Overview of Workplace Spirituality Research

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Contents

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Abstract

The purpose of this chapter is to understand the role spirituality plays in the workplace. The focus of this literature review is on research as well as on organizational practice. There are five major sections of this chapter: (1) historical background and trends, (2) research methodologies, (3) organizational exemplars of workplace spirituality, (4) spiritual practices in the corporate sector, (5) outcomes research, and (6) recommendations for future research in the workplace spirituality domain.

Keywords

Workplace spirituality · Definitions · Personal transformation · Organizational transformation · Consciousness · Trends · Research methodology · Research methods · Organizational outcomes · Cultural · Cultural creatives · Exemplars · Spiritual leadership · MSR

> Business, the motor of our society, has the opportunity to be a new creative force on the planet, a force which could contribute to the well-being of many.
> For that to occur, we must all substantially increase our commitment to integrity and accountability, and courageously make a quantum leap in consciousness: *beyond conventional solutions; beyond opposing forces; beyond fear and hope.* (Harman and Hormann 1990: 11)

Introduction

This literature review and review of the field of workplace spirituality were commissioned by the Fetzer Institute as part of a larger research project on workplace spirituality. There were three projects included in this larger research project. The first was the creation of an annotated list of workplace spirituality organizations. The second was the creation of an annotated bibliography of workplace spirituality literature that included seminal articles in the field as well as recent cutting-edge research articles. This workplace spirituality literature review is the third and final part of the Fetzer Institute workplace spirituality research project. It is with their permission and blessing that I am able to publish this work so that others have access to the work that Fetzer supported.

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background and trends, (2) research methodologies, (3) organizational exemplars of workplace spirituality, (4) spiritual practices in the corporate sector, (5) outcomes research, and (6) recommendations for future research in the workplace spirituality domain.

Research Questions

The following research questions, collaboratively developed with the Fetzer Institute, guide this overview:

1. Historical background and trends: What was the historical context for the emergence of the workplace spirituality movement? How has it evolved over time?
2. What research methods have been used, and are there more spiritual research methods that could be used in the future?
3. Organizational exemplars of workplace spirituality: What are the successful stories or exemplars of workplace spirituality in the world? What can be learned from these organizations that can be extrapolated to other organizations?
4. Spiritual practices in the corporate sector: What is the role of leadership? What is the role of teams? What systems approaches are available?
5. What are the outcomes related to workplace spirituality? How and to what degree does the role of spirituality in the workplace affect individual well-being and organizational performance and/or productivity? What are the benefits related to integrating spirituality into the workplace?
6. Recommendations for future research: What have been the major learnings and challenges in the field of workplace spirituality? What are key research questions for the field going forward?

Methodology for This Chapter

There are several sources for the information included in this chapter. It is impossible to review all of the literature in the field now because it is expanding at such a rapid rate, is multidisciplinary, and has become quite international. In addition, there are both scholarly and practitioner literature. The scholarly literature historically came out of the fields of psychology and theology and currently is mostly focused in the management literature. However, there has been an increase of research and publications in other disciplines in recent years including public administration, ethics, healthcare administration, nursing, chaplaincy, sociology, and religious studies. This chapter focuses primarily, but not exclusively, on literature from the management fields, including leadership studies, team development, organizational development, and systems transformation. The following are the major sources of literature for this chapter:

1. The *Annotated List of Workplace Spirituality Organizations* (Neal 2016a) created for the Fetzer Institute.

2. The *Annotated Workplace Spirituality Bibliography* (Neal 2016b) created for the Fetzer Institute.
3. Google Scholar Citations – keyword search. I selected articles for review with more than 100 citations. In addition, newer quality publications and publications with outcomes data were accepted with lower citation rates because of how current they are.
   a. Workplace spirituality
   b. Workplace spirituality organizational performance
   c. Organizational spirituality
   d. Organizational consciousness
   e. Organizational transformation
   f. Spiritual leadership
   g. Spirit at work
   h. Spirituality in the workplace
   i. Faith at work
4. All issues of the *Journal of Management, Spirituality and Religion* (JMSR), including a review of the JMSR citation index.
5. Research summary documents on intellectual contributions from the "Management, Spirituality, and Religion" special interest group at the Academy of Management.
6. Primary research I conducted with leaders (Neal 2006) and organizations (Neal 2013b).
7. Personal knowledge based on my involvement in the field as a scholar and practitioner since 1992.

Historical Background

Before describing key trends that led to an interest in workplace spirituality by practitioners and scholars, I'd like to provide a bit of personal context as well as some cultural context. This discussion will be followed by a summary of trends that led to the emergence of the field of workplace spirituality, a brief review of seminal works, and a summary of key definitions.

Personal Context

The purpose of this personal context is to provide my personal story of my involvement in workplace spirituality because it has elements in common with the stories of almost all of the scholars and practitioners in the field. The workplace spirituality movement is unlike most social movements because it is essentially a leaderless movement. An individual has a personal spiritual experience or a series of experiences that lead to a passion for understanding, and for taking action on integrating, his or her spirituality in the workplace. Because this is a very young movement, most of these individuals do not know that there is a field developing, and they often feel as if they are a voice in the wilderness, and they wonder if they are crazy. With the

advent of the Internet, Google, and professional organizations, they soon find themselves a part of something much larger, and they experience a great sense of relief and excitement. Marilyn Ferguson described this dynamic in her book *The Aquarian Conspiracy* (1980).

I became interested in the field of organizational development when I was an undergraduate business student in the 1970s and took an elective course in organizational behavior that other students had raved about. Much of this course was about self-awareness, self-assessment, leadership development, and team development, and I loved every minute of it. Halfway through the semester, I switched my major from accounting to organizational behavior.

Toward the end of the semester, my professor suggested that I attend a trust building community weekend based on the work of Jack Gibb (1978). That weekend turned out to be life-altering for me. I had been on a very private inner spiritual journey since a near-death experience in my twenties but had no teacher, no path, and no community. However, during that weekend, I learned to trust my intuition, I learned to trust the flow of community development when people are open and vulnerable in a safe environment, and I experienced a transcendent experience of being merged with the universe. I became a student of Jack Gibb's work and now had a community and a path that changed everything in my life for the better.

Jack's professional background was in organizational behavior, and he was one of the founders of the T-group movement, National Training Labs, and the field of group dynamics. The first 20 years of his career were in university teaching and research, the next 20 were in organizational consulting, and the final 20 were in understanding the connection between consciousness and transformation at the personal and organizational levels. Because of his work, and my experiences in his trust community weekends, I had a strong sense that there was a connection between spirituality and organizational development.

At that time, spirituality was not something anyone talked about publicly. It was considered a very private topic and one that could lead to conflict or misunderstandings. I had once tried to broach the topic in one of my classes at Yale and was immediately shut down by the professor who proclaimed that anyone who thought they had any kind of transcendent experiences was delusional, probably schizophrenic, and needed to be in therapy.

After I graduated with my undergraduate business degree, I went on to get my PhD from Yale University in organizational behavior. I did my dissertation research at Honeywell's Large Computer Products Division while I was there as a student intern, studying the development of commitment to organizational change. Honeywell hired me full time as an Employee Involvement Facilitator while I was working on my dissertation. On the side, I continued to study under Jack Gibb and to personally explore my own spiritual development.

The job at Honeywell's Large Computer Products Division led to my being hired a couple of years later at the Honeywell Joliet Army Ammunition Plant. I have written elsewhere (Neal 2006) about the whistleblowing experience at that ammunition plant that woke me up to the centrality of spirituality. Summarizing quite simply, while working with the ballistics team, I learned that they were being told to

alter test data and to sell faulty ammunition to the government. They wanted to report the wrongdoing and didn't know where to do that, so I called the Honeywell Ethics Hotline and set things up so that they could anonymously report what they knew to internal investigators. Unfortunately, my anonymity was not protected, my job duties were taken away, and there were threats made on my life.

I tell this story because it is an example of a spiritual crisis in the workplace. Everything I had worked for and believed in came crashing down, and I found myself asking existential questions like "Why me, God?" and "What is the meaning of this experience for my life and work?" In my prayers and meditations at that time, even in the midst of the chaos and the fear, a quiet sense of trust came over me. Somehow, I knew that this experience was a part of a greater plan and that I needed to move my spirituality from the periphery of my life to the center. In 12 step programs, they say, "Let Go, Let God," and that became my guiding mantra. Even though things were difficult for quite a while, I felt an inner peace and soon began to see synchronicities and miracles unfold in my life.

I left Honeywell and eventually became a management professor at the University of New Haven. I committed myself to living always in alignment with my spiritual values and practices, even if they had a negative impact on my career. I began to do research on spirituality in the workplace by interviewing leaders who were also committed to integrating their spirituality and their work. The beauty of this research was that it connected me to hundreds of like-minded people. I created the Center for Spirit at Work as a way of supporting this growing community. I also found like-minded people in professional organizations such as the Organizational Behavior Teaching Society and the Academy of Management. Because of the collective interest, a small group of us formed the "Management, Spirituality, and Religion" Interest Group at the Academy of Management, which has had a significant impact on legitimizing research and teaching in this field.

The field of workplace spirituality involves scholars, practitioners, organizational leaders, and even some government leaders in places all over the world. It is an emergent movement made up of individuals who have had some kind of spiritual awakening or sense of calling about this work, often at great personal and professional risk. It is very challenging to be on the cutting edge of a new field, but the spiritual nature of this particular calling supports people in taking those risks.

Cultural Context

When I was doing my initial study of leaders and their spirituality, one of the people I interviewed was an African-American woman at my university who was in a high-level administrative position. When I explained to her that the goal of my research was to provide methods and practices for people who wanted to integrate spirituality and work, she laughed. She told me that in her black community, people had never separated spirituality from work or from any other parts of life. Church was the dominant institution, and faith was central to life and work. This separation, she told me, was basically a white issue. Because of my conversation with her, I realized that

I had a cultural bias due to my own background and that there is much to be learned from people who have traditionally lived more holistically.

I share this story because most of the early research and practice in the workplace spirituality field has had this Euro-American bias. Fortunately, there is a dramatic growth of research and practice coming out of cultures where this separation does not exist to the same degree as in the USA and Europe. For example, Chatterjee (1998) writes about what Hindu wisdom has to offer not only to business leaders in India but leaders all over the world. More specifically, Dhiman (2018) details the philosophy of Advaita Vedanta, as enunciated in the Indian wisdom texts called the Upanishads and the Bhagavad Gita, with a focus on self-knowledge. Spiller and Stockdale (2013), who are of Maori heritage, write about indigenous Maori conceptualizations of life energies and how they guide sustainable business practice and can it be used to bring new life and dignity into dispirited modern enterprise. Nussbaum (2018) has been a pioneer in the application of the African philosophy of Ubuntu in teams and organizations.

It is crucial to take a global focus and to take into account the cultural context when exploring this emerging and complex field of workplace spirituality. There is so much to be learned from the various theories, methods, and practices from around the world.

Trends

I wrote in the introductory chapter to the *Handbook of Faith and Spirituality in the Workplace* (Neal 2013a: 3):

> Thirty years ago there was an unusual phenomenon occurring that only now in hindsight seems to be a pattern. One by one, many of the people in this volume, and many others around the world, were having what could be variously called "spiritual experiences," "faith-awakenings," "moments of enlightenment," or "transformations." We began to see that when we lived by our faith and spiritual values in all parts of our lives, including work, things seemed to get better. When we seriously committed to a faith/spiritual practice such as prayer, meditation, journaling, or were actively involved in a faith or spiritual community, our inner lives became richer. We felt a sense of inner peace, even if things weren't always better.

In my observation, in the past when people had these kinds of spiritual experiences, many took it as a sign to enter religious life, to answer the call to ministry, or devote oneself to a life of service. But it felt to me that something was different about this trend.

> It was happening more broadly, to more people, and they felt that it was important to stay in secular life but to live it from this new and deeper place. At first this journey was very private; being open about one's faith and spirituality can be seen by others as very radical, even crazy. Very few people attempt to live by such spiritual virtues as love, compassion, forgiveness, generosity, integrity and humility (Manz et al. 2001; Malloch 2008; Marcic 1997). And so these individuals each followed separate paths, thinking that they were the

Table 1 Evolution of management consciousness

Time span	Theory	Human focus
Beginning of twentieth century	Scientific management	Human physical efficiency
1930s–1940s	Human relations	Human emotions
1970s–1990s	Employee involvement	Human intelligence
1990s–present	Workplace spirituality	Human spirit

only ones crazy enough to try to integrate their faith and spirituality into everyday life and work. (Neal 2013a: 4)

Evolution of Management Thought

This personal trend has converged with the evolution of management thought, which has gone through the following stages (Table 1):

This evolution of management thought encompasses Wilber's (2001) model of transcend and include. Each stage of development expands to include more of human wholeness while continuing to include the value of the managerial thinking that went before. For example, scientific management (Taylor 1911) looked at human beings as extensions of the machines they worked on, and the focus was an engineering focus on how to help them expend the least amount of physical energy for the greatest productivity. The next stage of evolution focused on emotional energy, followed by a focus on intellectual or mental energy, with each stage including, while transcending, the wisdom and practices from the previous stage. Our current state of managerial thought includes the theories and practices that went before and extends them to encompass more of what makes us whole human beings: our spirituality. Thus, current theories focus on all four of these human energies: body, emotion, mind, and spirit. (For an in-depth discussion of the evolution of management thought, see Neal 2013b: 15–18.)

Historical Trends Supporting Emergence of Workplace Spirituality

The earliest publication on workplace spirituality that I am aware of is the essay by Robert Greenleaf on *The Servant as Leader* (1970). Greenleaf's work led to a fairly wide corporate adoption of servant leadership principles but did not lead to a workplace spirituality movement or to the development of a new scholarly field. But in the 1990s, the interest in workplace spirituality became a major trend. I will write more about his work in the next section of this chapter.

