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Integrating Spirituality into the Workplace: Theory and Practice

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The presence of spirituality in the workplace meets a variety of personal and professional business objectives, including meaningfulness of work, ethics and productivity. Three essential dimensions of spirituality – beliefs, rituals and community – can be developed in the workplace. It is the clear, coordinated, comprehensive and continued development of these dimensions that cultivates workplace spirituality and promotes the related individual and organizational business benefits.

Keywords: Workplace Spirituality, Corporate Culture, Leadership, Positive Psychology
Integrating Spirituality into the Workplace
Bandsuch and Cavanagh

In contemporary society, spirituality has become a subject of sincere interest and profound pursuit, penetrating into almost every facet of human life, including work. Some business firms are now integrating spirituality into the workplace in order to obtain its many alleged benefits, which include improved ethics and increased productivity. These and other advantages are more likely derived from employment that is seen and experienced as a fulfillment of one’s call or vocation, and thus spiritual. Yet business, still aware of the potential problems a particular spirituality may create when promoted on the job, has struggled with exactly how to develop and manage workplace spirituality.

Accordingly, this article offers a framework for analyzing, integrating and managing spirituality in the workplace. The paper begins with a brief review of the benefits associated with the integration of spirituality into the workplace. The essential dimensions of workplace spirituality (beliefs, ritual and community) are then introduced and examined within the context of organizational culture, leadership theory and positive psychology, followed by practical examples and suggestions for their implementation. The proposed management model emphasizes that it is the clear, coordinated, comprehensive and continued implementation of these different dimensions that best creates workplace spirituality and obtains its related advantages.

The paper concludes with suggestions for further research in the hope that the presented theory will provide some future direction for both theoretical and empirical efforts in organizational culture and workplace spirituality. The paper’s second hope and conceit is that practitioners will use or adapt its conceptual framework and concrete suggestions to integrate spirituality more fully into the workplace.

WHY STUDY WORKPLACE SPIRITUALITY?

Why study workplace spirituality, let alone make it part of one’s management strategy? To obtain the individual and organizational benefits that result therefrom is the most common answer. There is ample evidence that workplace spirituality assists individual goals like peace, serenity, job satisfaction, and meaningful work, as well as organizational positives like increased loyalty, commitment, reduced absenteeism and turnover (Giacalone and Jurkiewicz, 2003).
Studies, “in numerous industries and in a variety of countries,” validate the positive performance outcomes associated with high-commitment or value-focused management practices that are integral to workplace spirituality, (Pfeffer, 2003, 29-30).

**Benefits of Workplace Spirituality**

The most significant and frequently mentioned benefits associated with workplace spirituality (and thus the primary arguments for an organization to adopt it) include the following:

**Loyalty, commitment, and greater retention.** Workplace spirituality can arguably promote the loyalty and commitment that engenders retention of qualified and experienced employees, which inevitably reduces costs associated with training, inexperience, turnover and absenteeism.

**Connection to work and others.** Workplace spirituality, with its emphasis on community and cooperation, may rectify the pervasive problem in industrialized and individualistic societies of alienation from work and isolation from others.

**Superior ethics and virtue development.** Superior ethics and improved social responsibility appear to be a common emphasis among businesses organized with a spiritual perspective (Chappell, 1993), as well as virtues like good judgment, self-control, justice, loyalty, trust, honesty, integrity, and diligence, that will potentially develop among virtuous persons who practice good moral habits (Moberg, 1997).

**Performance, productivity and creativity.** “An organization whose work environment responsively supports ... and fosters spiritual development will realize heightened individual and organizational performance” (King and Nicol, 2000, 138), profitability, employee satisfaction (Milliman, et al., 1999, 230) and “sustainable competitive advantage” (Porth, 1999, 212). A spiritual work environment can also promote creativity and innovation (Csikszentmihalyi, 1990), which again benefits the bottom line as new and better products and services are developed and distributed, and more efficiently.
Job satisfaction, meaning and purpose, and self-actualization.
Mittroff and Denton’s (1999, 85) now famous study revealed that “the ability to realize my full potential as a person” was “the most important thing that gives people meaning and purpose in their jobs” (Pfeffer, 2003, 31). Such meaningful and purposeful work was found to be a very important measure of workplace spirituality (Ashmos and Duchon, 2000), while work understood as a calling takes on greater significance (Davidson and Caddell, 1994; Novak, 1996). Thus the workplace that incorporates spirituality can facilitate the fundamental human need for meaning and purpose, and the related call to spiritual growth. The common use of the word vocation to describe all sorts of professional occupations is a small testimony to that broader understanding. Both psychology (developmental and positive) and spirituality have observed a convergence between self-actualization, meaningful and purposeful work, job satisfaction and spiritual well-being. Thus, integrating spirituality into the workplace and helping employees see the link between their work and their spiritual lives, through beliefs, rituals and community, should naturally increase meaning, satisfaction, self-actualization and spiritual well-being.

Spiritual development and desire for self-actualization are not limited to individuals, as workplace spirituality includes “organizational reorientation toward spiritual goals and means” (Gibbons, 2000, 117). The business organization, comprised of humans, dynamic in nature, and relational in structure, also needs to seek and fulfill its collective purpose and meaning, and its collective call to holiness. Workplace spirituality is an important way to nurture that corporate wellness as well.

Threats of Workplace Spirituality

Although the litany of benefits associated with workplace spirituality is quite impressive (and still growing), certain potential threats also exist, including divisiveness, discrimination, misuse and superficiality. The diversity of spiritual values and practices, whether or not religiously based, are a possible source for disagreement, conflict and division. Favoring one religious or spiritual perspective can even lead to illegal discrimination, costly harassment, and criminal violence. Misguided workplace spirituality may lead to negative consequences, the polar opposite of what was
intended: job dissatisfaction, decreased loyalty, increased turnover, attrition, lower productivity, poor performance and an overall environment of discontent.

Hence, the challenge: How does a business maximize the benefits and minimize the risk of workplace spirituality? The solution lies in properly managing the three dimensions of workplace spirituality (beliefs, rituals and community) in a clear, coordinated, comprehensive and continuous manner.

