Chapter 2

Review of Literature

2.1. Introduction

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2.1. INTRODUCTION:

The researcher has reviewed a number of research articles from India as well as abroad, books and other publications of renowned writers, thinkers, leaders, and critical evaluation of critiques on the issue of spirituality based leadership in Indian context in order to get in-depth knowledge of the subject before undertaking detailed research on the subject. Excerpts of these reviews have been reproduced here for reference under the following three broad categories:

(1) Conceptual background.
(2) Organisational Framework.
(3) Importance of Workplace Spirituality.
(4) International Status of the Concept.
(5) National Status of the Concept.

2.2. CONCEPTUAL BACKGROUND:

(A) Concept of Spirituality:
According to Cacioppe (2000) the concept of spirituality is the discovery of a meaning, a value, or a purpose for one’s life and work. Ellison (1983) thinks spirituality as a part of humanity’s ongoing search for meaning and purpose embodied in a super-rational being or a force greater than the self. Mitroff and Denton (1999) observed spirituality as one’s effort to live an integrated, rather than compartmentalized, existence. Fullan (2002) says that spirituality involves identifying a moral purpose for our lives that will connect principled behaviour to something that is greater than we are. Houston and Sokolow (2006) thinks that spirituality requires a person to make a concerted effort to go outside of the self to locate that part of the human being that is more than material and that once found provides a connection to the infinite. Mayes (2001) defines spirituality as “the pursuit of a trans-personal and trans-temporal reality that serves as the ontological ground for an ethic of compassion and service”. Finally, Beazley (1997) writes that” spirituality consists of a faith relationship with a transcendent power that lies beyond and is independent of the material universe”. The relationship with the transcendent and non-material and a commitment to an idea or cause that is greater than the self is described in the term “spirituality”.

The following table shows some of the interpretations of the term spirituality:
Table 2.1
Definitions of the term Spirituality

<table>
<thead>
<tr>
<th>Definition of Spirituality</th>
<th>Source</th>
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<tbody>
<tr>
<td>The personal expression of ultimate concern.</td>
<td>Emmons (2000)</td>
</tr>
<tr>
<td>That which involves ultimate and personal truths.</td>
<td>Wong (1998), p. 364</td>
</tr>
<tr>
<td>How the individual lives meaningfully with ultimacy in his or her response to the deepest truths of the universe.</td>
<td>Bregman and Thierman (1995), p. 149</td>
</tr>
<tr>
<td>Our response to a deep and mysterious human yearning for self-transcendence and surrender, a yearning to find our place</td>
<td>Benner (1989), p. 20</td>
</tr>
<tr>
<td>A personal life principle which animates a transcendent quality of relationship with God.</td>
<td>Emblen (1992), p. 45</td>
</tr>
<tr>
<td>That vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with life, with compassion, with purpose.</td>
<td>Tart (1975), p. 4</td>
</tr>
<tr>
<td>That human striving for the transforming power present in life; it is that attraction and movement of the human person toward the divine.</td>
<td>Dale (1991), p. 5</td>
</tr>
<tr>
<td>Pertaining to the innate capacity to, and tendency to seek to, transcend one’s current focus of centricity, which with transcendence involves increased knowledge and love.</td>
<td>Chandler and Holden (1992)</td>
</tr>
<tr>
<td>The animating force that inspires one toward purposes that are beyond one’s self and that give one’s life meaning and direction.</td>
<td>McKnight (1984), p. 142</td>
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Analysing above various definitions it was observed that the definitions share some assumptions which includes spirituality can be independent of religious tradition, belief in god and the terms ‘spirituality’ and ‘religion ‘ differ in the meaning.