Aburdene (2005) documents seven megatrends she predicted would transform how people would work, live, and invest by the year 2010. Of the seven trends, her research showed that "spirituality in business" was the most significant megatrend of all. The focus of this section is to explore the forces that led to this megatrend of workplace spirituality.

I have written elsewhere (Neal 2013b: 17–18) on four major trends which have led to the emergence of workplace spirituality in the past 25 years. The chart below combines my original list of trends with those described by other authors, providing a more thorough list.

Table 2 Trends leading to interest in workplace spirituality

Trend	Neal (2013b)	Dent et al. (2005)	Miller and Ewest (2015)	Giacalone and Jurkiewicz (2003)	Ashmos and Duchon (2000)
Mergers, acquisitions, downsizing led to breaking of the psychological contract	✓			✓	✓
Baby boomers reach midlife, time of spiritual questioning	✓	✓		✓	✓
Y2K prompted collective self-reflection of humanity's past and future	✓				
Growth of interest in personal spiritual development, especially Eastern traditions, living holistically	✓	✓	✓	✓	✓
Workplace as a substitute for extended families, churches, etc., that provided feelings of connectedness		✓			✓
Younger generations more culturally diverse – unwilling to compartmentalize			✓		
Corporate interest in employee well-being			✓		
Growth of interest in work-life balance			✓		
Some corporate leaders see spirituality as a competitive advantage					✓
Profound change in values globally				✓	

What I find most intriguing in Table 2 is that the one trend mentioned by all of the authors was the growth of interest in personal spirituality, much of which has been influenced by the introduction of Eastern spiritual traditions such as yoga, meditation, and Zen Buddhism into the USA. This has led to a very strong trend of people desiring to live holistically, that is, caring for the body, mind, emotion, and spirit. There were two entertainment events that contributed significantly to the growing interest in spirituality in Europe and America. First, George Harrison of The Beatles became deeply interested in meditation and Hinduism. He invited the other Beatles to visit his guru, the Maharishi Mahesh Yogi, which influenced their music, their dress, and their fans (Greene 2006). Second, the made-for-television miniseries by Shirley MacLaine called *Out on a Limb* (1987) was an autobiographical tale of MacLaine's spiritual awakening and exploration. This was her spiritual "coming out of the closet" by a successful actress, dancer, and writer who helped to make spirituality more mainstream and more widely accepted.

Another, more esoteric explanation for this growing interest is the perspective that human consciousness is evolving (de Chardin 2008; Wilber 2001) and that this deepening fascination with personal spirituality and workplace spirituality is a natural part of this evolution.

This growing interest in spirituality has been documented by the Ray and Anderson's (2000) demographic research on cultural creatives. Their study identified three major values clusters in the USA: Heartlanders, Modernists, and Cultural Creatives. The Cultural Creatives group is the fastest-growing cluster and has the most significant impact on societal change, because people in this group are always looking for "the better way." Cultural Creatives are the educated, leading-edge thinkers who value personal and spiritual growth, the environment, social justice, and diversity. In 2000, Ray and Anderson estimated that the Cultural Creatives made up about 26% of the adult population, which would be over 44 million people. More recently (2008) they found dramatic growth of the group, to 34.9% of the US population or approximately 230 million people.

The other two most frequently cited trends are the shift in the psychological contract at work and the aging of baby boomers. Before the 1990s, most people worked for one single company until they retired and received the traditional gift of a gold watch. But in the last decade before the turn of the century, company strategies turned to mergers, acquisitions, and downsizing, and employees learned that they could no longer depend on companies for their security or for their sense of purpose and meaning. Loyalty to employees was dead and therefore so was employee loyalty to the company. Instead, employees learned that they had to be the captain of their own ship, and for some, this meant looking within to see what dreams might be calling them. One of the hallmarks of workplace spirituality is the opportunity to live out one's purpose and passion in the workplace, and some organizations strove to fill this gap for disillusioned employees (see Neal 2013b Appendix for a list of organizations which have embraced workplace spirituality).

At the end of the 1990s and into the early 2000s, the baby boomer generation was collectively approaching middle age, when many people reflect on the first half of their lives and begin to consider unfulfilled dreams that might be realized in the second half of life. For many, it is a time of deeper spiritual reflection and seeking. These children of the 1960s, who had begun exploring Eastern spirituality and indigenous traditions in their teens and twenties, were now taking a deeper look at what it means to live and work in alignment with spiritual values.

In summary, there were many trends that led to an increasing interest in workplace spirituality, but the three dominant trends appeared to be (1) corporate mergers, acquisitions, and downsizing, (2) baby boomers collectively reaching middle age, and (3) the rising interest in spiritual development, especially Eastern traditions.

The growth of interest in workplace spirituality had several results. One major event was the founding in the late 1990s of the Management, Spirituality, and Religion Interest Group at the Academy of Management (AOM). This came about as the result of a panel presentation organized by Lee Robbins titled "Management and Spirituality: A Call for Attention by Academics, Managers, and Consultants." This session was held at the 1997 Academy of Management meeting in Boston, and

the panelists were Lee Robbins, David Cooperrider, Lee Bolman, and myself. The session was standing room only, and the energy in the room was palpable. At the end of the meeting, we passed around a list to collect names and emails of people who might be interested in forming a special interest group at the Academy of Management. Then, Lee Robbins, Jerry Biberman, Chris Guyer, and I worked together to submit our proposal to the Academy of Management. A detailed history of the founding of the Management, Spirituality, and Religion (MSR) Interest Group was published by Tackney et al. (2016). Andre Delbecq was a Fellow of the Academy and convinced the leadership that this new interest group was a worthy endeavor.

The formation of this group led to the legitimization of the study and teaching of workplace spirituality. The *Journal of Management, Spirituality, and Religion* (JMSR) was created by this group as a quality publication outlet for research on workplace spirituality. The International Association of Management, Spirituality and Religion was created to promote JMSR and to sponsor international research and practice conferences. Professional groups were formed for practitioners, such as the Renaissance Business Alliance, the Spirituality in Business Institute, and the Association for Spirit at Work. Mainstream media including *Business Week*, *Fortune Magazine*, and the *Wall Street Journal* published articles on workplace spirituality. The number of research articles, courses, and books in the field continues to grow at a steady pace.

Seminal Works: A Review of Work from the Early Years of Workplace Spirituality

In 1992, when I first began my personal search for information on workplace spirituality, the only reference I could find that was related to workplace spirituality was Robert Greenleaf's 1970 essay on servant leadership. Greenleaf was inspired by Hermann Hesse's book *Journey to the East* (1956). Greenleaf relates:

> In this story we see a band of men on a mythical journey, probably also Hesse's own journey. The central figure of the story is Leo who accompanies the party as the servant who does their menial chores, but who also sustains them with his spirit and his song. He is a person of extraordinary presence. All goes well until Leo disappears. Then the group falls into disarray and the journey is abandoned. They cannot make it without the servant Leo. The narrator, one of the party, after some years of wandering finds Leo and is taken into the Order that had sponsored the journey. There he discovers that Leo, whom he had known first as servant, was in fact the titular head of the Order, its guiding spirit, a great and noble leader. (Greenleaf 1970: 1)

This and later work by Greenleaf led to the servant leadership movement, which was institutionalized by the creation of the Greenleaf Center for Servant Leadership. However, this was not a workplace spirituality movement, even though the initial inspiration for the concept came from a spiritual book.

The publications in this section primarily come from management literature and are seminal because they were published early in the development of the workplace spirituality field and because they have provided the basis for more current research and scholarship. These publications have high citation rates.

The first management journal articles on workplace spirituality were published in 1994. One of these was titled "Radical Surgery: What Will Tomorrow's Organizations Look Like?" It was authored by Mitroff et al. (1994). This article was significant because Ian Mitroff is so respected as a management theorist, particularly for his work in systems theory and crisis management, and he later became one of the most referenced authors in the field of workplace spirituality research (Mitroff and Denton 1999). A unique contribution of the Mitroff et al. article is the proposal that organizations adopt five new organizational entities if they are to face the challenges of a turbulent world in a global economy. The authors state, "Organizations have a greater responsibility than ever before to contribute to the solution of world problems such as hunger, homelessness, child abuse, and the environment itself. The mechanism we propose for dealing with this is the World Service/Spiritual Center (WSC). The key issue for this center is How can our organization use all of its resources to develop a healthier society and world?" (Mitroff et al. 1994: 14–15). To my knowledge, no organizations have created a world service/spiritual center, although some of the functions and purposes described in this seminal article do exist in other organizational domains.

Dehler and Welsh (1994) offer a new managerial paradigm that contrasts organizational development with organizational transformation and explores the ways in which attention to emotion and spirituality distinguishes the field of organizational transformation. This was an early hint that a "new managerial paradigm" of workplace spirituality was emerging. This work has been frequently referenced by workplace spirituality. Building on the model of organizational change developed by Porras and Silvers (1991), Dehler and Welsh add three organizational transformation variables: (1) vision, (2) transformational leadership, and (3) intrinsic motivation. The authors describe an evolution from the traditional mechanistic approach to change, which was based on cognitive information processing, to a new paradigm of organizational transformation, which focuses on emotion, spirituality, energy, and flow. At the time, these ideas were quite radical in the management field but more common in the fields of psychology, healthcare, theology, and spirituality.

While those two articles each focused on the organizational or systems-level view of workplace spirituality, two other key articles published that year examined workplace spirituality from an individual and leadership lens. McCormick (1994) wrote about the challenges managers face when trying to integrate their spirituality and their work, and he focused on values, tasks, and problems which emerge in more than one spiritual tradition. He examined five themes: compassion, right livelihood, selfless service, work as a form of meditation, and the problems of pluralism. Neck and Milliman (1994) focused on the inner work of "Thought Self-Leadership." They offered a number of insights into the nature of workplace spirituality in organizations and explored how employees can gain greater spirituality and purpose in their work. They specifically looked at how thought self-leadership, a nonhierarchical form of leadership, can support employees toward taking responsibility for experiencing more spirituality in their organizational life.

Practitioner Publications

An important phenomenon occurred in 1995 – not in the area of research but rather in the practitioner field. In June of that year, *Business Week* published an article titled "Companies Hit the Road Less Travelled: Can Spirituality Enlighten the Bottom Line?" (Galen and West 1995). Over the next year or so, there were articles on workplace spirituality in most of the major business publications (cf. Laabs 1995; Murray 1995; Osborne 1995; Segal 1995; Brandt 1996) and in many international newspapers. In my observation, that was when workplace spirituality became a movement. A glance at any comprehensive bibliography in the field (c.f. Neal 2016b) will show a smattering of scholarly and popular press publications before 1995 and a dramatic increase from 1995 on. The Academy of Management was slowly beginning to accept some research in the field of workplace spirituality, but the real catalyst for the movement was the apparent acceptance in mainstream business publications and the references in these articles to well-known organizations having workplace spirituality practices. Companies mentioned included Boeing Aircraft, Tom's of Maine, Ford Motor Company, The Body Shop, Medtronics, and Eileen Fisher, Inc., among others. Well-known companies were embracing workplace spirituality, which led to increased acceptance among leaders who were predisposed to integrate spiritual principles and practices in the workplace.

Early Workplace Spirituality Dissertations

Meanwhile, in academia, increasing numbers of scholars began conducting research in the field. The first doctoral dissertation on workplace spirituality was by David Trott (1996), titled *Spiritual Well-Being of Workers: An Exploratory Study of Spirituality in the Workplace.* At that time, there were no measures of workplace spirituality, so Trott used a psychological measure of spiritual well-being (Ellison 1983) administered to 184 workers at a Fortune 100 engineering construction company. The sample had a moderately high level of spiritual well-being. Pearson *r* correlations revealed significant positive relationships between spiritual well-being and perceptions of organizational openness, general self-efficacy, and organizational commitment (affective and normative).

Perhaps of greater interest is Trott's experience in undertaking this groundbreaking research in the face of little support but with a great sense of spiritual commitment:

> When the professor asked me what my topic was, I didn't even get the whole title out before he grinned from ear to ear, slammed a 10-dollar bill on the table and said, "I'll bet you nobody is going to care about that topic in 5 years." Literally, the very next second the dismissal bell rang. I stood up and my head was down as I walked out of the room. My inner voice was whirling around thinking "what am I going to do"? I hadn't walked 100 strides before I said "I don't care what he says – even if I have to leave this university, I'm going to pursue this. (Tackney et al. 2017: 141)

The following year, Hamilton Beazley (1997) created and tested a Spirituality Assessment Scale for his dissertation, administering this instrument to a sample of

332 graduate students with work experience. He found that those individuals who measured "high on spirituality" had highly correlated scores on honesty, humility, and service to others. Each of these dissertations inspired emerging scholars to do research work in the field of workplace spirituality, and these dissertations are frequently referenced in studies that followed.

Early Work on Definitions of Workplace Spirituality

In the early phases of any new domain of study, it is essential to identify key variables and to define and operationalize terms. Many publications on workplace spirituality offer definitions of spirituality before moving on to define workplace spirituality. Common terms also include spirituality at work, spirit at work, and faith at work. It is beyond the scope of this chapter to define spirituality, but two excellent sources are Marschke et al. (2009) and Dent et al. (2005: 632).

One of the first scholars to take on this charge was Brenda Freshman (1999), who wrote her dissertation on definitions and applications of spirituality in the workplace. Rather than aiming to find one overarching definition, Freshman studied the thematic content of expressions of workplace spirituality from three sources: email, survey responses, and a literature review. She was able to code these responses into four functional categories: nouns, actions, qualities, and theories.