**WORKPLACE SPIRITUALITY AND ORGANIZATIONAL CULTURE**

**Workplace Spirituality and its Dimensions**

“The experience of consciously striving to integrate one’s life in terms...of self-transcendence toward the ultimate value one perceives” is one of many definitions offered to capture the elusive concept of spirituality (Schneiders, 1989, 684). Refined somewhat for purposes of this paper, spirituality is a way of being, believing and behaving in relation to an ultimate value or purpose. Although related, spirituality remains distinct from religion. Spirituality “transcends formalized religion and forms the foundation of what it means to be human. Accordingly, spirituality, as an inextricable part of organizational life, demands attention as yet another management issue to contend with in the workplace” (Hart and Brady, 2005, 410). Whereas religion is riddled with risk for the workplace, spirituality possesses a malleability and inclusivity that allows people of different religions to find common ground as to beliefs, rituals and community.

Workplace spirituality is defined here as the way of being, believing and behaving as to work in relation to an ultimate value or purpose. It encompasses both “organizational efforts to nurture individual spirituality...and organizational reorientation toward spiritual goals” (Gibbons, 2000, 117) and, therefore, a distinct organizational spirituality for the business. Workplace spirituality emphasizes the latter organizational expression of spirituality, but with the realization that it is comprised of individuals whose personal spiritualities should be respected and used to form and enhance the businesses spirituality. This is especially true since it is the
congruence of values and behaviors between the organization and its members that result in the greatest benefits for both (Robbins, 1993; Giacalone and Jurkiewicz, 2003).

A similar definition describes workplace spirituality as a “framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process” (Giacalone and Jurkiewicz, 2003, 13). This definition, as does ours, tries to capture the substantive and functional components of spirituality (Giacalone and Jurkiewicz, 2003, 13). That is, workplace spirituality utilizes dimensions common to most spiritualities in order to create a work environment that allows employees to continue that essential pursuit for spiritual growth. Workplace spirituality does not try to substitute the workplace or the work itself for one’s ultimate purpose or value, but instead uses the workplace, with its own beliefs and behaviors, to support and incorporate one’s relationship with his or her ultimate value.

Three major dimensions are essential for spiritual development in any environment, including the workplace, and these dimensions are beliefs, rituals and community. These three basic elements also find strong support from and parallels in the dominant dimensions of organizational culture and positive psychology. That compatibility makes workplace beliefs, rituals and community very effective dimensions through which to integrate spirituality into the workplace and achieve its individual and organizational benefits.

**Workplace Spirituality, Organizational Culture and Positive Psychology**

The spirituality movement within society and business appears to be the outgrowth of the fundamental human pursuit for meaning and purpose. Maslow’s (1962) psychological perspective explained this desire as the human person’s need for self-actualization. Workplace spirituality has found another more contemporary ally in the field of positive psychology. Just as Maslow is seen as a “distinguished ancestor” of positive psychology (Seligman, 2002), workplace spirituality may be considered a progeny of the positive psychology movement. Even the term psychology, derived from the Greek word psyche meaning soul, denotes an affiliation with spirituality. Positive psychology, and its emphasis on identifying and fortifying
positive human traits, has extended its movement into the workplace, where job satisfaction and organizational commitment serve as two of many measures for well-being at work (Turner, Barling and Zacharatos, 2002, 715). Similarly, workplace spirituality tries to create an environment where the life-affirming power of positive employment experiences are reinforced in a way that makes life and work more meaningful and human potential more actualized.

Comparing workplace spirituality with organizational culture uncovers another science with similarly supportive dimensions. In fact, in an “integrative stance, the concepts of workplace and spirituality are seen as potentially connected...[having] a causal relationship between spiritual variables and workplace outcomes” (Giacalone and Jurkiewicz, 2003, 20). Corporate culture (or organizational culture) refers to the “shared values, beliefs, assumptions, perceptions, norms, artifacts and patterns of behavior” that give an organization its overall “personality or feel” (Gibson, Ivancevich, and Donnelly, 1994, 62). Of the various classifications, the cognitive school proves most helpful with its description of organizational culture as “a system of knowledge, of standards for perceiving, believing, evaluating and acting” (Allaire and Firsirotu, 1984, 218). Assumptions, values and artifacts (which include behaviors) are identified as distinct levels within the business culture (Schein, 1986) and “four categories of cultural manifestations include: symbols, heroes, rituals and values” that are all expressed through practices (Hofstede, Neuijen, Ohavy and Sanders, 1990, 291). The above notions of organizational culture correspond closely to our understanding of workplace spirituality and its three primary dimensions of workplace beliefs, rituals and community.

Although community may not be explicitly identified by all as a dimension of organizational culture, it is implicitly a construct since the combination of people, values and activities that create a culture require some notion of community and its various relationships. Furthermore, references to the importance of membership (Fry, 2003), belonging and connectedness (Pfeffer, 2003), and customer and employee orientation (Hofstede, et al., 1990), all seem to support that community is a significant dimension of corporate culture. One modest hope of this paper is to contribute a fuller appreciation, understanding and application of the role community plays within organizational culture and workplace spirituality.
Schein (1985) seemed to provide a developmental model of corporate culture that progresses from assumptions into values, which are then manifested and reinforced through artifacts (various forms of behavior), while Hatch (1993) outlined a “cultural dynamics” model in order to capture the dynamism of corporate culture and to emphasize the “processes” over the symbolic-interpretation of the dimensions themselves, and to explain more fully how assumptions and values change within organizations.

The present paper suggests a middle-of-the-road approach that tries to give balanced attention to each of the dimensions of workplace spirituality (beliefs, rituals and community) and to the processes or dynamics between them (See Figure 1). This is done by implementing workplace spirituality and its three dimensions in a clear, coordinated, comprehensive and continuous manner. When done this way, workplace spirituality can potentially transform corporate culture in a manner that facilitates the many benefits associated with workplace spirituality.

Figure 1: A Model of Workplace Spirituality

<table>
<thead>
<tr>
<th>Workforce Benefits</th>
<th>Threats to Address</th>
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<tr>
<td>Connection/Commitment</td>
<td>Divisiveness</td>
</tr>
<tr>
<td>Meaning and Purpose</td>
<td>Superficiality</td>
</tr>
<tr>
<td>Ethical/Virtuous Behavior</td>
<td>Misuse</td>
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<tr>
<td>Self-actualisation</td>
<td>Discrimination</td>
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<tr>
<td>Creativity/Performance/Productivity</td>
<td>Conformity/Extra Costs</td>
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Workplace spirituality, especially its rituals, is also comparable to organizational socialization, which is "the social processes and practices by which persons are inculcated with the substance and forms of the organizational culture and are transmitted the expectations associated with their changing roles and relationships in the organization" (Trice and Beyer, 1993, 129-30). And workplace spirituality is an essential and compatible component of that socialization as "[all] the new management concepts...are at their core, outward manifestations of managers acting with love and spirit. They are a set of behaviors, attitudes, decisions and policies that reflect the organization’s spiritual essence" (Marcic, 2000, 192). But it is important to note that workplace spirituality, although sharing many similarities with them, is not identical to organizational culture or organizational socialization, but rather is a critical aspect within each (the soul or spirit animating each if you will) that is very important to any desired development of organizational culture. The similarities between both the dimensions and dynamics of workplace spirituality and organizational culture make the management and integration of spirituality into the workplace more realizable, both theoretically and practically.

