Understanding Spirituality at Work, Organizations and in Management

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INTRODUCTION

Spirituality in the context of work is increasingly gaining an importance in business and management research (Doran and Natale, 2011; Kutcher et al., 2010). This requires questioning the meanings and practice of spirituality in organizations. We contribute to the understanding of spirituality at work and in organizations by answering three main questions. These are: 1) What is spirituality?; 2) What is workplace spirituality?; and 3) Is the spiritual compatible with work organizations?.Our search for answers to these three questions has led us to a complex picture. Our chapter is structured to respond to these three questions in this same order.

Our findings reveal three broad categories of spirituality. First, there are those authors whom we broadly put into the palliative category of spirituality. These include most religious mystics who wrote on spirituality (Merton, 1961; Keating, 1999; Nouwen, 1994b), as well as some current writers in the field (Carson, 1992; Gibbons, 2000; Runcorn, 2006; Fluker, 2003). Their views of spirituality tended to centre on the individual, and the individual's longings or quest for self-actualization (Kellemen & Peltonen, 2005). In contrast to these palliative writers, there is a second group whose views can be said to be accommodationist in orientation (Nolan, 2006a; Wilber, 1998). These writers acknowledge that the phenomenon of spirituality lacks sufficient conceptuality, particularly as it relates to the workplace, pastoral care, and phenomenological and existential issues. They integrate an emphasis on a deity and palliative care with consideration of the communal context, thereby offering a continuum from the individual to the community, rather than an either/or model. The middle or "via media" authors view spirituality as a religious "accommodationist orientation" that places the individual's search for interiority in a broader communal context (Thurman, 1984; Nolan, 2006a; Williams, 2004; Gibbons, 2000). Finally, writers the third category are suspicious of an inclusive, global spirituality (Carrette & King, 2004), especially when it seems to be religion repackaged. They reject the "accommodationist orientation" and argue for a spirituality that is devoid of any religious connections. It is important to note that this chapter is part of a larger study conducted by the first author. The larger study is on African workplace spirituality in South African mines. For the purpose of this paper, we decided to focus on offering a conceptual understanding of spirituality at work, organizations and in management.

WHAT IS SPIRITUALITY?

To understand this search, Ashforth and Pratt (2003) suggest that we use the following three major dimensions. First, *transcendence of self*, which they define as a connection to something greater than oneself (e.g., other people, causes, nature, and belief in a higher power); second, *holism and harmony*, which they associate with authenticity, balance and perspective; and third, *growth*, which they regard as the realization of one's aspirations and potential. The combination of these two concepts is best described by Evans (1990), who views spirituality as connected to what I am (identity) and what I must become (meaning, control and growth). This conceptualization has a Western-materialist and instrumentalist underpinning that is rooted in concepts of the individual and control. We present representative lists of values that assist in developing definitional models of spirituality (Giacalone & Jurkiewicz, 2003).

This list ranges from the recognition of the interplay between God as present in the universe and in all created beings, to the perception of spirituality as a subjective experience not only related to God but nurtured in the community and reflected in values, attitudes, perspectives, beliefs and emotions (Giacalone & Jurkiewicz, 2003). Giacalone and Jurkiewicz's (2003) composite definitions (Table 1), and a composite account of the dimensionality of spirituality (Table 2), provide vantage points from which to review the literature on spirituality. They also offer a point of departure for understanding workplace spirituality in the context of post-colonial and post-materialistic notions of workplace spirituality.

Table 1: A Representative Sampling of Definitions of Spirituality in the Literature (source: Giacalone & Jurkiewicz, 2003)

Definition of spirituality	Source
The personal expression of ultimate concern	(Emmons & Crumbler, 1999)
That which involves ultimate and personal truths	(Wong, 1998, p.364)
How the individual lives meaningfully with ultimacy in his or her response to the deepest truths of the universe	(Bregman & Thierman, 1995, p.149)