Paul Gibbons also focused on studying the definitions of workplace spirituality in the work that came out of his highly cited master's thesis (Gibbons 2000). The published article based on his thesis suggested gaps and weaknesses in the definitions of workplace spirituality, as well as gaps and weaknesses in measures, assumptions, and truth claims. At the time that Gibbons was doing his thesis work, there was a great concern by scholars and practitioners that the field of spirituality in the workplace might be just a passing fad. This was also a time when business publications were highlighting this emerging phenomenon, as mentioned earlier. One way to avoid becoming a fad is for scholars to be even more precise and rigorous in definitions, assumptions, measurements, and research methods.

Gibbons (2000: 116) offers an abstract definition, after reviewing the literature, of "spirituality at work": "A journey towards integration of work and spirituality, for individuals and organizations, which provides direction, wholeness and connectedness at work." He then states that such an abstract definition makes it hard to study or implement spirituality in the workplace, so it is more helpful to break the concept down into two sub-components: individual spirituality at work and organizational spirituality at work. Then, utilizing Wilber's four-quadrant model, Gibbons examines the Interior and Exterior components of individual and organizational spirituality. Here are some examples:

Individual Interior: Practicing spiritual attitudes toward work and colleagues
Individual Exterior: Spirituality and leadership development
Organizational Interior: Organizing principles (Mitroff and Denton 1999)

Organizational Exterior: Spiritual goals (multiple stakeholders, nonmaterial outcomes) (Gibbons 2000: 118)

While I have not conducted a quantitative analysis, the definitions of workplace spirituality that I see most frequently cited are:

> We define spirituality at work as the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community. Thus, we see spirituality at work as having three components: the inner life, meaningful work, and community. (Ashmos and Duchon 2000: 13)

> Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy. (Giacalone and Jurkiewicz 2003: 13)

While many studies reference Gibbons (2000) and Ashmos and Duchon (2000) for the conceptual background on thinking about workplace spirituality definitions, the definitions and operationalization of Kinjerski and Skrypnek (2004, 2008) have probably had the most research impact moving the research ahead. Their seminal work developed the Spirit at Work Scale (SAWS). A detailed description of the development and validation of this measure can be found in Kinjerski (2012). Their instrument has been used in numerous dissertations and other scholarly research, and the reliability and validity of the instrument hold up quite well. It would be quite interesting to do a meta-analysis of all the studies using the SAWS and to compare findings on various outcome measures that have been frequently utilized, such as organizational commitment and job satisfaction.

Research Methods

Gibbons and others (Dent et al. 2005; Giacalone and Jurkiewicz 2003) critiqued the newly emerging field of workplace spirituality because of inconsistencies in definitions and in assessments. Forniciari and colleagues (2007) analyzed 29 empirical articles within the workplace spirituality domain from 1996 to 2005 and found that the scale development practices in the field were inconsistent – a reference to the rigor of reporting scale development and results. It was because of these inconsistencies that Kinjerski and Skrypnek decided to more rigorously define and operationalize "spirit at work." Based on interviews with expert researchers and practitioners in the field, the following six-dimensional definition emerged:

> Spirit at work is a distinct state that is characterized by physical, affective, cognitive, interpersonal, spiritual, and mystical dimensions. Most individuals describe the experience as including: a *physical s*ensation characterized by a positive state of arousal or energy; positive *affect* characterized by a profound feeling of well-being and joy; *cognitive* features involving a sense of being authentic, an awareness of alignment between one's values and beliefs and one's work, and a belief that one is engaged in meaningful work that has a higher

Table 3 Workplace spirituality definitions (Houghton et al. 2016: 180). Used with permission

Common themes/dimensions			
	Inner life	Meaningful work	Sense of community
Ashmos and Duchon (2000)	×	×	×
Burack (1999)		×	
Fry (2003)		×	×
Giacalone and Jurkiewicz (2003)		×	×
Graber (2001)	×		
Guillory (2000)	×		
Gupta et al. (2014)		×	×
Karakas (2010)	×	×	×
Kinjerski and Skrypnek (2006)	×	×	×
Kurth (2003)	×	×	×
Marques et al. (2005)	×	×	×
Milliman et al. (2003)		×	×
Mirvis (1997)		×	×
Mitroff and Denton (1999)	×		×
Naylor et al. (1996)		×	
Neal (2000)	×	×	×
Neck and Milliman (1994)		×	×
Turner (1999)	×		
Pawar (2009)	×	×	×
Petchsawang and Duchon (2009)		×	×

> purpose; an *interpersonal* dimension characterized by a sense of connection to others and common purpose; a *spiritual* presence characterized by a sense of connection to something larger than self; and a *mystical* dimension characterized by a sense of perfection, transcendence, living in the moment, and experiences that were awe-inspiring, mysterious, or sacred. (Kinjerski and Skrypnek 2004: 37)

The Spirit at Work Scale (SAWS) was developed as an 18-item questionnaire which assesses the experience of spirit at work across four dimensions that emerged out of factor analysis: (1) engaging work (belief that one is engaged in meaningful work), (2) sense of community (feeling a sense of belonging and connectedness and sharing a sense of purpose at work), (3) spiritual connection (sense of connection to something larger than oneself), and (4) mystical experience (sense of perfection , transcendence, living in the moment, and experiences that were awe-inspiring, mysterious, or sacred) (Kinjerski and Skrypnek 2008).

A recent review and update of the workplace spirituality field by Houghton et al. (2016) included an analysis of multiple definitions of workplace spirituality (see Table 1) and concluded that in general they support the Ashmos and Duchon (2000) three-dimensional framework, making this definition the most widely accepted. The three dimensions are inner life, meaningful work, and sense of community. Shortly, we will explore the tension that exists in the field about whether or not it is valuable

to have a standard and agreed-upon definition of workplace spirituality. Houghton et al.'s work is aimed at supporting a standard definition (Table 3).

Spiritual Leadership

The last seminal research discussed in this section is the topic of spiritual leadership. Jody (L. W.) Fry is widely recognized as developing the original theory on spiritual leadership (Fry 2003). This model is an intrinsic model that incorporates "vision, hope/faith, and altruistic love, theories of workplace spirituality, and spiritual survival. The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity" (Fry 2003: 693). Fry and colleagues are the first scholars to study and measure spiritual leadership. They created the spiritual leadership questionnaire (Fry and Matherly 2006) to measure key elements of spiritual leadership theory. Since their seminal article, they have conducted a large number of studies in many settings. This instrument has been used by many other scholars, including many dissertations, and this early article is the most cited in the field of spiritual leadership.

Fry's work is so important in the field because the role of the leader is central both to the individual's experience of spirituality at work and to the expression of organizational spirituality in the culture. While it is certainly possible to experience and express one's individual spirituality in the workplace without organizational support (Neal 2013b), it is not easy. And it would be impossible to create a shared sense of organizational spirituality without leadership support (Barrett 1998). One of Richard Barrett's aphorisms is that the organization cannot be at a higher level of consciousness than the level of consciousness of the leader. The work of Fry and colleagues provides a model that can support both the leader and the organization in developing more effective forms of spiritual leadership and in raising that overall level of consciousness.

Dent et al. (2005) reviewed the spiritual leadership literature with the goal of discovering "essential factors and conditions for promoting a theory of spiritual leadership within the context of the workplace" (Dent et al. 2005: 625). They identified eight distinctions in the workplace spirituality literature: (1) definition, (2) connected to religion, (3) marked by epiphany, (4) teachable, (5) individual development, (6) measurable, (7) profitable/productive, and (8) nature of the phenomenon.

It is beyond the scope (or my expertise) to do a thorough review on spiritual leadership. Instead, this section points to the early influential work that has created a foundation for current scholars. For a current overview of the spiritual leadership scholarship, I recommend Fry and Nisiewicz (2012).

Definitions and Research Methodologies

The primary aim of scholars in defining terms is to find ways to operationalize and measure those concepts with the goal of understanding important relationships, including antecedents and outcomes. However, when it comes to spirituality and workplace spirituality, a question is raised, as one of my research participants once said, about "How do you measure the ineffable?" A creative tension exists in the workplace spirituality field between two world views. The first is a focus on using the best scientific tools (usually defined as quantitative measures) to provide greater certainty to research results and to greater credibility to the field. The second view is on pushing the positivist boundaries of mainstream research by using the fullness of human consciousness in our research, not just our intellectual capacities. I see these two views as a polarity to be managed, not a problem to be solved (Johnson 1992).

An excellent documentation of this tension between world views is based on an interesting and passionate discussion which took place on the MSR Listserv in 2002 regarding the measurement of workplace spirituality. Two key voices in this conversation were Bob Giacalone and Keiko Krahnke, both of whom have been integrally involved in workplace spirituality scholarship. The elements of this discussion were captured in a journal article that was a dialogue about ways to view the issues around defining and measuring spirituality (Krahnke et al. 2003). View 1, voiced by Giacalone and Jurkiewicz, is titled "Workplace Spirituality: On the Need for Measurement."

> As organizational scientists we embrace studies based on scientific investigations and the knowledge base to which they have contributed in making decisions. While some may argue that this is faulty logic, largely because the scientific approach cannot help us understand everything, that claim is not sufficient to mitigate the need for assessment. It is futile, perhaps even silly, to argue that because the scientific method is ineffective in explaining some aspects of reality, we should stop using it. Quite to the contrary, if the basic premises of measurement that constitute our organizational science are ineffective, demonstrating such ineffectiveness is a cogent way to make the case that we must find alternative to measurement in situ. . ..[w]hen it comes to assessing the validity of the claims, it is only through scientific measurement that conclusions can be drawn that will satisfy both the practitioner and scholarly audiences. (Krahnke et al. 2003: 398–399)

Scholars who support this mainstream view of scientific method and rigorous measurement are in the majority, particularly in a professional academic association such as the Academy of Management. They tend to look for one definition that can be agreed upon by scholars and used across research studies for greater comparison. The work of Houghton et al. (2016) is a good example of this desire for one definition and for agreed-upon ways of measuring the construct. The typical criticism is that the field of workplace spirituality is immature and perhaps ineffective because of this lack of a shared definition (c.f. Gibbons 2000; Giacalone and Jurkiewicz 2003).

View 2, voiced by Keiko Krahnke, is titled "Towards Wholeness in Spirituality Research: Embracing Other Ways of Knowing." She compares the two views of research to the Newtonian epistemology of objectivism, analysis, and empiricism on

the one hand and on the other, quantum mechanics, where the philosophical implications are that all things in the universe are parts of one wholeness. The Newtonian world is predictable (which is highly desired in business and in management studies), while a quantum approach embraces a world of emerging realities that can be mutually contradictory. She also compares the issues which arise from extreme subjectivism, such as narcissism, egocentrism, and arbitrariness. An example of extreme objectivity in workplace spirituality research might be that "Managers in the workplaces/environment will tend to emphasize the measurable (productivity, accountability, equity. The immeasurable and the undefinable will be trivialized and ignored" (Krahnke et al. 2003: 401).

One of Krahnke's biggest concerns is that by trying to gain acceptance of the majority's emphasis on empiricism, "we may perpetuate the instrumental view of spirituality – spirituality as a means to an end. Should spirituality be a part of business – yet another tool for more productivity and profit? Can intrinsic human conditions such as spirituality be valued by virtue of what they are and be an end in itself?" (Krahnke et al. 2003: 401). She encourages us to embrace both ways of thinking about research and to create a "third kind of thinking." This thinking gives us "intuitive, insightful, creative thinking, the kind of thinking with which we challenge our assumptions and change our mental models" (Zohar 1997: 120 quoted in Krahnke et al. 2003: 402). Those who share Krahnke's view tend to have a more optimistic view of the evolution of the field of workplace spirituality, valuing the diversity of definitions and measures as a sign of increasing complexity and maturity of the field, much in the way the field of leadership studies has evolved.

Creative tension also exists between masculine and feminine ways of viewing the world and that dynamic may be at play here and not just as a metaphor. In his analysis of language and patriarchy, Shlain (1998) proposes "that a *holistic, simultaneous, synthetic,* and *concrete* view of the world are the essential characteristics of a feminine outlook; *linear, sequential, reductionist,* and *abstract* thinking defines the masculine. Although these represent opposite perceptual modes, every individual is generously endowed with all the features of both. They coexist as two closely overlapping bell-shaped curves with no feature superior to its reciprocal" (Shlain 1998: 1).

If we apply the polarity theory to these two views expressed in Krahnke et al. (2003), our challenge as scholars and practitioners is to evaluate the upside and the shadow side of each view and to strive to increase the strengths of empiricism as well as the strengths of the more quantum, intuitive approach. And at the same time, we must mitigate the weaknesses or shadow side of each research world view. Out of this work to transcend and include both polarities (Wilber 2001), we may truly find a new "third kind of thinking" that will help to take the field of workplace spirituality to the next level.

One approach to this creative tension is the "map" Margaret Benefiel drew of the workplace spirituality territory (Benefiel 2003). She describes four "trails" into the workplace spirituality terrain: (1) the quantitative trail, (2) the broad "how" and "why" trail, (3) the deep "how" and "why" trail, and (4) the radical "how" and "why" trail. She describes some of the pioneers who marked each trail and the unique contribution of each trail (Table 4).