MANAGING WORKPLACE SPIRITUALITY

Integrating spirituality into the workplace is not quickly accomplished over the course of a business quarter; as a paradigm shift, it takes time and must be addressed at all levels of the organization. Thus, clear, coordinated, comprehensive and continuous implementation of the essential dimensions of workplace spirituality beliefs, rituals and community actually cultivates workplace spirituality. Rituals, beliefs, and community “are central interrelated aspects of workplace spirituality” (Milliman, Ferguson, Trickett, and Condemi, 1999, 225) and thus need to be managed in a comprehensive and coordinated manner that allows for the spiritual development of the individuals and the organization. The following pages provide explanations, suggestions, and numerous examples for managers to consider when seeking to integrate and develop workplace spirituality.
Workplace Spirituality Beliefs

Spiritual beliefs articulate the fundamental views and precepts about life and are often found in religious creeds, moral codes, sacred texts, and recorded histories. Beliefs may exist at both individual and organizational levels, as even businesses “develop collective belief systems” by processing information in a manner similar to individuals (Quinn and McGrath, 1985, 325). This paper’s framework, like that of most organizational culture and workplace spirituality theorists, includes primary beliefs about humanity and reality (and their close counterparts of values, assumptions, perceptions, thoughts, feelings and expectations) as a very essential dimension of workplace spirituality (Schein, 1985; Hofstede, et al., 1990). Although the approach proposed here stresses the coordination of the three dimensions of spirituality with relatively equal, or at least properly balanced emphasis, there is an implicit understanding that beliefs play a prominent role in that they shape and form the substance and expression of rituals, community and overall spirituality. That is why beliefs are placed at the base of the triangular model for workplace spirituality (see Figure 1).

Spiritual beliefs find their business equivalent in the core values and purposes of company mission statements, codes of conduct, company histories, advertising campaigns, and more. The ability of these beliefs and their sources to influence corporate behavior and performance is greatest in a strong culture characterized by “intensely held and widely shared” core values (Robbins, 1993, 606). Thus, the major methods of communicating company values, including key documents, should convey the company’s core beliefs in a way that is accessible and appealing to as many stakeholders and members of the business community as possible. This clarity helps to discover and nurture the congruence between personal and organizational values that is necessary for individual and organizational spirituality to flourish (Robbins, 1993; Giacalone and Jurkiewicz, 2003). Some degree of congruity between values is essential since “clarity about personal values is more important in our attitudes about work than is clarity about organizational values alone” (Giacalone and Jurkiewicz, 2003, xii). A primary source of “sustainable competitive advantage is the commitment of qualified employees to the mission and vision of the organization” (Porth, McCall and Bausch, 1999, 212), which is enhanced when workers
“see a connection between their jobs and the company’s mission” (Milliman, et al., 1999, 230).

Businesses, as explained below, also need to express well how their fundamental values contain a spiritual component since clear “articulation of the organization’s spiritually based philosophy appears to be essential for success in [developing and] maintaining a spiritually based corporate culture” (Marsh and Conley, 1999, 292).

**Examples of Workplace Beliefs.** Due to the diversity in the global marketplace, in the relational dynamic of spirituality, in the breadth of the stakeholder model, and in the array of values among personal spirituality, workplace spirituality requires business beliefs to consider humanistic values like the common good, sustainability, environmental protection, safety, quality relationships, customer satisfaction, social responsibility, ethics, inherent value and dignity of people (in addition to the traditional goals of profit, growth, and shareholder value). For example, Merck’s stated purpose is “to preserve and improve human life,” while H-P aspires “to make technical contributions for the advancement and welfare of humanity” (Milliman, et al., 1999, 222). Although these companies do not use the term spirituality in their statements, “they are excellent examples of how an aspect of spirituality… is articulated” (Milliman, et al., 1999, 222).

Business virtues like honesty, trust, compassion, cooperation, respect, understanding can all be integrated into the formal documents and the belief structure of the organization. Some renowned company ideologies, of 3M, Nordstrom among others for instance, include innovation, integrity, respect, tolerance, quality, reliability, customer service, diligence, continuous improvement, and excellence (Collins and Porras, 1994). So, such integration of beliefs and values can be done, resulting in the “core ideologies” (fundamental beliefs) contributing directly to economic achievement and organizational strength (Collins and Porras, 1994).

Whatever core ideologies or fundamental beliefs a business decides to pursue, such values should reflect a spiritual essence, either implicitly or explicitly. The clearer the connection is understood and expressed, the more likely such values will promote the intended benefits of spirituality in the workplace. Emphasizing ethics, both general principles and specific behaviors, is a smart and simple way
to stress the spiritual aspect of certain beliefs because ethical principles of justice and the common good have long been associated with a variety of spiritualities. For more impact, the connection should still be explicitly communicated. An extreme example of linking spirituality with business beliefs is found in John Huntsman, the CEO of a privately held chemical company that emphasizes family values in its mission, who personally preaches in the workplace about how important it is to be a good parent (Alkhafaji, 2000). Some companies employ chaplains, hold sharing sessions or arrange seminars to help people understand the link between company values and activities and spirituality.

Furthermore, the communication of these beliefs needs to be continuous, not just once at the beginning of a person’s employment, but throughout one’s professional lifetime in ways that affirm the company’s core values. Repetition breeds familiarity. Emphasis affirms importance. A comprehensive workplace spirituality clearly communicates and reinforces the business beliefs themselves, their importance, their practical manifestation, and their connection to spirituality. The Hofstede, et al. (1990) study explained how the communication, acceptance and congruity of values are not easily realized in the workplace. Yet, they still argued that the socialization process of organizational culture can effectively form workplace beliefs and related behaviors, even among people who enter the organization with dissimilar values (Hofstede, et al., 1990).