(B) Views of Business Leaders on Workplace Spirituality:

“I believe in God strongly. I follow more Buddhist principles than anything else. I connect with the magic in life... This is all so much bigger than what we can physically see. You must earn the right to lead every day, and spirituality is necessary to do that. (Spirituality)...gives you immense courage; yet you also embrace your own humanness and imperfections.” – Janiece Webb (2006), former Senior Vice President, Motorola Corporation

“We are all spiritual beings. To unleash the whole capability of the individual – mind, body, and spirit – gives enormous power to the organization. This has nothing to do with religion. People of many faiths, or no faith at all for that matter, can join together in a common cause of service to others through their work. – Bill George, Chairman of Medtronic, the world's largest producer of medical electronics

‘Spirituality is the manifestation of the perfection that is already there within you.’ – A. K. Chattopadhyay, Senior Vice-President, Refractories Division, Associated Cement Companies Ltd., India

‘It’s trying to see God in everyone and trying to interact with everyone on a very loving basis, seeing everything as being perfect, and not pointing your finger at anyone or anything.’ – John Behner, Former Country Manager, Nabisco, El Salvador.

‘Spirituality is man’s quest into his innate divinity. It’s more like a road than a state of affairs, a quest more than an arrival.’ – Magnus Vrethammar, President, Finess, Switzerland and Pergo, England.

‘I learned that I should manage my gifts well, and that we must give and do so without counting. This is what I have been trying to do in my life. This is the best way I can describe my
spirituality and how it affects my work.’ – Hélène Ploix, MD and Chairman, Pechel Industries, France; Former Executive Director, the World Bank and the International Monetary Fund (IMF)

‘Spirituality talks about ultimate truth—of myself as part of supreme consciousness. …It is knowing the true core of being within you and realizing it is the same within everyone.’ – Ananth Raman, Chairman, Graftex, Inc., USA.

‘Spirituality is ‘the deep inner search for a fuller personal integration with a transcendent greater than our narrow self. … It is a very individual, lived experience that includes both longing and belonging, expressed through love and compassion.’ – Ricardo Levy, Co-founder and Chairman, Catalytica, Inc., USA.

(C) Spirituality vs. Religion:

It was observed after referring research articles on spirituality and religion that spirituality and religion are different. According to Mitroff and Denton (1999), the participants viewed religion as a highly inappropriate topic in the workplace. Also the focus of spirituality is inward, and that of religion is outward. Lengthwise the scope of Spirituality is broader and religion narrow.

According to Tisdell (2001) “a religion is an organized community of faith that has a written code of regulatory behavior”. Spirituality, on the other hand, concerns individual belief in and experience of a higher power or purpose that reaches beyond our own limited existence. Spirituality encompasses recognition of the presence of a transcendent purpose or being; an awareness of the self as more than material; and an appreciation of the impact of the self on the lives and well being of others.

Research conducted by Mitroff and Denton (1999) concluded that people differentiate between spirituality and religion. “Religion is viewed as intolerant and divisive; and spirituality is seen as universal and broadly inclusive.” Their research further found that “People have four different orientations toward religion and spirituality:
(1) A person can have a positive view of religion and spirituality.
(2) A person can be positive about religion but negative about spirituality.
(3) A person can have a negative view of religion, but a positive view of spirituality.
(4) A person can be negative about both religion and spirituality.

(D) Concept of Workplace Spirituality:

The word spirituality at once reminds us of God, religious practices, theology, ethics and the like. However, workplace spirituality does not refer to organized religious practices. While religion looks outward, spirituality looks inward. Workplace spirituality goes beyond the boundaries of any religion, caste or community but owes its roots to the teachings of various religions. It is not about deviations or conflicts but it emphasizes the unity of purpose and direction at workplace.

Cash and Gray (2000) differentiate spirituality from religion as – Advocates of spirituality in the work environment often view spirituality and religion as very different concepts; while they generally oppose the promotion of formal religion in the workplace, they openly defend spirituality as a workplace practice. They assert that spirituality looks inward to an awareness of universal values while formal religion looks outward, using formal rites and scripture.

Spirituality at workplace means applying the spiritual principles to real business situation. The origin of the concept of workplace spirituality can be traced back to early 1920. As the records report, it emerged as a grassroots movement with individuals seeking to live their faith and/or spiritual values in the workplace. However, the term did not find much application in business writings until the dawn of 21st Century.