Table 4 Summary of Benefiel's four "Trails" into the workplace spirituality research terrain

Trail	Destination	Pioneers	Value of trail
Quantitative trail	Achieve a quantitative demonstration of how spirituality in the workplace contributes to organizational performance	Trott (1996), Beazley (1997), Ashmos and Duchon (2000)	Allows researchers to be in dialogue with mainstream management scholars
Broad "who" and "why" trail	Why should spirituality be integrated into organizations? How can spirituality be integrated into organizations?	Mitroff and Denton (1999)	Conceptual frame, best practice model
Deep "how" and "why" trail	Use qualitative research to discover how spirituality gets manifested throughout an organization Discover the impact a spiritual organization has both on individuals and organizational performance	Milliman et al. (1999), Craigie (1999)	Complements the broad trail above and teases out what lies beneath general principles
Radical "how" and "why" trail	Get beneath explanatory theories of how organization transformation occurs Deepen the "why" of why spirituality which should be integrated into organizational life	Lichtenstein (1997), Neal et al. (1999)	Provides support and encouragement for individuals and organizations experiencing inevitable ups and downs of transformation. Demonstrates that spirituality in organizations is important in and of itself, not just as a means to productivity

Benefiel concludes that all four research "trails" contribute to the development of useful research in the field, and she helps us to understand which trail to follow depending on different goals and contexts.

While not "seminal" in the sense of being early or foundational work, Phipps and Benefiel (2013) build upon and extend Benefiel's (2003) earlier work. As the field has grown, there has been some tension among scholars and practitioners regarding the distinction and importance of the concepts of spirituality and religion. The authors examine six juxtapositions on the relationship between spirituality and religion in order to provide greater clarity to researchers as they consider designing their studies. The six juxtapositions are mutually exclusive, overlapping, synonymous, religion as a subset of spirituality, spirituality as a subset of religion, and contextually determined.

Phipps and Benefiel state that this variety of juxtapositions could be seen as a problem, to the degree that it might force the field of workplace spirituality to choose one of these juxtapositions to provide uniformity and clarity (similar to the

discussion above about the desire of some scholars to have one acceptable definition of workplace spirituality). "However, rather than seeing the variety as a sign of disorder, we propose that various researchers have imagined the juxtaposition differently in order to meet legitimate demands in their particular context" (Phipps and Benefiel 2013: 36–37). As a result of their analysis, the authors offer the following six propositions for scholars to consider:

1. The juxtaposition of spirituality and religion in the workplace must allow the field to speak of spirituality without speaking about religion, when necessary.
2. The juxtaposition of spirituality and religion in the workplace adopted by the field should allow for and protect various expressions of spirituality and religion.
3. The juxtaposition chosen by the field should allow researchers to explore spirituality and religion in a variety of cultural contexts, and foster dialogue between those who see the relationship of work and faith in differing ways.
4. The juxtaposition of spirituality and religion in the workplace adopted by the field should open avenues for research in ways that mirror the work world as it currently exists.
5. The field of faith and spirituality at work should treat religion and spirituality as distinct but overlapping constructs.
6. Future researchers should specify whether they are studying spirituality, religion, or both. Such clarity would help scholars delve more deeply into the issues underlying the debate. (Phipps and Benefiel 2013: 41–42)

Organizational Exemplars of Workplace Spirituality

In the 1980s, when I worked for Honeywell as an internal consultant, I learned firsthand about total quality management (TQM). The incentive created by quality awards, especially the Deming award and the Malcolm Baldrige Award, really made the quality movement take off in a big way in the corporate. It was quite prestigious to be a Deming award or Baldrige Award and gave a company bragging rights for marketing purposes as well as for attracting and retaining talent.

Our team at Honeywell applied for the Malcolm Baldrige Award on behalf of the factories we worked with. In the process, our internal organizational development group was able to visit some of the exemplars in the quality field and to learn from them. We did not receive the award, but we saw the positive impact for the organizations who did. And we learned valuable lessons that we could apply to our employee involvement/TQM process at Honeywell.

In the summer of 2001, I visited my friend and mentor John Renesch, and we talked about the state of the workplace spirituality field over lunch. John has been a pioneer in the workplace spirituality movement through his writing, speaking, and publishing. He founded *New Leaders Press*, which was the first to publish books on workplace spirituality. At our lunch I shared my idea that a Spirit at Work Award could do for the workplace spirituality movement what the Deming and Baldrige Awards did for the quality movement. I asked, "What if corporations were vying to get onto the workplace

spirituality bandwagon because it was good for the company's reputation with customers, employees, and competitors? What if going through an application process was helpful to the company to assess how well it is doing and what else it could be doing? What if it were prestigious to been seen as a recipient of the Spirit at Work Award?"

I told John that a big part of my inspiration for creating the award was the work of Willis Harman, who saw business as having the greatest potential on the planet for creating a positive shift in consciousness (Harman and Hormann 1990). It turned out that Willis Harman was one of John's most important mentors, and so John agreed to be the first chair of what we called the Willis Harman Spirit at Work Award. This was the first effort to identify exemplar organizations that had explicit spiritual practices. For a complete listing and description of these organizations, please see Appendix A in Neal (2013b).

More recently, the Fetzer Institute contracted with me to put together an Annotated List of Workplace Spirituality Organizations (Neal 2016a). Most of the publications on workplace spirituality organizations are actually studies of the leaders, not studies of the entire system (c.f. Liebig 1994; Pruzan et al. 2007). The following material is based on the information gathered for the awards and for the annotated list of workplace spirituality organizations. The goal here is to highlight four organizations that have systemically supported workplace spirituality, rather than organizations that might have one workshop or one program. The next section after this will go into detail about specific types of workplace spirituality practices that exist in all kinds of organizations: young and mature, small and large, and for profit and not for profit. The purpose of this section is to examine large organizations that have implemented a fairly comprehensive approach to workplace spirituality.

Each of the four companies profiled here approaches workplace spirituality in different ways, and each offers valuable policies, practices ,and programs that can be adapted to other organizations. This list is of examples only; many more organizations are profiled in the Fetzer List of Workplace Spirituality Organizations (Neal 2016a). The organizations are listed alphabetically and are primarily US-based, simply because I have more access to updated information on these organizations.

Ascension Health
Eileen Fisher, Inc.
OCB Holding Company/Our Project
Tyson Foods

If a company were really serious about integrating workplace spirituality, I would recommend creating a design team that visits at least three of these organizations for benchmarking purposes. It should be noted that there are some organizations that had very powerful workplace spirituality approaches that were getting positive business results that are not included in this list. The reason is that these approaches were successful when a committed CEO or managing director was in place, and when that leader left, the program was no longer supported. Three examples from the Annotated List of Workplace Spirituality Organizations that fit this pattern are Elcoteq in Germany, the Times of India, and Mount Carmel Health in the USA.

Ascension Health

Ascension Health is the largest US nonprofit health system and the world's largest Catholic health system. They have over 165,000 employees and over 2,600 sites of care in 22 states and the District of Columbia. Their document "Framework for Fostering a Spirituality of Work" (Ascension 2018) states that "the goal of workplace spirituality initiative is to provide a work environment that nurtures the deepening of personal spirituality, while fostering the spiritual base of organizational life and structures." They support this goal with training programs, a Spirituality Symposium, a system Spirituality Scorecard, and a seven-step ethical discernment process. These are among the multiple ways that they have institutionalized workplace spirituality.

Here is how they define workplace spirituality on their website:
For us, workplace spirituality is:

- **Diverse**: At Ascension, we share universal experiences, but each is unique and personal to us as individuals. This diversity of experience strengthens our work toward our mission.
- **Inclusive**: We benefit from the personal gifts all associates bring from their various religious beliefs, spiritual traditions, and backgrounds.
- **Relational**: We discover our wholeness in the community. The community calls us to serve. We answer this call by listening with openness to our own experiences and those of others.
- **Life-giving and soul-satisfying**: We see our work as life-giving. It allows us to use our unique abilities to serve others, giving us purpose, personal meaning, and satisfaction.
- **Rooted in reality and truth**: Spirituality does not imply "out of the ordinary," but rather it leads us to be whole in the ordinary. Ordinary experiences and events are where we encounter the sacred.
- **Discoverable in awareness**: Our spirit is where we are right now – where action and contemplation meet in the present moment.
- **Effective in service**: As we find meaning, satisfaction, and a sense of calling in our work, we give more fully of ourselves and are led toward excellence – faithful, passionate, and generous service. **(**Ascension 2018)

Workplace spirituality is woven into the way they conduct new employee orientation, spiritual formation for leaders (a multi-year program), spiritual and ethical decision-making, employee evaluations and development, and cultural assessment. Their Spirituality Scorecard is the most detailed and well thought out organizational assessment I have seen of workplace spirituality. It is not a research assessment but rather one that guides their strategic planning and their programming. The commitment to workplace spirituality has been ongoing for almost two decades, making it one of the largest and most mature approaches in the field.

Eileen Fisher, Inc.

Eileen Fisher, Inc. is a women's fashion company. Their mission is "To live simply. Eileen Fisher clothing is designed as a wardrobe system. Our goal is to simplify dressing, in clothes that inspire women to be themselves" (Neal 2013b: 167).

The company has over 60 stores in the USA, Canada, and the UK and generates over $450 million in income. Over 1200 employees are nurtured through the company values and through the Wellness and Education Reimbursement Program, which must be used for self-care. From the Eileen Fisher website:

> In an effort to foster employee well-being, EILEEN FISHER provides a reimbursement of up to $1,000 per year for wellness-related expenses. We cover a wide range of services and products, including massage, acupuncture, gym memberships, exercise equipment and wellness retreats. We also encourage personal growth through learning with an additional reimbursement of up to $1,000 per year for classes, workshops and trainings. Employees have used their education dollars for a broad array of classes, including yoga-teacher training, photography, mindfulness retreats, jewelry making and languages. (Eileenfisher.com 2018)

Employees are held accountable for how they used this money in their professional development plans, but the money must be used for personal self-care. In addition, the company is highly invested in on-site wellness and education. This includes free yoga, Pilates, and tai chi classes, and there is an increasing emphasis on mindfulness training. There is a quiet space for meditation, and the company also offers "one-on-one sessions with a variety of therapeutic practitioners, including massage, acupuncture, reflexology, astrology, hypnotherapy and nutrition, for which employees can use their wellness and education reimbursement benefit" (Eileenfisher.com 2018).

In addition to standard benefits such as medical, dental, and life insurance, the company also offers an employee stock ownership plan and profit-sharing bonuses for eligible employees, as well as paid parental leave and domestic partner coverage. While these benefits are not explicitly spiritual in nature, they support key values of the company, such as engagement, participation, collaboration, transparency, and communication. While there is no research yet to support this, I strongly believe that you must have a firm foundation in good human resource practices such as these to create and build on trust and commitment before you start to bring an organization to the next level of consciousness.

Vendors are nurtured through the company's commitment to international standards of social accountability. Eileen Fisher, Inc. has a very strong involvement not only with their own sustainability programs but also with creating a greater sense of sustainability as an important part of the way all organizations do business. They also provide grants for women entrepreneurs and create projects for artisanal projects for women in impoverished areas. The company is a certified B Corp, supporting their commitment to doing business for people, the planet, and profit.

A new arm of the business has been created recently called Eileen Fisher LifeWork. Personal and spiritual growth has been such a strength of the company internally that they came to see their knowledge and experience in this domain as a

strategic advantage and as a way to further their mission in the world. LifeWork offers a variety of workshops and events to the public including such titles as: Eileen Fisher LifeWork Signature Workshop, Passion, Purpose and Practices to Transform and Heal Your Life; Move Into a New Story, Get Out of Your Head and Into Your Body; Communicate With Impact, Mastering the Power of Your Speaking Voice; and The Power of Moving Forward, The Life Purpose Workshop (Eileenfisher-lifework.com 2018).

In 2010, the company created the Eileen Fisher Leadership Institute (EFLI), as an initiative through the Eileen Fisher Community Foundation. EFLI is a 501(c)3 nonprofit which supports leadership development in young women through self-empowerment, connection with others, and activism in their communities. This nonprofit offers young women several programs that help them to find and proclaim their voice; cultivate personal philosophies of success; explore their passions; build connections with self, each other, and the community; and engage as agents of change in their world. Examples are "Activating Leadership" and "Awakening Leadership" and coed programs such as "Leading with Impact" and "Leading Within" (EFLI-Life.com 2018).

Eileen Fisher LifeWork and Eileen Fisher Leadership Institute are two examples of this company seeing their mission in the world as much larger and more transformational than just selling a product and making a profit. Leaders in the company talk openly about the soul of the company, and they think consciously about how to nurture this soul (Harvey, February 27, 2018a, personal communication). But they also think about their role in transforming business as a movement that is invested in social justice, environmental sustainability, fair trade, and empowering women and girls. If personal spirituality is a process of expanding one's consciousness and focus beyond one's own ego, then perhaps organizational spirituality is a process of expanding the organization's collective consciousness beyond just the culture and mission of the company to a focus on the greater collective good. Eileen Fisher, Inc. is a good example of an organization that is on this journey.

OCB Holding Company/Our Project

OCB Holding Company is a family of companies in Canada that process food and frozen entrees. Their mission is to reconcile the long-term growth of human well-being and personal development with the economic well-being in a company that operates in a market economy. They feel strongly that they could not do this without the keystone – a connection to the Transcendent, which they call God. They recognize, however, in a diverse society, that there are many names for the Transcendent.

The Chairman of the Board, Dr. J.-Robert Ouimet, has developed several models which help to describe their approach to workplace spirituality and that can be guidelines for other organizations. Details of the models are on their website (Ouimet 2018).

Dr. Ouimet is a devout Catholic and is passionate about being guided by Catholic social thought. The organization has a commitment to nurturing the human spirit of employees through a set of core values and specific "integrated system of

management activities." Their 14 management activities (ISMAs) have been in place for many years and are assessed on an annual or semiannual basis. The 14 ISMAs are detailed in Ouimet (2013). Some examples of practices are excerpted below:

A Gesture: Company personnel are involved in a project, called Sharing. This can take many forms: serving meals to the homeless, helping out in a hospital or prison, collecting clothes, toys or good to be distributed to the needy, etc. Naturally, no reference is made to the company's commercial trademarks. This activity takes place once a year and is immediately followed by a meeting in which participants share their impressions and talk about the experience. Such sharing profoundly affects human relationships in the company. . . .