The presence of a relationship with a higher power that affects the way in which one operates in the world	(Armstrong, 1995, p.3)
Our response to a deep and mysterious human yearning for self-transcendence and surrender, a yearning to find our place	(Benner, 1989, p.20)
A way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the ultimate	(Elkins, Hedstrom, Hughes & Leaf, 1988, p.10)
A transcendent dimension within human experience…discovered in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader ontological context	(Shafranske & Gorsuch, 1984, p.231)
A subjective experience of the sacred	(Vaughn, 1989, p.105)
A personal life principle which animates a transcendent quality of relationship with God	(Emblen, 1992, p.45)
The human dimension that transcends the biological, psychological, and social aspects of living	(Mauritzen, 1988, p.118)
The vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with life, with compassion with purpose	(Tart, 1975, p.4)
That human striving for the transforming power present in life; it is that attraction and movement of the human person toward the divine	(Dale, 1991 , p.5)
Pertaining to the innate capacity to, and tendency to seek to, transcend one's current locus of centricity, which with transcendence involves increased knowledge and love	(Chandler & Holden, 1992)
The animating force that inspires one toward purposes that are beyond one's self and that give one's life meaning and direction	(McKnight, 1984, p.142)

Table 2 depicts spirituality as concerned with personal search, meaning, transcendence, the sacred, relationship with God and a vital force within the individual (Giacalone & Jurkiewicz, 2003). These factors are both intrinsic and extrinsic and, with the exception of transcendence, view spirituality as palliative. Table 2 highlights the various aspects that make up the definition of workplace spirituality (spirituality) as connected to the following variables: well-being, transcendence/meaning, and personal identity, other dimension of life, needs, personal safety, belonging and self-consciousness.

Table 2: The Dimensionality of Spirituality (source: Giacalone & Jurkiewicz, 2003)

Spiritual dimension	Description	Source
Spiritual well-being	The affirmation of life in a relationship with God, self, community and environment. Nurtures and celebrates wholeness	(Ellison, 1983)
Spiritual transcendence	Capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective	(Piedmont, 1999)
Spiritual development	The process of incorporating spiritual experiences that result ultimately in spiritual transformation	(Chandler & Holder, 1992)
Spiritual wellness	Spiritual wellness represents the openness to the spiritual dimension that permits the integration of one's spirituality with the other dimensions of life, thus maximizing the potential for growth and self-actualization	(Westgate, 1996, p.27)
Spiritual needs	Any factors necessary to establish and/or maintain a person's dynamic personality relationship with God (as defined by that individual) and out of that relationship to experience the forgiveness, love, hope, trust, and meaning and purpose in life	(Stallwood & Stoll, 1975, p.1088)
Spiritual distress	A disruption of the life principle that pervades a person's entire being and that integrates and	(Kim, McFarland & McLane, 1987, p.314)

	transcends one's biological and psycho-social nature	
Spiritual intelligence	Abilities and competencies that may be part of an individual's expert knowledge. These include the capacity to transcend the physical and material, the capacity to be virtuous, and the ability to experience heightened states of consciousness, sanctify everyday experience, and utilize spiritual resources to solve problems	(Emmons & Crumbler, 1999)
Spiritual (religious)	The extent to which individuals reflect on their faith and beliefs	(Leak & Fish, 1999)
Spiritual growth self-consciousness	Reflective of the gratification of individual needs, especially "belonging" and those of a higher order such as a "sense of achievement"	(Burack, 1999)
Spiritual health	Optimal function is the enhancement of spiritual oneness with whatever a person considers to be more that oneself as an individual with reason, experience, and intuition; the ongoing development of an adherence to a responsible ethical system	(Stroudenmire, Batman, Pavlov & Temple, 1986)

In their desire for a more humane workplace, many individuals are defining themselves as "seekers" (Lofland & Stark, 1965) who are less willing to consign their spirituality to non-work hours and domains (Ashforth & Pratt, 2003). The seekers are thus searching for spiritual fulfilment, especially in work settings (Mitroff, Denton & Ferguson, 1999). We now turn to defining what spirituality in the workplace is.

WHAT IS WORKPLACE SPIRITUALITY?

