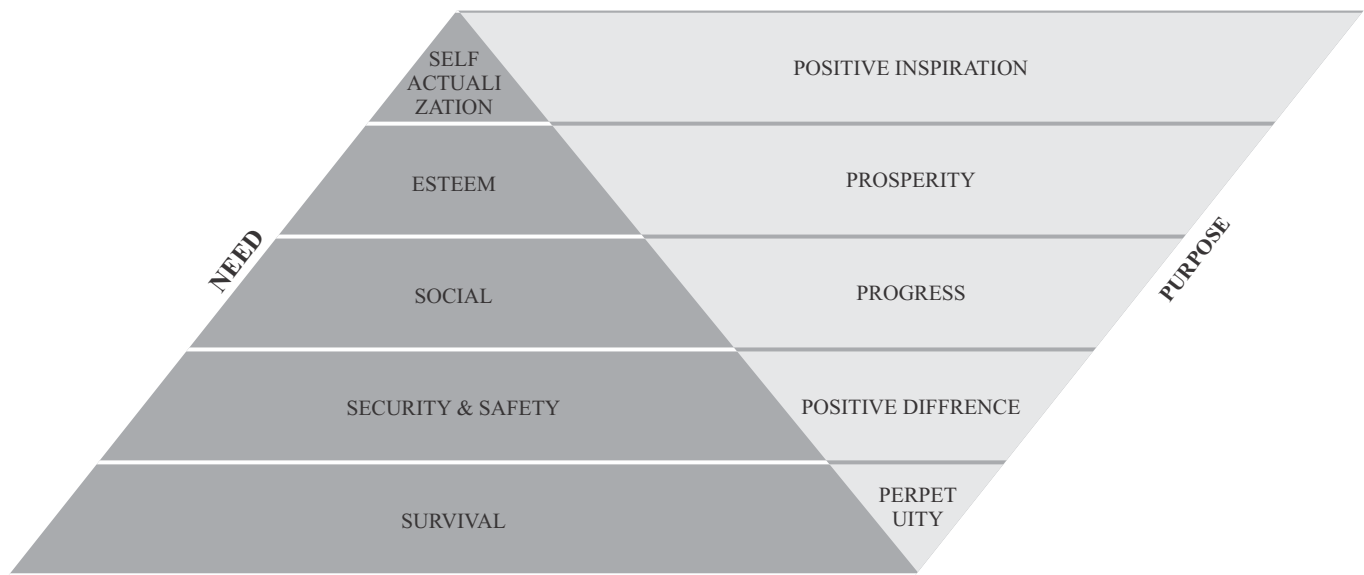
**Table 1. Need and Purpose of various components in Maslow's Need Theory**

S.No	The need level	What they get from society	The purpose level	What they can give back	Impact level
1	Self Actualization	Revered as undisputed thought/cultural leader/professional.	Positive Inspiration	Inspire the humanity for generations eg: Mahatma Gandhi, Martin Luther King, Don Bradman	World
2	Esteem	Attainment of wealth & reverence through excellence in area of their work. National figures in their area of work.	Prosperity	Develop sustainable systems for greater good in Big organizations / Continents/Big nations.	Nation/Big organizations
3	Social	Decent Community living, Transport education etc. Acknowledged as “Doer” and “Achiever” in their area of work.	Progress	Incremental growth of systems for sustainable economic and social justice	Communities/ Organization/Stakeholders
4	Security and safety	Making a safe living protected from hostile Nature, animals or anti social elements.(Health centres, Police).	Positive difference	Making positive difference to lives of needy people as and when warranted eg: Organising Flood / disaster relief donations, health /awareness camps /	Villages/ Colonies/
5	Survival	Making both ends meet with minimum food, clothing, Shelter and sex.	Perpetuity	Share the minimal available resources for survival, help perpetuity of human life.eg: Sharing of food by beggars among themselves, blood donation by poor, etc. Contributing to group strength as head count.	Family, Near and dear ones