Including the mission statement (or a key phrase from it) on all documents, hanging a value statement in the company lobby, explaining how the specific values are demonstrated at work, and promoting said values to customers are simple ways to help employees (and other stakeholders) learn the beliefs and their importance. Tom’s of Maine went so far as to integrate its business philosophy and values into its promotion and advertising efforts (Business Ethics, 1994). In the mid-1980’s, GM was so intent on implementing a new belief system based on “people-centered participation and management,” that it created a new entity with a new name (the Saturn Corporation) in a new location (Trice and Beyer, 1993, 416). And Merck and H-P, as mentioned above, clearly state and emphasize their guiding beliefs in hiring, training, and product development. These examples also give a glimpse of the necessary overlap between beliefs and rituals.
The articulation of beliefs and values is only the beginning of workplace spirituality. Those beliefs must be firmly and frequently reinforced through workplace rituals and community relationships before the desired beliefs of the business' spirituality will be truly integrated into the workplace. The major test for the validity of these values and beliefs is the degree to which they are embodied and affirmed in corporate activities (workplace rituals) and lived and experienced in stakeholder relationships (workplace community). Such a coordinated implementation of these values can also avoid the problems of superficiality and faddishness that plagued previous management renewals like TQM and MBO. This paper now turns to workplace rituals, which are the practices and activities that bring the above beliefs to life.

**Workplace Spirituality Rituals**

Spiritual beliefs are manifested and reinforced in a variety of practices, called rituals. Personal prayer, community worship, religious rites, and use of special objects such as shrines and statues are common forms of spiritual behavior. The position presented here is that rituals are sacred practices in sacred spaces with sacred objects/symbols during sacred times for sacred purposes, and are essential to any spirituality, including workplace spirituality. The word “sacred” means “set apart” from the ordinary with a special value or purpose (Meyers, 1987, 493). Although sacred is similar in meaning to “holy,” it seems to be applied a bit more broadly to include more non-religious aspects. In the workplace, sacred purposes correspond to the values reflected in the workplace’s fundamental spiritual beliefs. An effective spiritual ritual is usually one that conveys the sacred nature of its actions, spaces, objects, times and purposes, and that engage workers on their physical, emotional, intellectual and spiritual levels. Therefore, businesses need to implement practices that are somewhat “set apart” from the ordinary work activity in a special place with special symbols at a special time so as to emphasize the importance of the event and of the fundamental beliefs they affirm.

Rituals (referred to by some organizationalists as artifacts) include symbols, images, physical objects, ideas, actions, rites, rituals, organizational stories, myths, and humor. Rituals are “the most tangible aspects of culture” (Hatch, 1993, 665) and “the very
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substance of the spiritual life” Eliade (1991, 11). Hofstede, et al. (1990, 311) went so far as to conclude that rituals as the “shared perceptions of daily practices are the core of an organization’s culture.” Hofstede, et al.’s (1990) study confirms this paper’s position that the combination of beliefs, rituals and community gives workplace spirituality its purest power. Rituals (experienced within community) give energy and deeper meaning to beliefs. This synergy is how and why workplace spirituality utilizes rituals as the process to transform values and beliefs into a “social or material reality” with an experiential existence (Hatch, 1993). In this way, workplace spirituality and its rituals compare favorably in purpose and process to organizational socialization, (see earlier section on organizational culture), the notion of enactment (Weick, 1987), the theory of materialization of ideas (Czarniawski-Joerges and Joerges, 1990), and the concept of cultural realization (Hatch, 1993).

Although there is a strong behavioral bias in workplace spirituality rituals, they clearly include the physical environment with its potentially sacred spaces, symbols and objects. Rituals and “sacred objects include time and space; events and transitions; materials; cultural products; people; psychological attributes; and roles” (Pargament and Mahoney, 2002, 648). The most effective rituals then will not be just a special activity, but one set apart in space/location, time, purpose, and types of objects. Hatch (1993, 671) calls this the “symbolization process,” where the physical artifact moves beyond its literal meaning to a greater “surplus meaning.” The workplace has or can create its own set of sacred objects with a surplus meaning of spiritual significance that facilitates the individual and organizational call to holiness. The gold watch with the company seal given for years of dedicated and loyal service is the standard sacred object that endures beyond the sacred activity of the recognition party. A similar process, called sanctification, instills a spiritual character into an object, event or activity (Pargament and Mahoney, 2002). Workplace spirituality rituals encompass the dynamic of sanctification, the surplus meaning of the symbolization process, and even more through their unique sacred practices in sacred spaces with sacred objects at sacred times for sacred purposes.

Workplace rituals encompass everything from the hiring process to the retirement package, and all that happens in between: orientation
programs, reward dinners, dress requirements, office layout and location, educational programs, company logos, parties, meetings, holidays and more. Sacred times include entry into the organization or passage into another position or promotion, moments of public recognition, annual meetings, conflicts with the boss, with other employees or between labor and management, and transition periods in a career or given year. Even dismissal or resignations affect corporate culture and company spirituality (Are efforts made to help the person find other employment? By whom and in what fashion is the bad news communicated?). These moments become rituals when done for a sacred purpose in sacred place with a sacred object. Managers should take care to attend to these aspects of ritual, as they are essential to nurturing the beliefs, familiarity and importance of an effective workplace spirituality.

**Examples of Workplace Rituals.** Hiring for mission is essential for creating a corporate culture or workplace spirituality that embodies the company’s beliefs and values. One example is the retail chain, Dollar General, whose President, Cal Turner, Jr., credits the company’s success to its “strategy to hire” good people “with moral integrity” and “give them a sense of mission” since “values and mission are the greatest control factor for getting everyone to work toward common goals” (Marcic, 2000, 195-6). To facilitate hiring for mission, Dollar General “has devised an unusual interview process, which includes candidates writing their own personal mission statement” (Marcic, 2000, 198). Meanwhile, Southwest Airlines’ “interview process includes group interviews where applicants tell jokes” in order to find employees who fit with the company’s emphasis on humor and sociability (Milliman, et al., 1999, 228). Procter and Gamble uses “an exhaustive application and screening process” implemented by an “elite cadre of interviewers who have been selected and trained extensively via lectures, videotapes, films, practice interviews and role plays to identify applicants who will successfully fit in at P and G” (Robbins, 1993, 610). P and G’s process ingeniously helps select appropriate members while simultaneously deepening the organizational spirituality of the current employees involved in the selection process.

Because hiring and orientation are oftentimes the most formative stage in the inculturation process, they embody critical rituals for the
formation of organizational culture and workplace spirituality. The ritual importance of hiring and orientating for mission is cemented when one also considers that the many benefits from workplace spirituality are more likely when there is a match or fit or congruity between the employee’s desire and his or her perception of the organization’s culture (Robbins, 1993; Giacalone and Jurkiewicz, 2003). “An important part of managing an organization’s culture is attracting and choosing those individuals who share the same values as the organization” (Konz and Ryan, 1999, 203). A business needs to clearly articulate its spirituality to potential and new employees so that both the employee and business can accurately assess their compatibility and comfort with each other’s values. And this importance increases in proportion to the degree of change desired for the corporate culture or workplace spirituality, since new employees may be more adaptable than current ones. Therefore, selective hiring for company mission, cultural fit, and value congruity is an integral aspect of workplace spirituality rituals.