What then is workplace spirituality, given such definitions of spirituality? Giacalone and Jurkiewicz (2003) define workplace spirituality as organisational values promoting employees experience of transcendence and facilitating their sense of being connected to others. They further describe workplace spirituality in terms of practical and ethical utility, the former producing better work outputs and the latter ensuring that such work is held within a moral framework. Non-spiritual workplaces, they warn, run the risk of reducing morality to a private preoccupation that may not be integrated into work practices (Giacalone & Jurkiewicz, 2003). However, a more nuanced understanding of the nature of workplace diversity points to the need to venture into definitional issues by categorizing approaches as to whether they are palliative, "via media," or transformative. It is thus important to emphasize that the categories are interrelated, even as they reflect different theoretical frameworks. We draw on various fields of studies in addressing definitions of spirituality in the workplace.

Palliative Trend

Writing from a perspective of sexuality in religion, Dunn and Ambige (2004, p.68) offer the following definition:

> "*... spirituality in general is grounded in the human search for ultimate reality and value, and finds expression in the basic attitudes and the practices that embody them. It embraces the whole of life, beginning with our intimate relationship with the God who made us and loves us. It pervades and transforms all aspects of our being, both mind and body. It embraces all our communal and interpersonal relationships, as it reaches out in service to others and commits us to justice*" (Dunn & Ambige, 2004, p.68).

Dunn and Ambige (2004) may have a potentially radical topic, but they are in fact, outlining a fairly conventional definition of spirituality as serving the individual in forming a connection with God (Nouwen, 1998; Nolan, 2006a; Williams, 1990) that is expressed in community (Williams, 2004; Thurman, 1984; Fluker, 2003), while still managing to present spirituality as an interpersonal concept with an intra-personal locus of control (Lamont, 2002; Hood, 1992). This focus motivated the researcher to undertake an in-depth exploration of the possible "intra-individual" psychological processes (Jung, 1966) that may be at play in spiritual development (Goleman, 1998; Williams, 1991) and that may assist in defining workplace spirituality with more rigour.

There are various authors who have written about the psychological and psychosocial stages of development, for example, Kohlberg (1981), Piaget (1971) and Erickson (1995). In these same studies, there is a lack of consensus on moral or spiritual development (Peck, 1980; Vygotsky,

1978). Wilber (2000, p.129) defines spiritual development as a linear process that involves the transpersonal, trans-rational attitude and the highest moral achievement. On the other hand, Capra (1982, p.59) defines spiritual experience as an experience of the aliveness of mind and body as a unity. Goleman (1998) and Albert (2006) add yet another key dimension to consciousness development, and ultimately, spiritual development, called emotional intelligence. These authors (Capra, 1982; Goleman, 1998; Albert, 2006; Wilber, 2000) attempt to explore spiritual development within the nature–nurture debate, and link its development to the process of how, in particular, cognition develops.

There are a few more authors in this palliative category who regard spiritual development as being the same as, or akin to, cognitive development. For example, Vaill (2000) states that spiritual intelligence is a process of wisdom that involves four elements, namely: (1) grounding in existence, (2) appreciation of openness of the human spirit, (3) understanding of human consciousness, and (4) an appreciation of the spirituality of humankind. Zohar and Marshall (2004), on the other hand, write of spiritual intelligence as a way by which we address and solve problems of meaning and value, or an intelligence with which we can assess our course of action as we wrestle with questions of good and evil. These authors argue that spiritual development has to do with our dreams, our aspirations and our intuitive thinking (Mbete, 2006; Olupona, 2000). Zohar (2000), referring to spirituality and not spiritual intelligence, defines it as encompassing self-awareness, spontaneity, vision, and values (Mitroff, Denton & Ferguson, 1999; Lamont, 2002; Tischler, 1999). She adds that spirituality is about being holistic and compassionate, and enabling a celebration of diversity. Zohar (2000) further states that it is, nevertheless, field independent, as spirituality asks the "why" questions, reframing positive outcomes from adversity. She concludes that spirituality is about vocation.

In sum, the palliative category views spirituality as a concept that has to do with interiority, as earlier described by Williams (2004), and as felt by the individual. How such feelings and vocation are translated in the community are dependent on the definitional interpretations of the individual (Zohar, 2000; Fluker, 2003). What this summary does not address is what happens when an individual's vocation is nurtured by a value system different from that held by their community, including the value system(s) of organizations (Habermas, 1970). Who is responsible for regulating this vocation, and whose values should be upheld? We therefore turn to the "via media" approach which seems to offer a possible explanation here.