Meetings After Layoffs: Managers who were forced to lay off staff are required to meet with these employees after they leave the company. There are at least two meetings in the year following the layoffs. The first meeting is inevitably difficult and tense. The second one, some months later, generally establishes an authentic, human and friendly relationship or, at the very least, the beginning of a real reconciliation. This activity comes in addition to other measures dealing with laid off workers, which take place in the framework of personnel management. These include retraining, reclassification, outplacement, etc. . ..

The Monthly Support Group: This activity is directed mainly, though not exclusively, to members of the board of directors and the management team. They are asked if they'd be interested in joining a monthly celebration of the Eucharist at one of the four congregations that have agreed to host the company. The celebration is followed by a simple, communal meal and a discussion on a spiritual subject. . ..Participation in these meetings is strictly on a volunteer basis. Everything is discreetly organized so that no one feels that there is even the slightest pressure to convert him or her. . ..

The Room for Silence: We have a room in the company that can be used by anyone who feels the need to spend time in an atmosphere of inner silence, relaxation, reflection, meditation, and if he or she wants, personal and silent prayer. Of course people can take the time only when it does not negatively affect the efficiency of his or her department. All who use the room do so respecting the rule of silence. (Ouimet 2013: excerpts from 112–124)

The company has two forms of assessment of "Our Project": a climate survey and a survey of how well the spiritual values are supported by the various integrated spiritual management activities (ISMAs). The leadership of this company has been a global leader in reaching out to others to share their model and to educate business leaders, scholars, and MBA students on what works and what doesn't work in implementing workplace spirituality. Dr. Ouimet, even though he is in his eighties, speaks frequently to universities and at conferences, carrying his message of what is possible based on his experience. Uniquely, they have transformed their for-profit organization into a nonprofit foundation called "To God Go." What this means is that Ouimet has given the company to God, to be used as a vehicle for educating others about the integration of spirituality and work.

Tyson Foods

Tyson Foods, with 127,000 employees, is the world's largest processor and marketer of chicken, beef, and pork, the number one food production company in the Fortune 500, and a member of the S&P 500. The company produces a wide variety of protein-based and prepared food products and is the recognized market leader in the retail and food service markets it serves. They have been nationally recognized as a faith-friendly company and are making dedicated efforts to serve as stewards of the animals, land, and environment. Tyson makes a public statement in their core values of "We strive to honor God and be respectful of each other, our customers, and other stakeholders" (Neal 2013b).

Tyson Foods was one of the first large companies to adopt a Chaplain Services program across the system, and they currently have the largest program in the country, with over 100 chaplains. Other companies wanting to implement an internal chaplaincy program use Tyson Foods as a benchmark. The company is admired for their emphasis on providing pastoral care and counseling to anyone regardless of his or her religious or spiritual affiliation. Tyson has a clear policy that states, "The workplace is not a platform for you to build your church or to proselytize church members away from other churches or faiths" (Neal 2013b). Other ways they support spirituality in the workplace is through their Clergy Appreciation Days, their corporate participation in the National Day of Prayer Observance, their sponsorship of the National Conference on Workplace Chaplaincy, their Inclusion & Engagement Speaker Series, and their Compassionate Conversations series that allows Tyson team members to share personal stories of life-altering change and experiences.

In addition, the Tyson Family Foundation donated $2 million (matched by $2 million from the Walton Family Foundation) to the University of Arkansas Sam M. Walton College of Business to establish the Tyson Center for Faith and Spirituality in the Workplace. I was the founding director of this Center, so I saw firsthand how deeply involved the company leadership is in supporting faith and spirituality in the workplace. John Tyson, Chairman of the Board, frequently speaks in Walton College business classes about the importance of being able to live one's faith in the workplace and is a popular speaker at conferences.

This section profiled four very different organizations in three different industries: healthcare, retail clothing, and food processing. Next we will look at examples of specific workplace spirituality practices. Each of these organizations has a faith or spiritual foundation: Ascension Health is a Catholic organization; Eileen Fisher, Inc. is inspired by yoga and Eastern teachings; OCB Holding's workplace spirituality approach is based on Catholic social thought; and Tyson Foods is grounded in Protestantism. At the same time, each of these organizations is very aware of the pluralistic world we live in, and they each have strong and clearly expressed values around diversity and around personal authentic expression of one's faith or spirituality.

There are other organizations that are clearly based on a single religious perspective, and they are as valuable to study as the more pluralistic organizations. For

instance, DaySpring Cards is a Christian greeting card company and are quite explicitly Christian in their physical environment, as well as their policies and practices. One of my former students wrote a very detailed case study on their workplace spirituality practices (Akin 2013). Other case studies can be found in Neal (2013a) and Neal (2018).

Spiritual Practices in the Corporate Sector

The purpose of this section of the chapter is to provide an overview of the many ways in which an organization can consider integrating workplace spirituality. The work in this section is based on the research conducted for my book *Creating Enlightened Organizations* (Neal 2013b), which is an overview of workplace spirituality practices.

I think it is most helpful to categorize workplace spirituality practices based on level of analysis, what I call the "Four Gateways to Spirit at Work:" (1) creating personal transformation, individual practices; (2) developing enlightened leaders and teams; (3) creating organizational transformation, systemic practices; and (4) joining the global consciousness shift.

The First Gateway: *Creating Personal Transformation – Individual Practices*

There are several concepts and practices related to the First Gateway: Creating Personal Transformation. Aburdene (2005), in her exploration of megatrends, identified the interest in personal spirituality and personal transformation as one of the key megatrends. When you combine this interest with the megatrend mentioned earlier in this chapter – spirituality in business – you see the burgeoning interest in having the workplace be supportive of one's personal spiritual development.

There are two forms of the expression of personal transformation in the workplace: Interior and Exterior. The Interior expression of individual workplace spirituality is a personal experience and commitment that does not have anything to do with initiatives from the organization. It requires being aware of one's spiritual or faith values and a personal commitment to live in alignment with those values in all parts of life and work. For instance, compassion is a central value in most spiritual traditions, and work gives us a great many opportunities to practice compassion. This compassion can be for oneself when we don't perform up to the standards we hold for ourselves, for example, as well as compassion for fellow co-workers, customers, vendors, and organizational leaders.

In addition to living in alignment with one's values, the Interior expression of workplace spirituality can consist of personal spiritual practices such as daily meditation, prayer, yoga, or journaling. The leaders I interviewed for my book, *Edgewalkers* (Neal 2006), each mentioned some form of contemplative practice as essential to their ability to walk between the spiritual world and the material world of

business. Most of these leaders engaged in these practices before they came to work each day. People typically did not meditate at work, with a few exceptions, but many people did pray during the work day. Taking time to be in nature is often mentioned by people I talk with who are living the Interior path of workplace spirituality, such as taking a short walk outside during a lunch break. This time allows them to connect with the Transcendent, whatever that means to them.

Another Interior aspect of individual workplace spirituality is seeing one's work as a calling. I found four themes that emerged from my interviews with leaders who have found their calling:

1. Work is prayer
2. Serving others is serving the Divine
3. Letting go of ego; work from a place of selflessness
4. Making a difference (Neal 2013b: 25)

One other Interior way to express workplace spirituality is through creating sacred space at work. Pat Sullivan (2003) documented what she termed "workplace altars." These are work spaces where people keep sacred objects such as pictures, inspirational sayings, holy books, and objects from nature. I met an executive at Rockport Shoes who believes in the cleansing power of crystals and had them in her office as a way of creating sacred space for herself and others. The VP of International Marketing told her that the crystals let him know that she was interested in spirituality, which made it more comfortable for him to share his own interest in spirituality (Neal 2013b: 36).

Some individuals have experience working with energy as a way of creating a positive, healing environment. Some examples of energy healing work done in workplaces include space clearing, smudging, and feng shui. I taught a course through the University of New Haven called "Tribal Management" to the Mashantucket Pequot Indians in Connecticut. This group was one of the most difficult groups of students I had ever encountered. This tribe was newly wealthy because of a successful casino built on tribal lands, so the members were rich but came from a history of poor education and great oppression. In addition, there was great racial tension in the room even though all of them were certified tribal members. Over 300 years ago, the British had tried to decimate the tribe, and after a deadly battle, the British sold prisoners to slave traders in the Caribbean. A few tribal members survived the slaughter and escaped both death and slavery by hiding with other Native American tribes or with friendly white settlers. As a result, in the current day, about half of the tribal members are light skinned and some are blond and blue-eyed (descendants of the escapees), and the other half are dark skinned with black kinky hair (descendants of those sold into slavery).

One day after a physical fight almost broke out in the classroom, I came in early and smudged the room to clean it of the negative energy. When the students arrived, they were very puzzled by the smell, not knowing anything about the tradition of smudging. I explained that I was part Native American, which dramatically changed their attitude about me. I also explained the sacred nature of smudging and shared

my intent that this classroom be sacred space for all of us. As they asked questions, it became clear that they did not know anything about their own spiritual traditions, and so the rest of the semester included speakers from Native American spiritual traditions, case studies built on Native American spiritual stories, and an honoring of their traditional roots.

Space clearing and feng shui are Eastern tradition practices based on the placement of objects and on simplification of space. These are usually practiced by an individual in his or her own work space, but some organizations will hire professional consultants to help them. I interviewed the CEO of Pilot Pen USA who told me that all Pilot Pen headquarters offices use principles of feng shui because that is common to organizations based in Japan.

Four forms of Exterior individual workplace spirituality practices are company-sanctioned sacred space, personal/spiritual growth programs for employees, workplace rituals, and spiritual support roles such as chaplains, spiritual directors, and spiritual coaches.

Sacred Space

Silence rooms (such as those at O.C.B. Holding mentioned above) or meditation rooms are becoming more and more common. As far as I know, there has been no research collecting data on the existence of these spaces, but I have seen rooms at Rodale Press, Johnson & Johnson, Pfizer, a Connecticut manufacturing plant, and at every faith-based hospital I have ever been in. ANZ Bank, the largest banking system in Australia/New Zealand, budgeted money for every single branch to have a room for silence, prayer, or meditation. The budget included money for the branch members to decorate the room as they saw fit based on their local culture and spiritual traditions. Other companies have invested in gardens, outdoor sculptures, and indoor artwork as a way of creating company-sanctioned sacred space.

Eileen Fisher, Inc., profiled earlier, has both of these forms of Exterior individual workplace spirituality activities. Their corporate headquarters in Irvington, NY, has a beautiful yoga room overlooking the Hudson River, and they also offer a wide variety of personal and spiritual development programs as described previously. ANZ Bank at one time offered to employees a 2-day retreat, co-taught by a shaman and an external consultant from McKinsey; the focus on the program was on finding spiritual meaning and purpose in your life and work. While nothing was ever published on the outcomes of this program, at a conference I attended, the facilitators of the program reported dramatic decreases in employee turnover and absenteeism and significant increases in job satisfaction. They were even able to report increased market share over a 12-month period.

Workplace Rituals

Bolman and Deal (1995) emphasize the importance of workplace rituals for beginnings, endings, and celebrations. They state that the spirit emerges through personal and collective expressive activities such as music, storytelling, ritual, and an appreciation of organizational history.

> To summon spirit and care for the soul, we must relearn ancient lessons. There is truth beyond rationality. The bottom line is not the ultimate criterion. There is another dimension. Almost every organization touches this realm from time to time – in retirement parties, holiday gatherings, award banquets, or other special occasions. Too often, such events are last-minute afterthoughts, hastily planned, and half-heartedly attended. People see them as they are: mechanical and spiritless, pale reflections of what they could and should be. Disease of the spirit exacts a high price. Spiritual bankruptcy ultimately leads to economic failure. The deeper cost is a world where everything has a function yet nothing has any meaning. (Bolman and Deal 1995: 146)

In Bandsuch and Cavanagh's review of workplace spirituality literature (2005), they found that three essential dimensions of spirituality – beliefs, rituals, and community – can be developed in the workplace. They define rituals as "sacred practices in sacred spaces with sacred objects/symbols during sacred times for sacred purposes, and are essential to any spirituality, including workplace spirituality" (Bandsuch and Cavanagh 2005: 233). They state that the development of these dimensions promotes individual and organizational benefits. More specifically, they state that all employee activities, from the hiring process through retirement, provide the opportunity for rituals with meaning.

Here are a few examples of rituals from my own research and experience (Neal 2013b: 48–50):

A welcoming ritual: John Lumsden was the CEO of MetService, which was the privatized weather service in New Zealand. The company held welcoming rituals for new employees based on the Maori culture, drawing upon music, traditions, and dance.

A layoff ritual: Kenny Moore, a former monk who became an HR executive and ombudsperson at Keyspan Energy, put on his collar and conducted a "funeral" for employees during a downsizing. Photos of each employee who was laid off were placed on the walls of a meeting room with a casket in the center. Surviving employees wrote down who or what they would miss as a result of the layoff. These pieces of paper were put in the casket and were prayed over by Moore (Catell et al. 2004).

Silence rituals: One of the most common workplace spirituality practices is to begin and end meetings and events with a moment of silence. I remember hearing about one organization that put a bowl of crystal marbles in the center of the table in a meeting room. If someone in the meeting thought that a moment of silence would be helpful to the group in order to come to a spiritual center, then they simply took a marble out of the bowl and everyone would sit in silence for a minute or so.

Prayer Groups and Spirit at Work Groups

I don't have data to support this, but my observation is that Christian prayer groups were fairly common in the 1990s, and with the increase of religious discrimination lawsuits (Sullivan 2013), organizations have become wary of appearing to support one religion over another. As one example, Ford Motor Company moved from employee resource groups based on individual religions to the Ford Interfaith Network. Also in the 1990s, there were several "Chicken Soup for the Soul at

Work" groups formed, based on a program developed by Martin Rutte (Canfield et al. 1997). Rodale Press had a monthly Spirit at Work group which met to explore how the company could support workplace spirituality, as did Prairie View, a Mennonite Health System.