The ritual emphasis on mission cannot stop at the hiring process. A thorough orientation program serves to introduce new employees to the company’s fundamental beliefs and to experience certain initiation rituals, which together start the formation of community. Even after the initial stages of company enculturation, continuing education, formation and integration in connection with the spiritually-based corporate culture must occur. This obviously requires sufficient funding for programs, as well as release time from purely production-focused activities. The assigning of a mentor, an employee with more experience who can help one understand and contribute to the corporate culture, is one example of the continued care and formation of employees. To be most beneficial to workplace spirituality, such mentoring should stress personal, social and value-laden guidance to the same degree as traditional career advancement advice (Vilnai-Yavetz and Rafaeli, 2002). The approach to hiring, orientation programs and continued formation combine to create a powerful ritual process for nurturing spirituality within the workplace.

Even gestures, informal actions, and language (especially unique terms that describe the business and its mission) comprise parts of the ritual process that can have great and lasting influence. The tradition at TKB (a chemical production facility) of shaking hands
with co-workers each morning, founded on a manager’s gesture “during his daily morning walk through the plant,” is layered with cultural meaning (Hofstede, et al., 1990, 292). The cultural influence of the motto “H-P Way” far exceeds its catchiness.

Promotions and pay also need to be awarded in a manner that honors the importance of the mission statement and its stated values and goals. Employees at all levels, from the CEO down to first year interns, should receive mission-based assessments, and then, be rewarded accordingly. Such a tool would vary from one company to the next in regard to specifics, but all should assess the three primary areas of beliefs, rituals and community. The business should make very clear how such an evaluation works, what the critical dimensions are, and how it ultimately contributes to the development of the desired workplace spirituality. Assessments also serve as a helpful measure for the organization’s spiritual well-being and as a tool to assist continuous improvement, another of the many benefits of a fruitful workplace spirituality (Fairholm, 2001).

A spirituality assessment should contain both an objective and subjective component as the relation between the employees’ expectations and perceptions of workplace spirituality and overall culture impact satisfaction, motivation and performance (Robbins, 1993). Since “strong or homogeneous cultures are more results oriented,” (Hofstede, et al., 1990, 302) rewards for mission-driven accomplishments appear to be a practice that would strengthen corporate culture and foster the related benefits. Even “collective forms of reward and recognition” might be useful since they are “at once more effective and more consistent with people’s desire to achieve connection with others in the workplace” (Pfeffer, 2003, 36). This is a wonderful example of the mutual support among beliefs, rituals and community as this ritual reinforces beliefs while creating community.

The physical environment is also a key aspect of workplace rituals with their potentially sacred spaces, symbols and objects. Sacred space could be created in the workplace, separate from the ordinary space of day-to-day routines in order to facilitate certain rituals. For example, the company could design a museum where employees and others could walk and reflect on the history and values of the business. The business could also designate a meditation room or
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notably display artwork specifically designed to capture the spirit of the business. Without lessening the importance for rituals to be “set apart,” some rituals also need to be developed that help workers to recognize the sacred nature of their work space. The prominent posting of the mission statement, employee-of-the-month photos, and board of directors’ displays may contribute to experiencing the work itself and the workplace as sacred. Allowing employees to participate in these decisions or even decorate their own space based on company values serves spirituality in a couple of ways. But the most effective rituals will usually combine a special activity with a special space/location, time, purpose, and special objects.

Hatch (1993, 666) lists the following activities as some of the rituals with the potential to transform corporate culture: [P]roduction of objects (e.g., company products, official reports, internal newsletters, buildings); engagements in organizational events (e.g., meetings, company picnics, award banquets, office parties); participation in discourse (e.g., formal speeches, informal conversation, joking).

Numerous other workplace rituals exist. Ford Motor Company has a volunteer day to emphasize its mission of service to the community; Boeing reads poems and stories to executives to inspire creativity; and Lotus Development has a Soul Committee to plan the company’s spiritual formation (Cavanagh, 1999). The CEO and employees of Southwest Airlines “sing at company picnics, wear costumes on holidays and play pranks” in a mix of formal and informal rituals that bring Southwest’s values of humor and enthusiasm to life (Milliman, et al., 1999, 226). Meditation time, guided imagery, prayer breakfasts, group and personal prayer, reflection and discussions about work, exposure to art, music, dance, yoga, exercise, company athletic teams, role playing, company plays, daily greetings, unique gestures, continuing education, storytelling stressing company history or values, service projects, spiritual conversation, company songs, celebrations, parties, award ceremonies, bonuses, trips and gifts that re-affirm company values, symbols and objects representing desired values, speakers, company chaplains, leadership seminars, retreats, and conferences are just a sampling of workplace rituals. The possibilities are so vast and popular that a cottage industry that supports workplace spirituality has arisen. It provides chaplains, organizes multi-business prayer meetings, arranges faith
and work discussions, assists spiritually motivated political activism, and brainstorms about effective workplace rituals.

There is much room for imagination and creativity in regard to workplace rituals. But no matter their form or formality, managers ultimately need to implement workplace spirituality rituals: by employing sacred practices in sacred spaces with sacred objects/symbols during sacred times that reinforce the sacred purposes and beliefs that will help to build sacred community. When the workplace beliefs, rituals and community coalesce in this manner, workplace spirituality realizes its potential to cultivate both individual and organizational spiritual growth and the many related personal and professional benefits.

**Workplace Spirituality Community**

Organizational culture and workplace spirituality are obviously affected by external factors, including workplace community, which is the relationships that the business has with a variety of stakeholders (i.e., employees, customers, local community, competitors, suppliers, government, and media among others who are impacted by or who impact the business organization). Both the employee and customer orientation dimensions of some workplace models clearly signify the importance of stakeholder relationships in organizational culture (Hofstede, et al., 1990) A business' strategy, structures and overall culture are also thought to be significantly shaped by its relationship with and the expectations of its industry, its consumers, overall society, and even its competitors (Gordon, 1991). Due to the importance that people place on the ability of work to provide a sense of connectedness, membership, and relationships with others, community seems to be a necessary foundation for any theory of workplace spirituality (Pfeffer, 2003; Mitroff and Denton, 1999; Ashmos and Duchon, 2000; Fry, 2003).