Via Media Trend

Writers in this category include those who define key elements of spirituality as consisting of religion and God, and their relationship as expressed in community (Gibbons, 2000; Sheldrake, 1998; Sheldrake & Fox, 1997; Williams, 1982; Fluker, 2003). There are also those in this category who reject religion, but appropriate its values, as described in Legge's (1995) normative category of spirituality. Those whom Legge (1995) classifies as secular seek to integrate the generic values of spirituality into the place of work. There are writers who urge a critical dialogue in this domain, but argue that this dialogue must accept the historical location of spirituality in the field of religion (William, 1982; Howard & Welbourne, 2004; Sheldrake, 1998).

Nolan (2006a, b) concurs with the view expressed above, but from the perspective of human rights and the tenets of liberation theology in the context of South Africa. He defines the search for ultimate reality, or spirituality, as a revolutionary journey. In line with this, Wilber (2000) suggests that spirituality cannot merely be a private and personal enterprise that comforts and soothes the individual (Green, 2007), but that it must also lead to a radical transformation of the individual, enabling this individual to be an agent of social change in the world (Nolan, 2006b).

Spirituality is therefore understood as the whole spiritual experience, or orientation, of a person or group, involving their beliefs, ways of thinking, feelings and relationships (Venter, 2004; Thurman, 1984). When individuals suffer, their spiritual connection must move them to overcome their suffering for the benefit of all (Walters, 2001; Slosson Wuellner, 1998). Spirituality then becomes an all-encompassing concept, including behaviours and the attitudes and expectations that underlie behaviour (Sheldrake & Fox, 1997; Williams, 1990; Thurman, 1981).

There are scholars who would argue that, even though spirituality overlaps with ethics, it cannot be reduced to ethics alone (Sheldrake, 1998). From the "via media" perspective, spirituality is not exclusive, but "connects" with ethics. Ethics enables spirituality to raise questions about the consequences of behaviour (Fry, 2003), as well as issues of personal identity as they relate to the good of others (Goldsby, Neck & Gerde, 1998; Goleman, 1998). How does spirituality influence an individual whose social practices and policies degrade that individual's religious practices (Miller & Miller, 2002)? Resorting to Archbishop Williams' 1990 formulation of spirituality is useful at this stage. He affirms the notion that spirituality cannot be limited to interiority, but that:

> "*... it must seek to integrate all aspects of human experience, it must touch every area of human experience, public and social, painful and negative, even the pathological byways of*

the mind, and the moral and relational world … spirituality is never abstract or pure in form" (cited in Sheldrake, 1998, p.59).

Williams (1990) suggests that spirituality cannot relate to a vacuum, but must shape and be inculturated by its encounter with its context. His conceptualization not only assists in addressing the perceived dualism (Foucault, 1985; Peck, 1980) that usually exists between spiritual-scientific, technological-economic, and socio-cultural, but it also highlights the possible underlying value or motif of spirituality. He emphasizes that spirituality pervades the whole spectrum of life, as we experience a sense of the aliveness of the mind and body as a unit (Capra, 1982). This experience of transcendent unity should not only mend the separation of mind and body (Peck, 1980; Merton, 1961), but also mend the split between the self and the world (Makgoba, 2005; Moe-Lobeda, 2002).

The question still remains, though: how can the "via media" or inclusive approach enable the individual and organisation to transcend all? What will inform the criteria of inclusion and exclusion, and what ethical standards, moral basis, and values can be applied to this approach in its descriptive or critical account of spirituality? The transformative approach that we discuss next, offers critical and better insights than the previous two, and will now be explored.

Transformative Trend

The third category of definitions, which Legge (1995) calls the critical approach, includes what we refer to as the transformative or prophetic approach. In this approach, there is a general agreement that mainly rejects the relationship of spirituality to religion, defining the latter as an organized and structured set of beliefs and practices shared by a community (Kvarfordt & Sheridan, 2007; Carrette & King, 2004). What is most important to this group is the premise that spirituality must move individuals to be agents of change in the world, and that their agency should not be appropriated by religion (Ackers & Preston, 1997; Bell & Taylor, 2001). Writers in this group (Gibbons, 2000; Howard & Welbourne, 2004) argue that there cannot be neat distinctions between different facets of human experience, such as religious, secular, techno-economic, legal or scientific. Individuals need to evaluate their material conditions holistically, along with the system that dictates relations among those conditions and other facets of their experience (Tischler, 1999).