### 2.2.2 The Need-Purpose Rhombus:

The “Need” hierarchy as given by Maslow and the parallel purpose hierarchy can be juxtaposed to form a rhombus and can be termed as “N-P Rhombus (Need – purpose Rhombus)”. Higher the need level of an individual, higher the purpose he is supposed to pursue. Greater the purpose, larger will be the impact. Hence a purpose pyramid is an inverted pyramid and both put together can look

like a Rhombus depicted below and or. All B-schools, Psychology courses in Universities should teach this “N-P Rhombus” whenever they are teaching Maslow's need pyramid. This lesson will definitely generate more Spiritual corporate citizens. During the conduct of our research, the acceptability of the construct went up in respondents when a simple and comprehensible definition was provided to respondent corporate citizens.



**The Need Purpose Rhombus**

Need is an “outside - in” phenomena whereas purpose is “inside-out”. Egg if broken from outside can be meeting requirement of one breakfast but if broken from inside gives life to next generation which perpetuates for generations together. It is hence imperative that corporate citizens are made aware of purpose level parallel to their need achievement level so that they are not only aware what purpose they can pursue to make at least some positive difference in the lives of less fortunate and hence in the society at their current level but also to have a vision and aspiration of next level of purpose. This realization of parallel achievement of “need” and “purpose” can make individual and organization spiritual in true terms and help this world becoming a better place in days to come. As quoted in Harvard Business Review (Craig & Snook 2014) in an article titled “From Purpose to impact” Mark twain has been quoted saying “*The two most important days in your life are the day you are born and the day you find out why*”. Further, Sinek (2009) in his famous book “Start with why” underpins that few people and organizations are more inventive, pioneering and successful than others because *in business it doesn't matter what*

*you do, it matters why you do.*

### 2.3. Interconnectedness (Sense of shared Identity)

The Sanskrit couplet from Indian mythology “Vasudhev Kutumbakam” meaning visualizing entire earth as a family is the third central theme of SAW. Mitroff and Denton (1999) posited that if a single word best captures the meaning of spirituality and the vital role it plays in people's lives, the word is interconnectedness. This is about individual transcending one's ego imposed boundaries and feeling sense of shared identity with other colleagues at work and community at large. Such sense of interconnectedness will certainly predispose the individual towards shared identity, team spirit and service, long argued to be the “natural expression of spirituality”. This also relates to holistic perspective of business which leads to sustainable growth and success.

Vaill (1998) named this component of SAW as “Fellowship which helps both leaders and members to confront loneliness, disappointment, and pain of modern organization and to decide that

these conditions should not continue to rot the spirit of the organization and people in it,”

### 3. Is SAW already in practice?

Authors Googled vision and mission statements and performance of few organizations engaging themselves in SAW. Let us examine how components of SAW as defined above can be related to their activities:

- Patanjali, an Indian FMCG started by Yoga Gurus Baba Ramdev and Balkrishna, with a mission of contributing 100% profit to charity (Sense of purpose) has surpassed the turnover of INR 5000 Crore and has posed a serious challenge to FMCG giants like Unilever, Pepsi Co and Colgate in Indian market.

- Facebook has 1.79 billion users within 10 years of release. The vision of facebook is to make people stay connected with family and friends (Sense of purpose & Interconnectedness).

- 20 most generous fortune 100 companies donated \$ 3.5 billion in cash in the year 2015 (Sense of purpose)

- With a vision of “Helping every person gets the chance to live healthy and productive life”, Bill and Melinda Gate foundation has donated \$ 36.7 billion since inception in 2000 and operates in 100 plus countries (Interconnectedness and sense of purpose)

- 122 countries have ratified the Paris agreement (2016) under aegis of United Nations Framework convention on Climate Change (Sense of purpose and interconnectedness)

- Contribution of 2% of average profit has been made mandatory in India under section

135 of Companies act, 2013 with effect from 1<sup>st</sup> April,2014 (Sense of purpose).

- Balanced Score Card (BSC) postulated by Norton and Kaplan, which goes beyond financial parameters (sense of purpose) for measurement of performance of employees is increasingly being accepted by organizations worldwide.