Workplace spirituality involves a people-centered approach to business, where relationships are recognized as a very important resource and a key to success. The stakeholder approach to management appears to be more meaningful to workers, helpful in ethics and decision-making, and potentially more profitable than one focused solely on shareholder value or profits (Pfeffer, 2003). An emphasis on workplace community has been cited as a reason for a
decrease in absenteeism, product cycles, customer complaints, accidents, and healthcare costs (Brown, 1992).

Interestingly, certain values often designated in mission statements, like trust, integrity, and cooperation find their roots in relationships and find their meaning within a community context. Community is also an essential element of most spiritual traditions, with members organized according to their responsibility and roles for the beliefs and rituals (for example priests, prophets and disciples). Creating workplace community (i.e., mutually beneficial relationships with stakeholders) is clearly a critical component of workplace spirituality. As stated earlier, the inclusion here of community in workplace spirituality is not really the addition of a new element to previous organizational models (even when not explicitly identified), but is rather an expanded emphasis to an already present but often neglected aspect of corporate culture.

Although the focus in the following sections is on leaders and employees, both obviously essential to workplace spirituality, a model of workplace community that considers, values and nurtures relationships with external and internal stakeholders would be the best method to serving workplace spirituality since it is enhanced by “personal relationships that provide caring, nurturing and cooperation” (Milliman, et al., 1999, 227). Thus, businesses should articulate and implement beliefs, rituals and community in regard to as many stakeholders as is reasonably possible. Finally, the significance placed on relationships by many in the international business community makes the consideration of stakeholder interests simply good business in today’s global marketplace.

**Examples of Workplace Community: Leaders and Founders.**

Leadership is about motivating people to pursue and realize a common goal. By their inherent power and influence, the original founders and current leaders of an organization play a primary role in the formation of workplace community and workplace spirituality. This influence may come in part from the inherent power of their position, from years of a predominantly hierarchical culture, from the trust and loyalty projected upon them (Hart and Brady, 2005), or it may derive from the charismatic nature of the person (House, 1977). No matter what the source of their influence, many leadership theories “emphasize that leaders must get in touch with their core
values and communicate them to followers through vision, values, and personal actions" (Fry, 2003, 693). The workplace spirituality framework proposed here and its dimension of community subscribes to this principle, as does the traditional transformational leadership theory and Fry’s (2003) spiritual leadership model.

Fry (2003, 693) argues that “spiritual leadership is necessary for the transformation to and continued success of a learning organization,” which he understands to be the dominant business profile in today’s quickly changing society. The learning organization, which is “skilled at creating, acquiring, and transferring knowledge, and at modifying its behavior to reflect new knowledge and insights” (Garvin, 1993, 80) and characterized by “constant change, innovation, employee development, continuous learning, information sharing, collaboration, team building and shared purpose,” seems especially suited for adopting workplace spirituality (Porth, et al., 1999, 213-14).

Fry (2003, 693) further explains spiritual leadership to be “the values, attitudes and behaviors that are necessary to motivate one’s self and others...toward a sense of calling (i.e., life has meaning and makes a difference) and membership (i.e., feeling understood and appreciated).” Fry’s (2003) spiritual leadership theory with its emphasis on calling and membership clearly supports the present paper’s understanding of community within its overall framework of workplace spirituality. And the present theory also has the benefit of accommodating “other major extant theories of motivation” (Fry, 2003, 694). Additional benefits of such leadership include the self-actualization of followers, improved performance (correlated to increased morale, trust and commitment), and organizational well-being, which are often associated with spiritual growth (Turner, et al., 2002).

Good leaders, founders and managers (and good organizations) fulfill the mission and its core values by learning to “unleash the human spirit, which makes initiative, creativity and entrepreneurship possible” (Bartlett and Goshal, 1995, 132-42). Business leaders execute their role by clearly communicating and exemplifying the company’s workplace spirituality. Earl Bakken, the founder of Medtronic, in an effort to stress the importance of the mission meets with every new employee, recounts the company’s history and
mission, and then gives everyone a medallion inscribed with the mission statement (Business Ethics, 1993). In this act, Medtronic combines beliefs, ritual, leadership and community in its effort to develop its workplace spirituality. Although “McDonald’s founder, Ray Kroc, died in 1984, his philosophy is preserved on tape at company headquarters and continues to guide McDonald’s current management” (Robbins, 1993, 609). Ray Kroc is one of numerous examples where the founder and his ideology, like a prophet and his message, continues beyond its original inspiration to shape and form the present company culture.

Leaders perform their motivational function intrinsically, through the quality of their own work, and extrinsically through rewards to individuals or groups (Fry, 2003). Extrinsic rewards include things like “promotions, pay increases, bonus checks, pressure to perform, supervisory behavior, insurance benefits, and vacation time” (Fry, 2003, 698). If these rewards are associated with the core values of the individual and the organization, they will help promote workplace spirituality and a sense of calling through a transactional theory of leadership. Although transactional and transformational leadership may seem at odds based on their source of motivations, they can be reinforcing when properly balanced and are better understood as part of “a single continuum rather than being mutually exclusive” (Fry, 2003, 702). The success of any leadership model in nurturing workplace spirituality will depend in large part upon its ability to balance these styles and methods to “create congruence between followers and their values and the organizations’ values and culture” (Fry, 2003, 670). This is why workplace rituals like the hiring process, orientation programs, extrinsic rewards and the company symbols and artifacts are so essential to workplace spirituality and go hand in hand with the role of leaders within the community dimension. The synergy between beliefs, rituals and community exemplifies this article’s position that a coordinated and comprehensive approach to workplace spirituality is necessary if it is to achieve its true potential and power.

The current era of managers is confronted with the expanded role and responsibility of helping employees find purpose and meaning in their work (Leigh, 1997). To a certain extent, leaders are assuming the responsibility of spiritual guides, a role that requires spiritual training as part of any leadership development program. Leadership
development can take many forms. For instance, seminars or courses already exist that address subjects like leadership as a calling, business discernment, and the integration of individual spirituality into one’s leadership role and responsibilities (Cavanagh, 1999). Ford and other companies have a business leadership institute and executive training program that could be expanded to educate future leaders on how to successfully integrate spirituality into the workplace. The role and purpose of prayer, meditation, spiritual direction, and dynamics of workplace spirituality are just a few topics that might prove beneficial in a leadership class. One seminar entitled “Jesus in Blue Jeans” helped business executives to see their leadership as a “calling,” not just as a career or job (Delbecq, 1999).