Chaplains, Spiritual Directors, and Spiritual Coaches

As mentioned earlier in the section on organizational exemplars, Tyson Foods has the largest, most mature corporate chaplains program. Workplace chaplains generally have attended the seminary and are ordained as ministers, priests, rabbis, or imams. Most of the training and certification programs for chaplains are ecumenical and are very committed to honoring the diversity of faith traditions found in the workplace. They are taught to adhere to a "no proselytizing" rule. The chaplain wanders around the workplace to get to know employees so that people are comfortable to turn to them in time of need. Chaplains have performed ceremonies such as baptisms, weddings, and funerals, and they visit employees in the hospital. The great majority of chaplains are Christian, primarily due to the absence of chaplaincy training in other religions such as Buddhism and Hinduism. Companies such as Tyson Foods go to great lengths to recruit non-Christian chaplains because their workforce is so diverse, and it is important to have diversity among the chaplains.

In the past, there were complaints about some organizations such as Workplace Ministries, an organization that provided Christian workplace chaplains who were taught to proselytize. I don't know if this is a problem currently.

Two other spiritual support roles are spiritual directors and spiritual coaches. The concept of spiritual direction comes out of the Catholic tradition, and Catholic organizations offer the most spiritual direction certification programs, although one does not need to be Catholic or Christian to become a spiritual director. Spiritual directors, like chaplains, are taught to respect all faith traditions. A spiritual director is typically contracted by an organizational leader to meet with him or her once a month. The focus of the meeting is on workplace or leadership issues that arise, and the process is one of discerning spiritual solutions or approaches to these issues.

Spiritual coaches serve the same role as spiritual directors but are trained and certified through a coaching organization such as the International Coaching Federation or Coaches University. Spiritual directors may focus more deeply on the spirituality of the situation, whereas a spiritual coach is more likely to emphasize the actions that come out of spiritual awareness. Organizations sometimes pay to hire a spiritual director or coach, usually at the higher levels of leadership. More often, the individual leader is the one who pays personally for this kind of support.

This section has examined individual workplace practices that are Interior to the individual, in other words not requiring company support, as well as Exterior individual practices in the workplace that are supported by the organization. The next section will review some of the practices in spiritual leadership and team development.

The Second Gateway: *Developing Enlightened Leaders and Teams*

Leadership development programs that include a spiritual underpinning are usually based on supporting leaders in increasing self-awareness, helping them to clarify and align with their values, and to get clearer on their sense of mission. Approaches go by such names as authentic leadership (George 2003), conscious leadership (Chatterjee 1998), and inspired leadership (Ellis 2018). Ascension Health, Methodist Hospital, and Hermann Memorial Hospital all have extensive, multiyear-long programs in spiritual development or spiritual formation for leaders. Pruzan et al. (2007) developed a comprehensive spiritually based leadership program called *Human Values at Work* that is free to anyone and downloadable at www.globaldharma.com.

In my book *Creating Enlightened Organizations* (Neal 2013b), I describe eight spiritual leadership models that have been written about in the literature and have been put into practice in organizations. I have added a ninth model that I think is valuable. Table 5 lists these models and references. This list is not exhaustive. Organizations, consulting firms, and scholars in the USA and around the world are constantly developing new programs and models, but these are among the more well-known theories and applications.

Leadership Contemplative Practices/Mindfulness

One common factor in each of these models of spiritual leadership is the importance of self-reflection and an emphasis on contemplative practice. The biggest trend in the field of workplace spirituality is the widespread adoption of mindfulness programs in the corporate world. Individual leaders may have their own contemplative practices such as centering prayer, tai chi, transcendental meditation, or time in nature, but mindfulness programs are organizationally supported contemplative programs that have been adopted by such companies as AETNA, Apple, Ford, Goldman Sachs, Google, Mayo Clinic, McKinsey, Procter & Gamble, and Target (Neal 2016a).

AETNA undertook a research study, in partnership with Duke Integrative Medicine, to understand the benefits of mindfulness and yoga in reducing stress in the workplace. The study concluded in 2010 with the finding that mindfulness and yoga training have very beneficial effects in the workplace. As a result, AETNA offers two programs, not only to their own employees but also to the employees of companies that self-insure through them. The programs are called Mindfulness at Work™ and Viniyoga Stress Reduction Program.

Aetna estimates that since instituting its mindfulness program, it has saved about $2,000 per employee in healthcare costs per year and gained about $3,000 per employee per year in productivity (Pinsker 2015).

Google also implemented a mindfulness program that is very well-accepted. In 2007, one of Google's original software engineers, Chade-Meng Tan, created a program called "Search Inside Yourself" that has become a model for other companies such as SAS. The program incorporates three elements: training your attention, developing self-knowledge and self-mastery, and creating useful mental habits. As a result of this program, Tan was appointed "Google's Jolly Good Fellow," and his charter was to "enlighten minds, open hearts, create world peace" (Giang 2015). The

Table 5 Models of spiritual leadership. (Adapted from and expanded on from Neal 2013b, Chapter 5)

Spiritual leadership model	Key focus	References
Claiming our gifts	Understanding your unique gifts and living them in your leadership	Moxley (2000), Bolman and Deal (1995), Covey (2004)
The four aspirations	Supporting the hopes and expectations that employees bring to work: (1) the employee wants to be involved in the activity of leadership; (2) people want to find meaning and purpose in what they do; (3) people want to use all of their energies, to use their whole self, in their work; and (4) people have a need to be seen as individuals, and they want to be involved in the community	Moxley (2000), Wilber (2001), Mackey and Sisodia (2013)
Servant leadership	(1) Who or what do I serve? (2) In what ways can I use my gifts as I serve? (3) How can I be of more service? (4) Am I able to be of service without thought of personal gain? (most accepted model in corporations)	Greenleaf (1970)
Spiritual leadership	A causal model that demonstrates the relationship between (1) spiritual leadership values, attitudes, and behaviors, (2) follower needs for spiritual survival, and (3) organizational outcomes (most referenced model in academia)	Fry and Nisiewicz (2012)
Corporate mystics and shamans	Goal is to restore beneficial power while removing power that is harmful. Practices include journeying, centering, and healing rituals. Integrity is a core value	Hendricks and Ludeman (1996), Waddock (2014), Whiteley (2002), Frost and Egri (1994)
Edgewalkers	Five qualities and five skills necessary for integrating spirituality and leadership. Qualities: self-awareness, passion, vision, integrity, playfulness Skills: Knowing the future, risk-taking, manifesting, focusing, connecting	Neal (2006), Neal and Hoopes (2013)
Universal leadership	Expressing truths that go across cultures and traditions	Wakhlu (1999), Chatterjee (1998)
Self-managing systems	Systems thinking and chaos theory, trusting the emergence of spirit	Wheatley (1992), Zohar (1997)
Spiritual intelligence	Builds on model of emotional intelligence. Four quadrants: (1) self/self-awareness, (2) universal awareness, (3) self/self-mastery, (4) social mastery/spiritual presence	Wigglesworth (2012, 2013), Zohar and Marshall (2000)

company provides meditation rooms, as well as meditation and yoga classes. While the focus is primarily on stress reduction, there is also an emphasis on self-awareness, which Google believes supports greater creativity, and a better working environment (Giang 2015; Tan 2012).

The convergence of these two events – Aetna's data showing bottom-line results of mindfulness training and Google's coolness factor – has created credibility and acceptability among corporations in a way that earlier workplace spirituality programs never did. These programs are explicitly secular and are aimed at stress reduction, emotional intelligence, health, and creativity, not at consciousness, spiritual awakening, or enlightenment. The corporate world still appears to be far too materialistic for more explicit spiritual approaches.

Spiritual Team Development

The most explicitly spiritual team development model and program is Team Spirit training developed by Barry Heermann (1997). The Team Spirit Spiral model has six developmental stages, with accompanying exercises and activities for each stage of development for the team. The six stages of the model are:

1. Initiating: building new relationships and trust.
2. Visioning: the willingness to move into unknown territory and create what's never been created before.
3. Claiming: the team takes ownership of the goals and individual roles as members and as a group.
4. Celebrating: as a result of successful claiming, the team experiences visible improvements in service to the customer, and these results deserve acknowledgement and recognition.
5. Letting go: Telling the truth about team experiences and letting go of frustrations, conflicts, and disappointments.
6. Service: "The ultimate measure of a spirited, high performing team is Service. Service emerges powerfully in great teams. It is as if the soul of the team leaps up and declares, 'This is it!'" (Heermann 1997: 233).

These stages are portrayed in a spiral shape to highlight the nonlinear process of spiritual team development, with the understanding that teams can move up or down the spiral depending on circumstances.

A Xerox facility in Rochester, NY, created a team they called "Council of Elders" who met regularly to discuss ways in which to keep the founding values of the organization alive. If the company were considering making a major change, the Council of Elders would be consulted for their wisdom and advice. As far as I know, this particular approach to a spiritual team has not been replicated elsewhere. However, O.C.B Holding mentioned earlier, has a "Spiritual Support Team" which meets monthly to connect to the Transcendent on behalf of the organization. Dr. Ouimet insists that this group never prays for the sake of the company during that time. Instead, they are just to sit in the presence of the Transcendent, asking for nothing, and trusting that the experience will beneficial in and of itself (Ouimet 2013).

In anthroposophy, there is the idea that every group and organization has a spiritual being that guides it (Schaefer and Voors 1996). This spiritual being cannot be of support to the group unless it is invited. I like to think about it as Group Soul. Just as we each have an individual soul, when we come together for a shared purpose, we can experience the unique consciousness or energy of the group. Here are some examples of how you might work with the energy of the Group Soul:

1. During difficult moments in a meeting, take time as a group to be quiet and go within to contact the Group Soul and ask for guidance. Encourage group members to discern between their own agenda or ego and an authentic expression from the soul of the group.
2. Before a meeting go to the room where the meeting will be held and sense the energy in the space. If there are places where the energy feels stuck, imagine clearing the space with your hands or a broom. Then visualize a successful outcome for the group.
3. As a group spiritual practice, team members can visualize each team member's face on a daily or weekly basis and say a prayer or positive affirmation for each person, and for the soul of the group. (Neal 2013b: 94–95)

These are a few examples of spiritually focused team development approaches. Of the ones mentioned here, Team Spirit is the most widely embraced, having been implemented in large corporations such as NCR, Volkswagen, and AT&T. The other, more esoteric spiritual team development processes are more likely to be found in smaller entrepreneurial companies and in spiritual nonprofit organizations. The next part of this section on corporate practices will review some exemplary system-wide approaches to workplace spirituality.

The Third Gateway: *Creating Organizational Transformation – Systemic Practices*

This section on organizational level workplace spirituality begins with a discussion of organizational soul and spirit. I then describe several systems-level, workplace spirituality interventions including Appreciative Inquiry, Open Space Technology, and the Values Audit. This section concludes with a brief review of Mitroff and Denton's (1999) five models for fostering spirituality in the workplace.

Organizational Spirit and Soul

I'd like to build on the idea of Group Soul and expand the concept to organizational spirit or organizational soul. Freer (2017), in his dissertation on Organizational Spiritual Maturity, raises the question about whether or not organizations have spirits. His basic argument is that organizations are living entities and that all living entities have unique spirits (Freer 2017: 85). He states that the common belief is that organizations are simply collections of individuals and are not living entities and quotes Ramos (1981) as saying that the application of anthropomorphic terms to

organizations, including spirituality, love, and health, is a "misplacement of concepts" (p. 61). Freer makes an argument for the existence of organizational spirit by drawing upon systems theory, stating that as living systems, organizations are "powerfully defined by interconnections and purpose" (p. 91). Quoting Barrett (1998), Freer states:

> . . .organizations can have certain values "such as trust, honesty, integrity, compassion, and sharing," and because they do, they "cannot be described as machines. They are living entities." These values indicate that, unlike cold and lifeless machines, organizations have "physical, emotional, mental and spiritual needs." (p. 10)

If we accept that an organization has a collective spirituality or an organizational soul, then what types of approaches will help to nourish the soul of the organization? I want to begin this discussion with a brief overview of the process of appreciative inquiry because of the basic mindset that is developed as a result of its use.

Appreciative Inquiry

Appreciative Inquiry (AI) is a process that turns the normal corporate problem-solving mindset on its head (Whitney et al. 2003; Hammond 1998). Instead of asking, "What's wrong, and how do we fix it?" this process asks "What's right and how do we expand it?" The hardest part of this whole process is to shift individual and collective consciousness from a critical analytical way of seeing the world to an imaginative and positive world view that embraces possibilities.

The steps are:

1. Choose a topic.
2. The interview process.
3. Discover themes of success.
4. Provocative propositions.
5. Experiment with provocative propositions.

Typically an Appreciative Inquiry session takes about 2 days in a corporate setting. The process begins by choosing a topic for the group or organizational representatives to study. It is very important to choose to focus on something the organization wants to create as its reality. The next step is to interview employees and key stakeholders to elicit stories and experiences related to this topic with an emphasis on positive and inspirational examples.

These stories and examples are shared with the AI participants, and the group looks for common themes of when the organization has performed well in the domain of the topic chosen. The next step is based on the question of "How can we do more of what works?" To do this, the group creates provocative propositions, which "describe an ideal state of circumstances that will foster the climate that creates the possibilities to do more of what works" (Hammond 1998: 39). A provocative proposition is an affirmative statement that describes the desired future as if it were already here.

The final step is to identify the restraining forces that are in the way of making the provocative propositions a reality. Action steps flow out of this analysis, and the organization is energized by the vision of possibilities as stated in the provocative propositions.