Carrette and King (2004) argue that we need less emphasis on definitional issues, and more on confronting the unfettered capitalism that alienates communities and individuals in its pursuit of profit (Groody, 2007). The question still is: How can researchers, within the bounds and limitations of empiricism (Habermas, 1970, 1988), operationalize a spirituality of compassion and social justice? If spirituality cannot address this issue, including engaging with situations of economic injustice (Engelbrecht & Van Aswegen, 2005), then we must concede that there is a need of alternatives. Therefore, spirituality need be understood to encompass all aspects of life (Cavanaugh, 1999). It should be transformative, and it needs to be liberated from its current captors (Gibbons, 2000; Boje, 2000). Perhaps venues such as African spirituality may provide an alternative conceptualization that could transform the whole discourse of spirituality.

Having presented the three main conceptualizations of spirituality in the workplace (i.e. palliative, via-media, and transformative), we showed that spirituality, as the state and process of transcendence, is necessarily about the individual: extending the boundaries of self, striving for holism and harmony of self, and developing the self. Table 3 summarizes the description of the three categories discussed.

Table 3: The Key Features of the Three Conceptualizations of Spirituality in the Workplace

Framework of Spirituality	Key features
Palliative	• Has to do with interiority • Human search for ultimate reality • Serving the individual in forming a connection with God • Linked to "intra-individual" psychological processes • A linear process that involves the transpersonal, trans-rational attitude and the highest moral achievement • An experience of the aliveness of mind and body as a unity • Linked to emotional intelligence and cognitive development • Encompassing self-awareness, spontaneity, vision, and values • Being holistic and compassionate, and enabling a celebration of diversity
Via media	• Cannot be limited to interiority but rather linked to the wider context • Consisting of religion and God, and their relationship as expressed in community • Secular seek to integrate the generic values of spirituality into the place of work • Historical location of spirituality located in the field of religion • Linked to human rights and the tenets of liberation theology in postcolonial

	contexts such as South Africa • Involving beliefs, ways of thinking, feelings and relationships • Encompassing behaviours and the attitudes and expectations that underlie behaviour • Not exclusive, but connected with ethics • Addressing the perceived dualism that usually exists between spiritual-scientific, technological-economic, and socio-cultural • Mending the separation of mind and body and of self and the world
Transformative	• Rejecting the relationship of spirituality to religion • Spirituality must move individuals to be agents of change in the world • Agency should not be appropriated by religion • Confronting capitalism that alienates communities and individuals in its pursuit of profit • Need to operationalize a spirituality of compassion and social justice • Can use models such as African spirituality in encompassing all aspects of life

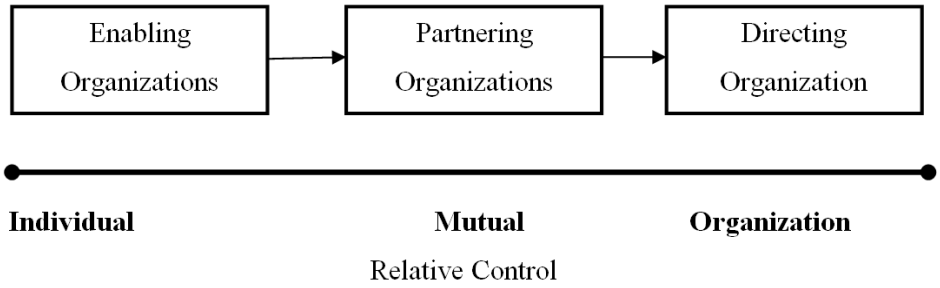
Our discussion raises a central paradox. If the locus of spirituality is the individual and its focus, work organizations would not seem to be readily compatible with spiritual striving. This issue is discussed in the next section in order to critically engage with spirituality, its possibilities, and shortcomings in the context of work organizations.