- Empowerment of women, inclusion, and sustainability are buzzword in the Corporate world (Sense of Purpose). A very stringent Act on Sexual harassment of women at workplace (2013) has been enacted for increasing workplace gender diversity (Interconnectedness) in India and many other countries.

- As reported by Times of India on 10<sup>th</sup> January 2016, the Amir Khan movie “Dangal” which gives a clear message on Gender Inclusion (Interconnectedness) and sense of purpose of highest level i.e. to be able to inspire next generation of girls to take wrestling as a career, has done all time highest revenue collection of INR 345 crores.

Above facts are certainly indicative of the fact that SAW is gaining ground in the business world. It has clandestinely entered the corporate world and has started showing its effects. Purpose is increasingly being touted as the key to navigating the complex, volatile, ambiguous world we face today where strategy is ever changing and few decisions are obviously right or wrong (Craig and Snook, 2014). However, authors examined awareness, perceived relevance and its acceptability after making corporate executives across the sector aware about the comprehensive definition of SAW to facilitate the report at Ground Zero in a very simplistic manner.



#### 4. Methodology

Three different batteries of questionnaires were administered to executives of Govt, public sector and private sector across the country the majority being energy (Oil and Gas). The sample was purposive and administered to participants of few training programs and by sending surveymonkey links through whatsapp across the country to acquaintances of researchers. The First battery of five statements (Questionnaire – A) was aimed at gauging the awareness level among the executives. It elicited responses on Likert scale (1 for strongly disagree to 5 for strongly agree) to simple questions like “Spirituality has no relevance at my workplace”. The second questionnaire “B” comprising another battery of nine statements was administered after response to first questionnaire was collected /submitted online. This was aimed at gauging desirability of SAW by these executives at their respective workplaces. After obtaining response to questionnaire “B”, the third questionnaire “C” was administered. This questionnaire entailed the definition of Spirituality at Work (SAW) as provided in section 1.0 and then acceptability of the construct at workplace was assessed vide response on Likert scale (1 to 5) to statements like “Does above understanding of SAW makes you think that now urgently needed at the workplace”, Three questionnaires were administered in sequence and one after another to same individuals. Questionnaire “B” was administered after response to “A” was submitted online /collected. Lastly the accepted definition of SAW was provided at the beginning of questionnaire “C” and then change in perception about SAW was observed. This was done so that impact of awareness gained through the definition of SAW provided in Questionnaire “ C” is also measured.

#### 5. Findings and discussions

The responses to Questionnaires A, B and C are summarized in a table 5.1,5.2 and 5.3. However, significant findings are:

##### 5.1 Level of awareness:

This was gauged by the response to statements of questionnaire “A”.It was observed that 44 % of respondents either neutral/ agreed or strongly agreed that Spirituality is beyond their comprehension. 20 % of respondents either agreed or strongly agreed that Spirituality at work has religious connotations. 25% respondents said that Spirituality has no relevance to my workplace while 16% were having neutral response to it making a total of 41% population to be either indifferent or hostile to the construct. 43% of the respondents felt that Spirituality reflects concepts and constructs that are beyond the comprehension of most of the employees. During interaction with some respondents, it was unearthed that experts and articles on the subject dwell on ethereal concepts “ Higher self”, “ Moksha(Liberation), Transcendence, Conscience, Seeking soul, Cosmic power, Divine experience etc and that has contributed to the alienation of the common corporate citizen with the construct. Researchers and their articles have always attempted to exhibit their knowledge on the subject and satiating their own hunger and that of academicians rather than facilitating understanding of the construct to corporate citizens. This article is an attempt to demystify the ethereal.