Open Space Technology

Open Space Technology (Owen 1997) is a whole systems approach to planning a desired future. Key stakeholders – the concept of the "whole system" – are invited to a 2- or 3-day session to work on a topic that is of interest to all the players. It is an approach that is based on a high degree of trust that, given the right setting, people will come together and share their passion, their best thinking, and will collaborate to move the organization forward. Besides setting up a start and ending time and a topic, the process elements are "The Four Principles" and "The One Law."

The Four Principles
1. Whoever comes is the right person.
2. Whatever happens is the only thing that could have.
3. Whenever it starts is the right time.
4. When it's over, it's over.

> The One Law: The Law of Two Feet – "If, during the course of the gathering, any person finds him or herself in a situation where they are neither learning nor contributing, they must use their two feet and go to some more productive place." (Owen 1997: 98)

Unlike a typical conference or business meeting, the agenda is not prepared ahead of time. Instead, there is a self-organizing structure called the Community Bulletin Board that is created on the spot, based on what people are passionate about and are willing to be responsible for. Reports are created from breakout meetings that emerge, and the final session of the Open Space Technology meeting is designed to create action items and commitments for moving the vision forward in concrete ways. From a spiritual point of view, Open Space Technology is designed to tap into the organizational soul, which is awakened by creating a safe and structured space for people to express and act on their passion.

Values Audit

Barrett (2013) developed a cultural assessment tool called the "Values Audit." This assessment is based on his model of seven levels of corporate consciousness, which reflect the seven levels of consciousness in the Hindu chakra system. The model also incorporates elements of Maslow's hierarchy (1943), along with the four human energies: physical, emotional, mental, and spiritual (Table 6).

The process of a Values Audit is to review a thorough list of organizational values. The client chooses the values that are the best fit to their organizational culture, and a customized instrument is created for employees to take online. The report provides employee perceptions of the actual values the organization lives by and also a report of desired or ideal values. These are mapped onto the seven levels of corporate consciousness model, and the organization can see where they are

Table 6 Seven levels of corporate consciousness adapted from Barrett (2013)

Human energy system	Level of consciousness	Level number
Spiritual	Service	(7)
Spiritual	Making a difference	(6)
Spiritual	Internal cohesion	(5)
Mental	Transformation	(4)
Emotional	Self-esteem	(3)
Emotional	Relationships	(2)
Physical	Survival	(1)

currently as well as where they would like to be. Based on the results of the Values Audit, a planning process is undertaken to implement training and cultural change processes. This process has been used by corporations and nonprofits all over the world. Resources, including a number of research papers and free tools, are available at www.valuescentre.com.

Models for Fostering Spirituality in the Workplace

The research by Mitroff and Denton (1999), titled *A Spiritual Audit of Corporate America*, is highly referenced, not only for its valuable statistical and interview findings but also for its categorization of five different models of spirituality in the workplace. They are summarized briefly here:

1. **The religion-based organization**: This is a workplace spirituality model that is based on Evangelical Christian beliefs such as:
   - The word of God is the ultimate business text.
   - Satan is the major competitor.
   - Prayer is the ultimate communication channel.

   This is an extreme model and has helped to create resistance in other organizations who might want to implement workplace spirituality.
2. **The evolutionary organization:** This model is based on organizations, such as the YMCA, that began as religion-based organizations and has evolved to be more ecumenical. These organizations are still committed to founding spiritual principles while maintaining an openness to change in a pluralistic environment. Religion-based hospitals are another good example of evolutionary organizations.
3. **The recovering organization:** Some leaders in the Mitroff and Denton (1999) study have been involved in 12-step programs and are using principles from those programs to guide their organization. For example, according to Robbins (1987), these organizations limit organizational units to 100–150 members, minimize status differences, limit coercive pressures, and use self-selection in group decision methods and use mentorship extensively.

4. **The socially responsible organization:** This type of organization is designed to illuminate strong social values and to show that they can be practical in the business world. The organization sees itself as having a binding contract with society, which it realizes through its infrastructure. There is a strong belief that good things happen to companies that support sustainability, social justice, healthy living, and other positive social values.

5. **The values-based organization:** Mitroff and Denton (1999) employ the metaphor of the family for the values-based organization, envisioning the organization as a healthy, extended, and caring family. Many of these organizations explicitly operate using the golden rule as a guiding value and are comfortable using words like love and virtue. There is a shared belief that ethical employees working for an ethical company will outperform unethical workers in an unethical company.

Mitroff and Denton (1999) offer a "best practices" model which guides a leader through deciding which of these models is the best fit for his or her organization. They recommend a hybrid model that is primarily based on the values-based organization and which incorporates the best of the religion-based organization.

The Fourth Gateway: *Joining the Global Consciousness Shift*

When I first began studying workplace spirituality in 1992, my focus was primarily on the Interior individual perspective. It was only after learning that there were companies such as Medtronics, Body Shop, and Boeing that were implementing workplace spirituality practices that I began to see that something was unfolding that was much larger than personal spiritual growth. But when I read the preface to a book titled *Creative Work: The Constructive Role of Business in a Transforming Society* (Harman and Hormann 1990), I began to envision clearly the possibility of business becoming a major agent of change for the shift in consciousness that so many of us felt was unfolding.

They described both the dilemma and the opportunity of business in relationship to society. Even though this was written in 1990, the description of business still has relevance for today; almost 30 years later:

> Business has carved economics out of ecology. It tends to monetize human values and to lack a higher purpose. Applying economic logic, it makes decisions that deeply influence future generations on the basis of the next quarterly financial report. There are some in the upper levels of business management who, however affluent personally, and in positions of apparent power, nevertheless appear to have a poverty-stricken mind-set in that they exhibit a persistent fear of not having enough. (Harman and Hormann 1990: 10)

Freer (2017), in his dissertation on Organizational Spiritual Maturity (OSM), asserts that OSM is the solution to what he terms the "Dark Side of Organizational Behavior" (p. 16). He defines the dark side of organizational behavior as "any

behavior within or across organizations that is harmful" (p. 19). Freer provides an extensive list of these harmful behaviors, including aggressive behavior, narcissism, unethical behavior, everyday organizational violence, egoistic climate, organizational corruption, corrupt networks, and cronyism (Freer 2017: 25).

What, then, is the role of business in supporting a global shift in consciousness and in providing solutions to the harm that business causes to individuals, communities, the economy, and the planet? Mitroff et al. (1994) proposed the creation of Global Spirituality Centers in corporations as a way of institutionalizing the importance of spirituality in the role business plays in society.

> The line between spirituality and morality has always been thin at best. By discussing the spiritual sides of organizations, we are not promoting an official "company religion" or an unqualified endorsement of one of the world's traditional religions or sects. Rather, we are talking about the greater moral purpose and obligations of every organization to contribute to the solution of world problems. Fundamentally, spirituality is a special act of recognition that there is a connection between one's everyday affairs or business and humanity's problems. (Mitroff et al. 1994: 17–18)

Harmon and Hormann offer us hope as they describe leaders who have freed themselves of fear and ego and who are energized by the creative challenge needed to strategically think and act for the greater good. Their vision:

> From this perspective, work will be more than earning money. Economy will be part of ecology. Business, metaphysics and art will be a unit, which employs the whole person creatively in the work process. Nourishment will be more than sustaining the body. Psyche and body will be experienced as the unit they are. The past will be part of the present. Out of this comprehensive view we can shape a future that unfolds new and liberating horizons.
>
> Business, the motor of our society, as the opportunity to be a new creative force on the planet, a force which could contribute to the well-being of many. For that to occur, we must all substantially increase our commitment to integrity and accountability, and courageously make a quantum leap in consciousness: *beyond conventional solutions; beyond opposing forces; beyond fear and hope* (Italics in the original). (Harman and Hormann 1990: 11)

In 2002, David Cooperrider launched an initiative at Case Western Reserve University that was an inquiry into "business as an agent of world benefit." This was a major research project inviting people from around the world to share stories that help to identify and celebrate businesses that innovate for world benefit. Cooperrider is quoted as saying, "For years we have been focusing on the relationship between business and society. We have been gathering stories of — business as a force for peace in high conflict areas; business as a force to eradicate extreme poverty; business as a force for eco-innovation and business as a force for global health – with the purpose to accelerate positive change and achieve a flourishing future?" (Quoted in Hunt 2013). Examples of these cases can be found at http://aim2flourish.com/.

Global sustainability and climate change are probably the two most pressing areas for business to focus on, and companies who undertake this challenge are more likely to be successful if they come from a higher level of consciousness – one that sees the interconnectedness of all things and one that values human flourishing

(Laszlo and Brown 2014). The other primary area where business is poised to make a powerful impact is social justice.

Eileen Fisher, Inc. is an organization that aims to be an exemplar of this concept of business supporting the global shift in consciousness. They refer to their efforts as "business as a movement." On June 19, 2017, the company made an announcement of a new initiative they call "Impact Kitchen."

> Over the years, we've shifted from being a business focused solely on clothing to one focused on business as a medium for making a difference – business as a movement. In these challenging Retail times, companies that are thriving are those that embrace change, innovation *and* thinking about their impact beyond profits, on the environment and people. At EILEEN FISHER, we know we want high-impact initiatives, things you can't just do tomorrow. Ideas outside today's core business may just become the core business of tomorrow. (Harvey, March 12, 2018b, personal communication)

The company has a long history of commitment to spiritual values, sustainability, social justice, and the well-being of women and girls. Their structures, roles, and policies are institutionalized ways of supporting this idea of business as a movement, and they are a model for other companies to emulate.

Workplace Spirituality Outcomes

In the early days of the emerging field of workplace spirituality, scholars and practitioners hypothesized that companies that were more spiritual were more likely to experience positive outcomes such as greater employee commitment and job satisfaction, reduced turnover, higher productivity, high levels of customer service, and improved reputation in the marketplace. The major critique of the field at that stage was that claims were being made that had not been substantiated by quality research studies (Giacalone and Jurkiewicz 2003). Since that time, significant progress has been made in outcomes research. It is beyond the scope of this chapter to do a meta-analysis of all the individual studies on workplace spirituality organizational outcomes, but it can be helpful to summarize findings of others who have done more focused literature reviews on outcomes. These selected literature review papers are discussed in chronological order.

The first meta-analysis of workplace spirituality research was conducted by Forniciari and Dean (2007). They selected the population of 231 peer-reviewed empirical articles in the management, spirituality, and religion (MSR) domain from the founding years of the MSR interest group of the Academy of Management: 1996–2005. Their analysis found 15 clusters of themes. The three clusters with the highest number of articles are:

1. How religious traditions and spiritual beliefs get operationalized in daily work practices ($n = 41$)
2. How religiosity affects macro-level phenomena, such as culture and community

3. How workplace stress is moderated by a caregiver's religious or spiritual orientation and how a caregiver's belief system should be used to assist the patient's needs (Lund Dean and Fornaciari 2007: 14)

None of the 15 clusters dealt with organizational outcomes other than workplace stress. Fornaciari and Lund Dean (2009) followed-up with an analysis of the same data by studying which books and articles were most frequently cited in the MSR literature. One of their conclusions was that MSR researchers were primarily using qualitative research methods during the founding years. Once again, of the themes that emerged, there was very little emphasis on individual or organizational outcomes. Some of the most frequent themes in highly cited publications included "practical considerations when integrating spirituality or religion into professional practices," "individual attitudes, beliefs, and behaviors about what religion and spirituality mean," and "organizational-level aspects of workplace religion and spirituality" (Fornaciari and Lund Dean 2009: 312).

Karakas (2010) reviewed 140 papers on workplace spirituality in order to be able to summarize findings on how spirituality supports organizational performance. He sorted the findings into three different perspectives:

1. The human resource perspective focusing on developing employees' well-being, leading to positive outcomes of increased morale and commitment, increased employee well-being, and increased employee productivity
2. The philosophical perspective focusing on developing employees' sense of purpose and meaning, resulting in increased fulfillment, job satisfaction, hope, creativity, and reflection
3. The interpersonal perspective focusing on developing employees' sense of community and connectedness, leading to increased attachment to the organization, increased loyalty and belonging, and high-quality connections

In this review, Karakas did not provide any specifics or summary of outcomes results, only the themes, as listed above.

The first literature review in my research that addresses personal and organizational outcomes is the review on workplace spirituality empirical research by Geigle (2012). This literature review of the workplace spirituality field identifies the shift from away from a focus on definitions, theoretical constructs, personal narrative, and qualitative research and toward a greater emphasis on quantitative measurement, demographics, employee attitudes, performance, and ethical decision-making. Geigle reports:

> Many of the empirical studies demonstrate a positive effect of WS on job commitment, satisfaction, and performance. In addition, the empirical research on workplace spirituality has demonstrated results in altruism and conscientiousness, self-career management, reduced inter-role conflict, reduced frustration, organization based self-esteem, involvement, retention, and ethical behavior. (Geigle 2012: 14)

Pietersen (2014) reviewed the workplace spirituality literature and developed a meta-theoretical perspective based on four root intellectual organizations: the theoretical (type I), empirical (type II), narrative-interpretive (type III), and the pragmatic (type IV). He provides a number of examples of each metatype, providing a rich and holistic view of the field. This is his summary of his review of workplace spirituality and organizational performance:

- "There has been ample empirical evidence that spirituality in the workplace creates a new organizational culture in which employees feel happier and perform better." (Garcia-Zamor 2003: 362)
- Based on a review of 140 articles, one author identifies three different perspectives on the benefits of spirituality for both the worker and the organization, described as follows: "(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." (Karakas 2010: 89)
- There is also a suggestion that: "...the concept of servant leadership can be enhanced by combining it with spiritual leadership." (Lynch and Friedman 2013: 87)
- "Spirituality can positively affect employee and organizational performance [through a] spirituality-based intuition [which] can also facilitate employees to develop a more purposeful and compelling organizational vision, [and] provide opportunities for employees to experience a higher sense of service and greater personal growth and development [as well as] enhance teamwork and employee commitment to the organization..." (Neck and Milliman 1994: 10) (Pietersen 2014: 2271)

Selected examples of empirical workplace spirituality approaches from Pietersen's review include:

Moore and Casper (2006): A study of 228 managers and professionals in 14 different industries, to establish the relationship between workplace spirituality, perceived organizational support, affective organizational commitment and intrinsic job satisfaction.