IS THE SPIRITUAL COMPATIBLE WITH WORK ORGANIZATIONS?

The person-organization (P-O) fit would almost inevitably be incongruent, especially if the values, beliefs and practices of the individual and the organization are markedly at odds. Nevertheless, the search for meaning and the need for being part of something greater than oneself have been posited as the major motivations for the identifying of individuals with organizations (Ashford & Pratt, 2003).

Although spirituality is intensely personal, it need not be private (Palmer, 1994; Scott, 1994) and although spirituality tends to be idiosyncratic, it is often predicated on shared experiences, values and beliefs. A typical organization espouses a certain identity and attendant goals, values, beliefs and norms, that is, it stands for something. What the organization stands for provides potential spiritual hooks for the individual, particularly for connection and growth. Palmer (1994) and Scott (1994) argue that what organizations stand for can be conceptualized in terms of a continuum, ranging from those that involve relatively high individual control (enabling organizations) to those that involve relatively high organizational control (directing organizations). In the middle of the continuum, we find partnering organizations, which are characterized by mutual control between the individual and the organization. This continuum (as depicted below in Figure 1), applies to organizations that are receptive to spirituality.

Figure 1: Spirituality continuum within organizations (source: Ashforth & Pratt, 2003)



The following sections, will now discuss these types of organizations, exploring what each means and what advantages and disadvantages exist in each type, beginning with the 'Enabling-' and ending with the 'Directing organization'.

The Enabling Model

In the continuum from enabling to directing, enabling organizations are those, which acknowledge that many individuals are defining themselves as seekers and are less willing to consign their spirituality to non-work hours and domains (Mitroff, Denton & Ferguson, 1999). Enabling organizations acknowledge spiritual striving and allow individuals to discover their own idiosyncratic transcendence, through prayer, meditation, journaling or retreats.

The essence of enabling is personalization. This allows the individual to make a choice about whether or not they want to undertake a spiritual journey at work. Personalization could enable a sense of spiritual fulfilment congruent with the work place that enabled it. Personalization could

further foster a diverse environment wherein organizations can affirm, rather than shun, creativity. Diversity, while being celebrated, however, can foster practices that make members feel unlike others in the organization, thus weakening the individual–organization bond (April & April 2009). This may lead to possible interpersonal conflict and alienation according to Ashford and Pratt (2003).

Enabling organizations may also encourage many diverse requests, raising troubling questions about whether and where to draw the line (Ashford & Pratt, 2003). Furthermore, as Ashford and Pratt (2003) note, the permissiveness of enabling organizations may actually cause some individuals to feel an implicit pressure to display their spirituality in the workplace, or to conform to the spiritual practices of their superiors or peers. By taking the case of religious diversity in Lebanon, Al Ariss (2010) shows how enabling structures and organizations can be problematic when individuals are expected to conform to taken-for-granted rules of 17 officially existing Christian and Muslim confessions. Therefore, what is an idiosyncratic, voluntary activity may gain normative momentum and seem constraining in the context of employment relations.

The Directing Model

This end of the continuum represents high organizational control, with a strong organizational culture that provides clear and distinct hooks for spiritual striving. These organizations can be "top down" in approach: constantly seeking to define who one is (identity) and who belongs (membership); what matters (values) and what is to be done (purpose), how and why things hang together to constitute "reality" and "truth" (ideology); and, how individuals are embedded in that reality and connected to what matters and what is to be done (transcendence) (Ashford & Pratt, 2003).

In recruitment and selection, directing organizations emphasize P-O fit over technical skills, or person–job fit (Schneiders, 2000). They socialize individuals using a cyclical process of sense-breaking and sense-giving (Weiss, 1999). They further challenge the incoming identities, values and beliefs of recruits via sense breaking, thus fomenting a desire for change. In sense-giving, managers and peers model the espoused culture, and recruits are encouraged to form personal attachments to these models.

Strong cultures breed strong commitment by screening out those whose commitment is only half-hearted, and encouraging a sort of emotional contagion among those who remain. Directing organizations may facilitate a deep sense of spiritual fulfilment, spiritual community and belonging, workplace identification and wholeness, leading to enhanced motivation and organizational citizenship behaviour (Ashford & Pratt, 2003).