**Table 5.1: Percentage responses of Questionnaire A**  
(1-Strongly disagree, 2- Disagree, 3-Neutral, 4- Agree, 5- Strongly Agree)

S.No	Statement	1	2	3	4	5
1	Spirituality has no relevance to my workplace	33%	23%	19%	11%	14%
2	Spirituality should not even be discussed at Workplace	38%	32%	16%	7%	7%
3	Spirituality reflects the concepts & constructs that are beyond the comprehension of the most employee	12%	27%	18%	25%	18%
4	Spirituality is mostly about religion of an Individual	49%	21%	8%	9%	12%
5	I have never tried to practice spirituality at workplace	25%	20%	13%	20%	22%

### 5.2 Level of desirability of SAW:

The questionnaire “B” aimed to find the acceptability of SAW in today's workplace without letting them know the what “SAW” is all about. To

surprise of researchers, it was revealed that SAW is highly desirable by executives in their workplaces with three main components scoring as provided in the table 5.2

**Table 5.2: Percentage responses of Questionnaire B**

S.No	Statement	1	2	3	4	5
<b>A</b>	<b>Integrity with Inner life</b>					
1	It is important that I am able to express myself at work	0%	0%	2%	20%	74%
2	I prefer to share my conviction at work	4%	6%	24%	40%	48%
3	I would like to utilize all my talents at work	0%	4%	8%	12%	76%
<b>B</b>	<b>Sense of Purpose</b>					
4	It is important that my work contributes significantly to the meaningfulness of my life	0%	2%	10%	14%	74%
5	I Would prefer that my work provides a sense of purpose to me	1%	2%	2%	15%	80%
6	My work should mean more than material benefits to me	2%	4%	8%	20%	66%
<b>C</b>	<b>Interconnectedness</b>					
7	My organization should have genuine concern for community at large	0%	2%	4%	10%	84%
8	I would encourage strong sense of community at my workplace	8%	4%	6%	20%	61%
9	I would prefer respect for all stakeholders in my workplace	0	0	6%	18%	76%
	Average	2.6%	2%	5.3%	16%	74%

It can be seen that almost 90% of the respondents either agreed or strongly agreed on all three central themes (Components) of SAW that it is desirable at the workplace.

**5.3 Change in perception after providing a comprehensible definition of SAW:**

After providing a comprehensive and acceptable

definition of SAW, noticeable change in acceptability was found. 44 % of the population was either indifferent or Strongly Agreed/Agreed in answer to questionnaire - A, that “Spirituality has no relevance to Workplace”. After explaining the definition as provided in section 1.0, 79% of respondents felt that Spirituality is urgently needed at workplace. The response is tabulated in table 5.3

**Table 5.3: Percentage responses of Questionnaire C**

S.No	Statement	1	2	3	4	5
1	Does above understanding of SAW makes you think that Spirituality is urgently needed at your workplace	2%	10%	8%	34%	45%
2	Spirituality is practicable at workplace	4%	6%	13%	43%	33%
3	It can help increase employee engagement	1%	4%	5%	35%	55%
4	Spirituality is very important attribute for today’s corporate leader	2%	4%	11%	29%	54%
5	It is generally conceived that religion plays a vital role in practice of Spirituality	24%	12%	14%	26%	24%
6	Spirituality can bring better results if it is separated from religion	9%	6%	7%	19%	59%