The personal values and spirituality of leaders will naturally affect the organization and its spirituality. For example, a retailer influenced by his Christian belief to help the poor provides quality clothing at affordable prices for people of modest means (Delbecq, 1999). Another produces heavy-duty wheelchairs designed specifically to withstand the challenging terrain encountered by the physically challenged in the poorer regions of the world. Tom Chappell, founder and CEO of Tom’s of Maine, enrolled at Harvard Divinity School in order to reverse his company’s trend of losing sight of its mission and purpose. Chappell “realized that common values and a shared sense of purpose can turn a company into a community where daily work takes on a deeper meaning and satisfaction” (Chappell, 1993). Jeffrey Coors, president of ACX Technologies, Inc. regularly talks about his faith to employees and verbally encourages the integration of spirituality into the workplace (Alkhafaji, 2000). The servant leadership model extols the fact that CEOs “who used religious principles in their daily decisions, especially the principle of service, had more successful companies with greater corporate and personal wealth than those who did not” (Marcic, 2000, 195). Thus, workplace spirituality programs need to formalize leadership training to help develop skills like self-awareness, reflection, discernment, humility and servant-leadership philosophy, which are virtues or attributes associated with successful leaders of spiritually oriented businesses (Wagner-Marsh and Conley, 1999). Even the creation of a committee or administrative position responsible for spirituality in the workplace would be a significant symbol and leadership tool that could help an
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organizational culture integrate the values and components of workplace spirituality.

Prominent leaders, it should be noted, are not exclusively found among people with titles and position. Mid-level managers and front-line workers are often the most influential leaders through jokes, relationships, peer pressure, informal mentoring, and gossip. These informal leaders should be identified and similarly exposed to leadership development programs. Obviously, the hiring, training, and formation practices of current and future employees at all levels of the business, but especially leaders, will be a significant determinant of a business' community, culture and spirituality.

Examples of Workplace Community: Employee Relationships.
Employee empowerment appears to be a common component of workplace community and an important way to care for this integral stakeholder relationship (Milliman, et al., 1999). “An organization that earnestly treats its employees as part of the community and emotionally engages them in a company purpose which makes a difference in the world will obtain a higher level of employee motivation and loyalty — and ultimately higher organizational performance” (Milliman, et al., 1999, 230). Empowered workplace groups find more meaning and purpose in their work, greater connection to co-workers and the organization, which together seem to satisfy related spiritual desires. Employee empowerment also counteracts part of the fragmentation, insecurity and disconnect that workers experience when separated from management and decision-making. Conversely, failure to provide conditions conducive to employee spiritual growth can cause resentment, anger, low self-esteem and inner turmoil that manifests itself in non-productive and disruptive ways (King and Nicol, 2000, 143). Thus, employee empowerment through work groups is one tool that, when properly coordinated and combined with other efforts, will help create positive workplace spirituality and community.

Arranging for employees to formally and informally participate in company decision-making (in a manner which is sincerely considered, valued and used) is a simple example of employee empowerment that increases employee satisfaction and performance (Jaffe and Scott, 1993). Anonymous surveys that seek serious employee recommendations or gauge employee morale are important
ways to honor employees and measure their contentment. The team production process at Ford is an example of "workers engaged in the entire process to get a greater sense of satisfaction and meaning in their work" (Hogan, 2000, 55). Southwest Airlines emphasizes the position of employees in community by explicitly stating the importance of their relationship with employees, even putting employees’ concerns ahead of customers (Freiberg and Freiberg, 1996). Positive psychologists understand teams and work groups to serve as a social support that helps to “fulfill our fundamental need to belong” (Turner, et al., 2002, 720) and desire for membership (through being understood and appreciated) (Fry, 2003), which in turn taps into the spiritual aspect of community. The collaboration, team building and shared purpose displayed in these approaches nurtures workplace community, overall spirituality and organizational wholeness.

To be most effective, organizational change in general, and transformation to the learning organization in particular, require a substantial degree of employment security, profit sharing, continuing training, and decision-making participation (Porth and Bausch, 1999). Employment-security pledges, mission-based compensation, training and development are common characteristics of firms who have successfully reorganized workplaces based on employee-participation (e.g., Saturn, NUMMI, Xerox and Corning Glass) (Porth and Bausch, 1999). Good wages, profit-sharing, stock options, internal promotions, limited layoffs, retirement plans, health care and other insurance are also ways to recognize and solidify the importance of employees as members of the workplace community. These are essentially rituals that help to build workplace community while reinforcing beliefs about the value of community to the company. This exemplifies how the three dimensions of workplace spirituality are meant to be effectively coordinated.

Firms that provide childcare, eldercare, job sharing, flex-time, sabbaticals and leaves, social events, picnics and parties, exercise and dining facilities help employees feel valued as members of a community, to integrate work with other aspects of life and to promote wholeness in work and community, which in turn helps employees to see the connection between spirituality and work. Even the social context at work plays an important role in the employees’ job satisfaction, organizational commitment and overall
well-being (Turner, et al., 2002; Begley and Cjaka, 1993). A well-documented example of workplace community is the “H-P Way.” Hewlett Packard modeled a management framework that valued the welfare of people with mutual understanding and respect. It then nurtured these values through innovative practices like flex-time, employee empowerment and collaboration (when business was flourishing) and shortened work weeks and buyouts (when business was less successful) (Burack, 1999). This created a workplace culture or spirituality where employees were clearly valued members of a community. Conversely, many of H-P’s present problems are attributed in part to its lack of focus in production, strategy and vision, which have simultaneously harmed the strength of its community dynamic.

Continuing education, job enrichment, professional training and career planning that help employees maximize their potential are additional ways to further this growth in community. Even language, which is part of ritual and beliefs, unites its members and builds community through a shared and exclusive terminology with special meaning. Again, the “HP Way” serves as an example. Corporate citizenship activities like employee service programs, donation of profits, socially conscientious investing, faith-based initiatives, and environmentally sensitive production all promote community and social responsibility. In addition to the traditional business benefits attributed to teamwork and social responsibility, community creates a connection to something larger and beyond self, which is a spiritual dynamic that naturally facilitates a sense of purpose and spiritual movement. Also, corporate citizenship acknowledges another stakeholder, the local community or large society, as part of the workplace community. Although the focus here was on leaders and employees, businesses can design specific methods to nurture different stakeholder relationships in the hope of expanding and solidifying the workplace spirituality community.