On the other hand, weariness and lack of creativity may also characterize these organizations, in conjunction with pressure applied to individuals who may not have internalized the organization's cosmology. Lack of creativity may induce myopia, resistance to change, arrogance, and a degree of fundamentalism that will eventually not serve organizational goals.

The Partnering Model

The partnering model represents a middle ground, or territory of shared control, where power is not understood as a zero-sum proposition. The middle ground may represent high individual control and high organizational control. Its spirituality is a meld of active bottom-up and top-down processes that are not legalistic or mechanistic in manner. Spirituality is jointly authored, or socially constructed, as members explore their spirituality within a facilitative context. In these organizations, values are emergent and open-ended, and there are opportunities for the individual and organization to co-evolve (Ashford & Pratt, 2003).

In partnering organizations, leaders seek to serve rather than lead their followers. This servant leadership allows the incorporation of enabling values, such as a holistic approach to work, self-awareness and development, empowering and collaborating, true listening and constructive feedback (Greenleaf, 1977). As in the case of transformational leaders, articulating a vision and inspiring trust are critical. In these organizations, trustees exchange personal and communal stories that explore the institution's identity, culture, and future and enhance each trustee's deeper, idiosyncratic connections with the institution (Fleming, 2001). In short, the personal becomes the communal, and vice versa (Ashford & Pratt, 2003).

This way of socially constructing spirituality is empowering, leading to personalization of spirituality and possibly to spiritual fulfilment and personal development. Because individuals and organizations co-evolve, both are likely to remain more adaptable than in the directing model, and the organization is less likely to lose external legitimacy. The disadvantage of this model is that it can easily turn into the directing model, depending on whose interest drives the process.

In sum, just as spirituality cannot be completely institutionalized without compromising its locus and focus, so institutions cannot be completely "spiritualized" without sacrificing their collective and corporeal form (Ashford & Pratt, 2003). Institutions may approximate spirituality through an array of approaches that differ in the degree of control arrogated by the organization.

Given the inherent incompatibility between spirituality and organizational concerns, perhaps attempts to link them tightly must always involve a trade-off. Success in approximating spirituality for some members may necessitate failure in achieving certain organizational interests.

CONCLUSIONS

The role of spirituality in the context of work is increasingly acknowledge in business and management research (Doran and Natale, 2011; Kutcher et al., 2010). This urges researchers in business and management to question how is spirituality understood and practiced in work organizations. This chapter contributes to an understanding of spirituality at work and in organizations by answering three main questions. These are: 1) What is spirituality?; 2) What is workplace spirituality?; and 3) Is the spiritual compatible with work organizations?.Our search for answers to these three questions has led us to a complex picture. We therefore contribute to the literature by venturing in defining spirituality as linked to the workplace.

In answering the first question, we demonstrated that the meanings of 'Spirituality' are complex and cannot be summarized in one single definition. Ashforth and Pratt (2003) suggest three dimensions to spirituality: *transcendence of self*, *holism and harmony*, and *growth*. Our review showed that a dominant conceptualization of spirituality is Western and about what I am (identity) and what I must become (meaning, control and growth).

Regarding "What is workplace spirituality?", we found a relative convergence of definitional issues regarding workplace spirituality, wherein the following elements figure most prominently: direction, wholeness, connectedness, meaning making, integration, community, religion or its absence, self–awareness, and living with integrity in terms of personal values and global public values. The turbulent contemporary work environment is driving new ways of thinking and transforming work arrangements. Rather than using new skin to patch an old wine container, surviving in the new economy requires a transformation of thought or paradigm shift. Zohar (2000) claim that this exigency has prompted a transformation from Newtonian to quantum thinking. The person-work relationship has altered. People want to bring their whole (physical, mental, emotional and spiritual) selves to work (Lynton & Thørgersen, 2009).