**5.4 Agreement on Spirituality as a leadership attribute:**

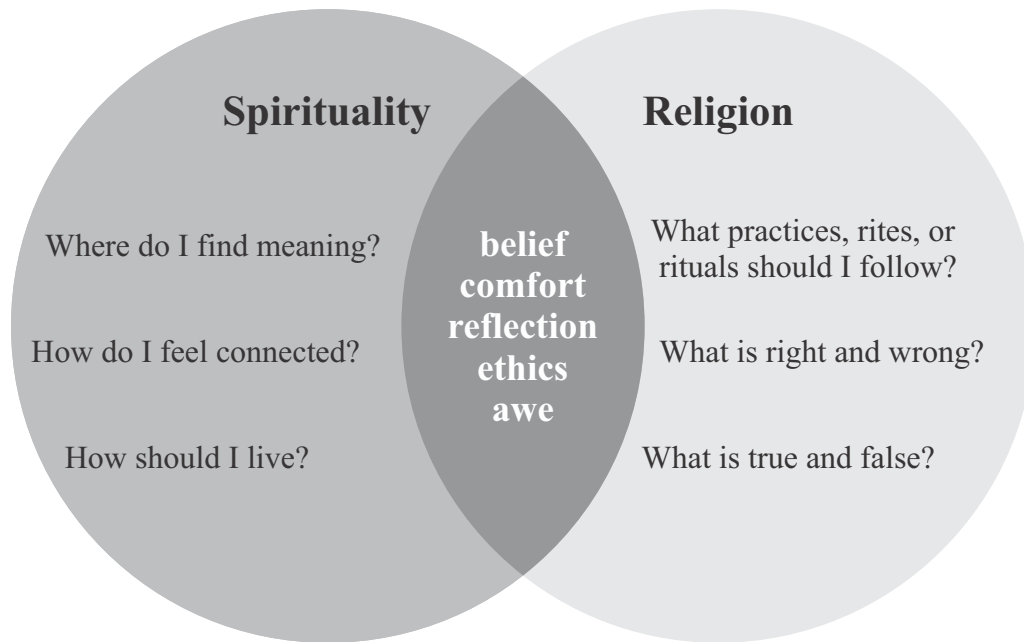
83% of respondents agreed/strongly agreed that Spirituality is important attribute of today's corporate leader while only 6% strongly disagreed or disagreed. This is supported by Zohar and Marshall as quoted by Alberts (2006) in doctoral work on Spirituality and business leadership; postulating that neither Cognitive intelligence (IQ) nor Emotional intelligence (EQ) or in combination, is enough to explain neither the full complexity of human intelligence nor the vast richness of human soul and imagination. They define the Spiritual intelligence (SQ) as “Intelligence by which we address and solve problems of meaning and value, intelligence with which we can assess that one course of action or one life-path as more meaningful than another ...it is our ultimate intelligence”. Amran (2009) reported in his doctoral work that Spiritual intelligence

has significant correlation (0.68, p<0.001) with leadership effectiveness among CEOs of US based companies. Quinn and Thakor (2018) have reported in Harvard business review that a leader’s most important job is “to connect people to their purpose”.

**5.5 SAW and Religion:**

78% respondents agreed or strongly agreed that Spirituality can bring better results if it is separated from religion. It is corroborated by Ashmos and Duchon (2000), who emphasized that Spirituality at work, despite religious imagery, is not about religion or conversion, or about getting people to accept a specific belief system. Rather it is about employees who understand themselves as spiritual beings whose souls need nourishment at work. Here it will be relevant to delineate the difference between these two intertwined

constructs by the following Venn diagram which is self-explanatory:



Increasing importance of workforce diversity worldwide is a testimony to this finding. A crystal clear distinction between Religion and Spirituality has been offered by Most revered contemporary Spiritual leader Dalai Lama (1999) as produced below:

Religion I take to be concerned with faith in the claims of one faith tradition or another

...Connected with this are religious teachings or dogma, ritual prayer and so on ... Spirituality I take to be concerned with those qualities of the human spirit –Such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony – which brings happiness to both self and others.

Workplace spirituality is hence has to be secular as perceived element of religion has been a roadblock for its wider acceptability.

## 6. Conclusion

All three SAW themes were found desirable (either agreed or strongly agreed) by almost 90% of population surveyed. This is clear indication of its high desirability in Corporate citizens. However awareness was found poor as 43 % respondents expressed that it is beyond their comprehension. This established the need of clear and simple definition of SAW. “A spiritual worker is one who possesses integrity, sense of purpose in his job and feels connected to all stakeholders and community at large” will go long way in acceptability of the construct. The Need-Purpose Rhombus is the find of the study which can be taught at schools and universities to instill clarity in sense of purpose and the contributions to the society (C2C) that can be made while pursuing need at different levels. Citizens are very clear about their need, the sense of purpose has been very poor. Although SAW has crept in business world, common corporate citizen

is yet to practice in conscious way. There is crying need for popularizing simple definition, goods it can bring in long term and simplified ways of practicing spirituality at workplace just as Baba Ramdev did to popularize Yoga.

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