THE FOUR C’S OF MANAGING WORKPLACE SPIRITUALITY: CLEAR, COORDINATED, COMPREHENSIVE AND CONTINUOUS

To effectively manage workplace spirituality and achieve its benefits, all three dimensions of spirituality (beliefs, rituals and
community) should be employed in a clear, coordinated, comprehensive and continuous manner. Some firms do a good job stressing one dimension of spirituality, like beliefs in the mission statement, but then fail to support the beliefs with the rituals and community necessary for an effective and enduring workplace spirituality. Thus, it is essential to combine all three dimensions in a clear, coordinated, comprehensive and continuous way.

Workplace spirituality needs to be clear: articulating all its dimensions and dynamics in distinct terms that are understood by the vast majority of the community. The workplace community should be able to identify and understand (and hopefully accept) the fundamental beliefs, their corroborating rituals and their resultant community. Workplace spirituality should be coordinated: so that all three dimensions are utilized in a combined, reinforced and integrated manner. Beliefs need to be actualized through rituals and learned in community. Rituals should be clearly based on beliefs and experienced within community. Community needs to share in ritual activities that are organized around fundamental beliefs. In this coordinated effort workplace spirituality has its greatest potential and power to develop a shared, meaningful and enduring experience of workplace spirituality. Workplace spirituality must also be comprehensive with both depth (importance and meaning) and breadth (variety and abundance) in its implementation of each dimension. Lastly, workplace spirituality must be continuous: that is, consistently nurtured over a long period of time, allowing for evaluation, adaptation, renewal, and even change when necessary. The continuity allows spiritual patterns to be formed, patterns that give a breadth and depth to spirituality only attainable over time.

Clear, coordinated, comprehensive and continuous integration of beliefs, rituals and community cultivates and sustains workplace spirituality, and leads to its related individual and organizational benefits. The key to workplace spirituality’s effectiveness resides in the synergy that results from coordinating these three dimensions in a clear, comprehensive and continuous strategy that engages the human person on all his or her levels.

Figure 1 tries to capture this dynamic (and its combination of causal and process approaches) (Schein, 1985; Hatch, 1993). The triangular shape represents that it is the combination of the three dimensions
(beliefs, rituals and community) that truly creates workplace spirituality within the context of the larger organizational culture. Beliefs are at the base of the triangle because they are given a slight emphasis since in some ways they do serve to inform both the content and manifestation of rituals and community. That noted, the triangle’s sides and shape represent that each dimension needs the support of the other two dimensions to be truly effective. The double-headed arrows of the sides stress the reciprocity of the relationship between the different dimensions, each effecting the other, either reinforcing or diminishing its neighbor. An applicable description of a model with a similar dynamic reads:

All of the processes co-occur in a continuous production and reproduction of culture in both its stable and changing forms and conditions. In other words, numerous instances of the cultural processes occur and recur more or less continuously throughout the cultural domain...and I could even argue for simultaneity. (Hatch, 1993, 661)

Figure 1 tries to capture the reciprocal and reinforcing nature of the workplace spirituality dynamic, while also representing that it is the coordinated and continuous (as well as clear and comprehensive) management of workplace spirituality and its dimensions that both maximize the benefits and minimize the threats of workplace spirituality, which are represented and listed by the box within the triangle. The cultivation of individual and organizational spirituality is anticipated to be a prominent result and advantage of this management strategy.

Emphasis on any one or two of the dimensions without proper coordination and balance with the others will most likely lessen the extent of the usual advantages, although not necessarily eliminating them altogether. In addition, such an imbalance of emphasis or lack of coordinated implementation may increase the threat of abuses. For example, a strong orientation toward customer service may cause division among employees and other customers if this value (even when agreed to by all in principle) has not been ritualized properly with clear practices towards customers in areas like return policies, warranties, and repairs, or realized fully and consistently among the different stakeholders in the community who are either actively or passively impacted by the belief. The same is true of a ritual or
practice that occurs without proper connection to the supporting belief (e.g., using spirituality only to manipulate employee effort): its influence on the culture will be limited, and possibly counterproductive. As represented in Figure 1, all these problems should be avoided by the clear, coordinated, comprehensive and continuous implementation of the essential dimensions (beliefs, rituals and community), which will then nurture workplace spirituality on the individual and organizational levels while maximizing the related business benefits.

**IMPLICATIONS FOR FURTHER RESEARCH**

In order to establish workplace spirituality beyond a mere movement into a universally adopted business strategy, additional research needs to further verify the many argued benefits of its use. Further study also needs to take place on the various dimensions of workplace spirituality so that the most influential elements may be specifically identified, distinguished, and possibly prioritized. Precisely devised measures and authenticated instruments would allow more scientific inquiry on beliefs, rituals and community, and their related sub-elements. This might be especially true for rituals with their own set of sacred sub-elements (sacred objects, etc.) that may need to be further investigated for proper evaluation of their own inner-dynamics. A verified catalogue of best practices for different industries might be a very practical outcome of such research on rituals. Further investigation of leadership qualities could determine exactly what characteristics make a truly influential and successful leader with regard to implementing workplace spirituality. Furthermore, the interaction among the various spirituality dimensions, their internal elements, their interface with external environmental influences, and how these varied combinations might impact overall corporate culture are important areas for researchers to pursue, verify and advance. For example, organizational culture and workplace spirituality will need to address the impact of technology and globalization on each of their respective dimensions.

The model or framework of managing workplace spirituality presented here (as well as others) needs to be empirically verified before it is embraced more broadly as an important approach to modern management. Also, it seems that workplace spirituality may
include distinct developmental stages that need to be identified and explained. Barrett (2003) distinguishes four stages of development (out of seven) that deal with soul consciousness or spiritual awareness: transformation, cohesion, inclusion and unity. Scholars and practitioners will need to classify these stages and others accurately in order to develop more nuanced management theories and practices that will enhance best each stage of workplace spirituality, as well as its overall development within an organization (if in fact a developmental model is first verified). Although there may always be certain limitations when trying to quantify spirituality, additional research can truly provide enough information to validate the integration of spirituality more fully into the workplace.

CONCLUSION

“Work can be perceived as a divine calling or vocation” when properly imbued with “spiritual significance and character” (Pargament and Mahoney, 2002, 649). In an effort to foster spiritual significance, three dimensions of workplace spirituality (fundamental beliefs, sacred rituals, and community relationships) were presented as part of a framework designed to help business organizations manage their workplace spirituality. The clear, coordinated, comprehensive and continuous implementation of these essential dimensions (beliefs, rituals and community) cultivates workplace spirituality, as well as individual and organizational spiritual growth, which together contribute to and help maximize the many related personal and professional benefits.
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