Today, most organizations want people to serve a purpose, not just to have a job (Kelleman & Peltonen, 2005). The challenge is to create an opportunity for workers to personalize their experiences in collaboration with the organization, beyond utilitarian objectivity. In other words, work should serve as a source of enjoyment, satisfaction and fulfilment, whereby purpose and meaning are more close to what we do. This new way of conceiving of work emphasizes, "why we do what we do rather than how we do what we do" (Richards, 1995, p.65). This implies a search for meaning, an aspiration beyond instrumentality, a deeper self-knowledge, or transcendence to a higher level. Therefore, what is spiritual can also be understood in terms of emotions-internalized and personal feelings of meaning, purpose, knowing and being. These felt emotions that serve to energize action. Spirit for them is thus a form of energy. Thus, spirituality expresses itself behaviourally and cognitively (Richards, 1995). In such an understanding, spirit represents an inner source of energy, and spirituality, the outward expression of that force.

Finally, our search of the third question "Is the spiritual compatible with work organizations?" lead to a sophisticated image. While being careful to say that using spirituality for profit is wrong, and that, in any event, there is insufficient research evidence to support the view that profit follows those who do right (Giacalone & Jurkiewicz, 2003), Howard and Welbourne (2004) provide examples of spiritual companies that are profitable. Broadway Tires (UK), for instance, reduced absenteeism by introducing spiritual principles. At Raffrey Park Institute (UK), 75% of workers sought spiritual principles. Ninety percent of UK managers surveyed nevertheless report that they have not attempted to discuss the issue of spirituality with their workers.

How we experience our work becomes increasingly central to our lives because it serves as a "source of spiritual growth, suggesting that organizations need to meet the meaning needs of their members" (Richards, 1995, p.115). People bring their whole selves to work and seek to integrate their work into their whole lives. This integration is more readily accomplished if personal values are congruent with organizational values. Some assert that workplaces that allow people to remain true to their beliefs in daily work will become the only companies that make a profit, because they create a context for creativity (Dorsey, 1998).

Looking at the wider macro-context of organizations and their social impact, at the societal level, spirituality reflects the growing dies-ease with Western ways of life and the search for alternative guidelines and for deeper and more meaningful relationships in the workplace. This discontent with the dominance of Western capitalism and consumerism is evident in the reactions of a variety of groups that are challenging the status quo of global capitalism. These critical groups include environmentalists, feminists, and anti-globalization movements. The current market credit crisis, arising from multiple factors including consumerism, greed, poor ethical standards and a lack of global business values promoting trust and sharing (Ramon, 1987), further suggests that global

capitalism, in its current form, is unsustainable. In the face of this crisis, workplace spirituality may provide the sustainable values on which to restructure (Ramon, 1987; Thurman, 1981).

FUTURE RESEARCH

In terms of a future research agenda, we perceive the conceptualizations of spirituality as pre-eminently Western. Alternatively, we suggest that future research can integrate to these conceptualizations other views of spirituality. For example, in a larger study conducted by the first author of this paper, there is an attempt to integrate to meanings of spirituality an African worldview. A worldview that affirms that everything that exists harbours impersonal forces, and that such forces drive everything that happens. Like a vast ocean, or *manoa*, the dynamistic power of this worldview ranges from relative calm to tempestuous turmoil, but is always in motion (Nurnberg, 2007, p.22). Spirituality in the African worldview is not simply for the religious, nor can it be left at home or divorced from life itself. We propose that bringing non-Western meanings of spirituality can bring new conceptual possibilities and clarity and might also yield transformative tools that can make a profit-driven workplace more humane for employees. Other possible venues could be from Asian cultures. For instance, spirituality is known to have an important role in Asian Muslim majority countries. Countries like Lebanon having various spiritual and religious traditions can also bring new insights (Al Ariss, 2010). Unfortunately, these remain largely unvoiced in the mainstream literature.

We would like to conclude on a positive note. Workplace spirituality meets a deep desire of individuals and society to find ultimate purpose in life and to live accordingly. It is fundamentally about discernment: about listening to the inner voice in the midst of a turbulent workplace; about recognizing a need for self-integration; about connecting with one's community and family; and, for those of a religious or mystical bent, about relating to the Source of creation and the transcendent (Cavanaugh, 1999; Miller & Miller, 2002). It is a journey of integration, collaboration and dialogue, and researchers in work, organization, and management need to increasingly understand and engage with theories on spirituality.

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