Kolodinsky et al. (2008). Using 5 samples of workers doing graduate studies to investigate the relationship between workplace spirituality and job involvement, organizational identification, rewards satisfaction, and organizational frustration

Petchsawang and Duchon (2009). A factor-analytic questionnaire study of 250 Thai employees that 'suggests a four-factor model: compassion, meaningful work, mindfulness and transcendence'

Altaf and Awan (2011). A questionnaire study of a sample of 76 respondents on the 'moderating affects of workplace spirituality on job overload and employee's satisfaction relationship.

Mat Desa and Koh Pin Pin (2011). A Malaysian study (n = 153 public accountants/auditors) on the influence of four aspects of workplace spirituality (a team's sense of community, alignment between organizational and individual values, sense of contribution to society and enjoyment at work) on affective commitment.

Chen and Yang (2012). Using a sample of n = 466 (from 28 retail companies), the study investigates the relationship between spiritual leadership and organizational citizenship behaviour. (Pietersen 2014: 227)

In the early days of the scholarly field, Krishnakumar and Neck (2002) wrote a paper that asked three questions about the growing interest in workplace spirituality. Their aim was to understand the "what" (the meaning) of multiple views on workplace spirituality, the "why" (benefits to an organization, and the "how" (how workplace spirituality can be implemented). In 2016, Houghton and Neck and Krishnakumar revisited these questions and provided an update to the state of the field. Their summary of workplace spirituality definitions was discussed earlier in this chapter. In regard to the "what" (benefits to an organization), they found a growing body of empirical research that supports organizational commitment as a beneficial consequence of workplace spirituality (Houghton et al. 2016: 186). They also provide specific research findings regarding organizational performance:

> For example, Chawla and Guda (2013) recently argued that workplace spirituality could be a causal antecedent to performance-enhancing relationship-oriented selling characteristics including customer orientation, adaptability, service orientation, and ethical selling behavior. Additional empirical evidence has also been forthcoming. In a study of six work units of a large hospital, Duchon and Plowman (2005) reported that work unit spirituality was significantly higher in the three higher-performing units than in the three lower-performing units. In another study of healthcare workers, Albuquerque et al. (2014) found that perceived and objective organizational performance was predicted by dimensions of workplace spirituality including sense of community and meaningful work across two separate healthcare settings. Lastly, Petchsawang and Duchon (2012) showed a relationship between workplace spirituality and work performance as mediated by insight meditation.

The final literature review discussed here begins with a history of the founding of the Management, Spirituality, and Religion (MSR) interest group and then analyzes 15 years of MSR Best Papers and Carolyn Dexter Award MSR-nominated papers. Several insights emerged from this analysis. First, quality research papers arise from a growing number of countries outside the USA. Second, in this database of papers, there were more than twice as many qualitative papers as quantitative. Third, in the word frequency analysis of the top 50 word frequencies, words that did not show up were productivity, commitment, turnover, satisfaction, well-being, or other outcome-related words (Table 7).

In summary, the early research in workplace spirituality was primarily definitional, theoretical, prescriptive, or descriptive. With the advent of valid and reliable measures of workplace spirituality, quantitative research increased, and more studies focused on individual and organizational outcomes. The relationship between workplace spirituality and job satisfaction and organizational commitment is well-established. A new line of research that has not shown up yet in the workplace spirituality literature meta-analyses is the focus on positive outcomes of workplace mindfulness programs, with a particular emphasis on stress reduction.

Table 7 Summary of selected workplace spirituality literature reviews

Reference	Primary focus	Outcomes?
Lund Dean and Forniciari (2007)	Identified 15 thematic clusters	
Fornaciari and Lund Dean (2009)	List of most frequently cited references	
Geigle (2012)	Empirical research	Altruism and conscientiousness, self-career management, reduced inter-role conflict, reduced frustration, organization-based self-esteem, involvement, retention, and ethical behavior
Pietersen (2014)	Meta-theoretical perspective (includes empirical research)	Organizational support, commitment, job satisfaction, job involvement, organizational identification, rewards satisfaction, and organizational frustration, job overload, organizational citizenship behavior
Houghton et al. (2016)	What (definitions), why (outcomes/benefits), and how (implementation) of workplace spirituality	Intuition, creativity, honesty and trust, personal fulfillment, commitment, and organizational performance
Tackney et al. (2017)	History of MSR interest group and evaluation of MSR best papers and award nominee papers	

Research Recommendations and Future Steps

This chapter has reviewed the following five topics in the workplace spirituality literature: (1) historical background and trends, (2) research methodologies, (3) organizational exemplars of workplace spirituality, (4) spiritual practices in the corporate sector, and (5) outcomes research.

I would like to offer several suggestions for research topics in each of these domains:

Historical background and trends:

1. Conduct research on the historical background in other fields besides management and the MSR interest group at the Academy of Management. For example, the fields of spirituality and psychology and spirituality and healthcare are more mature than the field of workplace spirituality, and a study of how these fields are evolving might be illuminating. On the other hand, the field of theology and workplace spirituality is comparatively new as a collective emerging phenomenon. There have been occasional papers on workplace theology, but momentum is

increasing, and it is of interest to understand what factors support or hinder this work (Tackney 2018).

2. Tackney et al. (2016) documented the increase in MSR quality papers from scholars outside the USA. It would be valuable to have an in-depth study of all of the MSR domain-published literature (not just best papers and award nominees), to document the internationalization of the field, and to see if there are themes by regions and patterns in the uses of various methodologies.
3. My perception, having been in this field since 1992, is that there was an increasing interest in workplace spirituality in the mid- to late 1990s and then a dramatic decrease after 9/11 and the tech bust. For example, it became more and more difficult to interest workplace spirituality organizations in applying for the Spirit at Work Award, to the point of shutting down the award after 2012. It would be useful to compare the numbers of scholarly articles on workplace spirituality over time with the numbers of popular business press articles over time. It would also be useful to find out if organizations might be using other terms for workplace spirituality such as "mindfulness" programs or "well-being." If my hypothesis is correct about the decline of interest, then it would be helpful to explore the reasons. I suspect that factors might include religious and political polarization, increasing concern about religious EEOC lawsuits, volatility of the economy, high turnover among leaders committed to workplace spirituality, and an increasing secularization of society. These perceptions are from my experience in the USA, and it would also be interesting to understand if similar trends have occurred in other industrialized societies or if things are different elsewhere.
4. There have been at least three workplace spirituality "movements": the spirit at work movement, the faith at work movement, and the conscious capitalism movement. In what ways are these movements similar and different? Is one movement more impactful than the others? For instance, the spirit at work movement is primarily nonreligious and is influenced somewhat by Eastern traditions and practices such as meditation and yoga, and its members tend to be coaches, consultants, and scholars (Neal 2013b). The faith at work movement is primarily a Protestant movement (Miller 2007), and its members tend to be Christian business leaders and Christian scholars. The conscious capitalism movement was founded by John Mackey, CEO of Whole Foods, and Raj Sisodia, a marketing professor at Babson College (Mackey and Sisodia 2013). Its members are primarily business leaders and consultants. The faith at work and conscious capitalism movements are well funded, and because they are CEO-driven, they are more likely to have an impact because of exemplary business practices.

Research Methodologies

There are several important questions occurring in the workplace spirituality field regarding research methodologies. One question is how to measure the ineffable. Another question is should we even try? A third question is whether our research supports an existing paradigm that manipulates employees for corporate ends. A

fourth question is which research approaches and topics are most helpful for the field to gain legitimacy. These are ongoing explorations in the field and worthy of continued conversation. There is not likely to be any resolution but rather a deepening understanding of the tensions we hold as we move forward.

A question that I never see in the literature is "What other methodologies besides the standard quantitative and qualitative measures might we be able to use in our field?" In 2002, a group of us from the MSR interest group met with Ken Wilber in his Denver apartment for a group interview (Pauchant et al. 2004). This question about methodologies was the question I asked, and Ken said, "All research is research on the self." That got me to thinking about "What is the self?" in the context of MSR. I have this unexplored idea that there are different research methodologies based on different levels of consciousness. In the Spiral Dynamics model (Beck and Cowen 1996), the world of business is primarily at Level 5 – orange – with a focus on opportunity, success, competing to achieve results, influence, and autonomy. Academia tends to be centered in a similar level of consciousness, with a focus on getting published and getting tenure and other forms of success and influence. Research methods tend to be positivistic and focus on creating organizational success. What might research methods look like at Level 6 – green – with a focus harmony/love, joining together for mutual growth, awareness, and belonging? What might research methods look like at Level 7 – yellow – with a focus on synergy, living systems, and living with paradox or at the hypothesized Level 8, turquoise, with the focus on global community/life force, survival of life on a fragile Earth, and consciousness?

The Institute of Noetic Sciences has been studying consciousness and research, and perhaps the MSR field would benefit from their research approaches to studying and utilizing intuition, meditation, healing, and other ways of knowing in our research. Andre Delbecq (2009) in his exploration on where the field is going encouraged scholars to do the inner work of being a workplace spirituality scholar. He paraphrased highly respected mystic and Rabbinical scholar, Schachter-Shalomi and Miller (1995):

> To become a scholar addressing spirituality, one must stop rushing madly about, learn to get quiet, mix all the ingredients together meditatively, bake the cake, and allow it to rise in its own time.
>
> People don't automatically become scholars able to address spirituality simply by living to a great age or reading books. They become wise by undertaking the inner work that leads in stages to expanded consciousness.

This inner work of a scholar may be the most important work that we could do. I suspect Ken Wilber would agree with that.

Organizational Exemplars of Workplace Spirituality and Spiritual Practices

It would be very valuable to have an interactive online database of organizational exemplars of workplace spirituality that provides details of organizational practices, the challenges they face, and the lessons they learn. William Miller and Debra Miller created a database of case studies of spiritual leaders that is a searchable database that

could provide a good model for this: https://tfsw.uark.edu/sbl/index.php. The Annotated List of Workplace Spirituality Organizations (Neal 2016a) can provide a good starting place. Researchers could contact organizations for more details about their workplace spirituality approaches, and more organizations could be added to the list. Some of the search terms could be organizational size, industry, annual sales, geographic reach, organizational age, number of employees, and whether workplace spirituality research has been conducted on this organization.

This research could be augmented by organizational information from workplace spirituality empirical research studies that have used workplace spirituality measures, such as SAWS (Kinjerski and Skrypnek (2004) and the Organizational Spiritual Leadership Survey (Fry and Nisiewicz 2012). Imagine a grid that listed the variables studied, the organizational characteristics, the measures used, and the findings. We might not know the names of the organizations in these studies, but a meta-analysis of their characteristics and practices as well as their organizational outcomes would be helpful.

Outcomes Research

The literature reviews described in the Outcomes section above did not provide an overall summary of the various kinds of outcomes that have been measured nor what results have been found. This kind of meta-analysis could look at individual and organizational outcomes, as previous studies have done, and new research might also look at other stakeholder outcomes such as community impact, environmental impact, and social justice impact. A few studies (c.f. Tevichapong 2012) provide cross-organizational comparisons as well as longitudinal measures, and we need more of these kinds of studies. It would be of great interest to have more studies that provide cross-cultural comparisons of workplace spirituality and organizational outcomes. Finally, we need more action research in organizations to test the effects of workplace spirituality interventions.

Conclusion

Writing this chapter has been an interesting and valuable reflection for me as I collected, organized, and integrated the work colleagues and I have done for almost three decades. This literature review is as thorough as I could possibly make it, and yet I know that there are inevitably some important concepts, practices, and results that are not included, either from oversight, ignorance, or the lack of space. This chapter reviewed the historical background and trends in the field but did not cover the vast territory of the contributions from fields such as psychology, sociology, and theology. I have reviewed some of the issues on research methodologies and raised some possibilities about moving forward. I ask the reader to understand that my bias is toward creating new knowledge and developing creative breakthroughs more than receiving acceptance and legitimization from the mainstream. At the same time, I

know that these acceptance and legitimization are important for our field as we move forward. This is a paradox to hold and a polarity to manage but need not be a choice of one way or the other.

Several organizational exemplars were described, and many more can be found in Neal (2016a). I believe that we tend to learn more from best practices than we do from outcomes research in terms of research that leads to practice, and I have offered some suggestions about ways we might expand the list of exemplars and to provide more details on their practices. At the same time, outcomes research is valuable for us to understand more about the impact of workplace spirituality, and over time, as results are replicated, we begin to build a body of knowledge that can support those leaders who have the courage to follow their spiritual callings to lead in new ways.

This has been a walk down memory lane as I remember the discussions, the research, the researchers, the business leaders, the organizational visits, the conference presentations, the friendships, and the community that have evolved for me personally in the field of workplace spirituality. It is also a walk into the future as I consider where our field is going and all that is possible as we continue to evolve individually, collectively, and as a field.

> Strange is our situation here upon earth. Each of us comes for a short visit, not knowing why, yet sometimes seeming to divine a purpose. From the standpoint of daily life, however, there is one thing we do know – we are here for the sake of each other, above all, for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy.
>
> Many times a day I realize how much my own outer and inner life is built upon the labors of others, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received and am still receiving. – Albert Einstein

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