The first ever publication to use term workplace spirituality formally was Business Week, June 5, 2005. The title of the article was "Companies hit the road less travelled: Can spirituality enlighten the bottom line?" Prior to that, William Miller wrote an article titled "How Do We Put Our Spiritual Values to Work," published in "New Traditions in Business: Spirit and Leadership in the 21st Century" edited by John Renesch, 1992, San Francisco: Berrett-Koehler. Gilbert
Fairholm wrote "Capturing the Heart of Leadership: Spiritual Community in the New American Workplace" in 1997 and Jay Conger wrote "Spirit at Work: Discovering the Spirituality in Leadership" in 1994, both considered germinal works in the field. Spiritual or spirit-centered leadership is a topic of inquiry frequently associated with the workplace spirituality movement. (Benefiel, 2005 and Fry, 2005).

Workplace spirituality has been defined as ‘‘Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy (Giacalone and Jurkiewicz, 2003). Robbins (2003) observes that organisations that promote spiritual culture recognise that people have both mind and spirit; they seek to find meaning and purpose in their work, and desire to connect with other human beings and be part of a community.

Spirituality in the workplace is about (i) people who perceive themselves as spirited beings, whose spirits desire and need to be energized through work,(ii) experiencing real purpose and meaning at work beyond paychecks and performance reviews, (iii) people sharing and experiencing some common attachment, attraction, and togetherness with each other within their work unit and the organization as a whole (Harrington, 2004). According to (Myers, 1990)”It is a continuing search for meaning and purpose in life; an appreciation for the depth of life, the expanse of the universe, and natural forces which operate it; and, it is a personal belief system “

“Work spirituality is expressing our desires to find meaning and purpose in our lives and is a process of living out one’s set of deeply held personal values” Neck and Milliman, (1994) pointed out that it is about being able to bring one’s entire self to work and not about bringing religion to the workplace. Work is meaningless without the existence of the human spirit at work. According to Herman et al.( 1998)

“A future-focused corporate culture will make a place for such spiritual expression, which may take many different forms, resulting in benefits ranging from better internal communication to new product design”.
Laabs (1995) pointed out, “It is much easier to explain what spirituality in business is not than it is to define what spirituality in business is”. Freshman (1999) used grounded theory to develop definitions based on specific applications of spirituality in the workplace, and is important in defining this phenomenon in his native research, “An Exploratory Analysis of Definitions and Applications of Spirituality in the Workplace,” His findings were as follows.

i. “Not any one, two or even three things can be said about spirituality in the workplace that would include the universe of explanations.”

ii. “There is no one answer to the question, ‘What is spirituality in the workplace?’”

iii. “Definitions and applications of spirituality in the workplace are unique to individuals. Therefore, when planning any group or organizational intervention around the topic, again the suggestion is made to derive definitions and goals from the participants themselves.”

iv. “There are many possible ways to understand such a complex and diverse area as spirituality in the workplace.”

2.3. ORGANISATIONAL FRAMEWORK:

The concept of workplace spirituality traces its origin to the Hindu Vedanta Philosophy. Countries like Britain, the USA and Japan have also take a number of initiatives regarding workplace spirituality. In fact, in some countries it has taken a shape of full-fledged movement to inculcate value-based leadership in corporate houses. Some of the prominent organizations working in the area are:

(1) International Centre for Spirit at Work (ICSW): The International Centre for Spirit at Work was founded as the Association for Spirit at Work in July 1993 by Judith A. Neal in the U.S. with a view to support global transformation by integrating spirituality and the workplace.

(2) European Baha’i Business Forum (EBBF): The European Bahá’í Business Forum is a nongovernmental organization of people who are passionate about bringing ethical values, personal virtues and moral leadership into their workplaces.
(3) World Business Academy (WBA): The World Business Academy was founded by Rinaldo Brutoco in 1986. The Academy has addressed the issues like innovative and values-driven leadership, development of the human potential at work, sustainable business strategies, etc.

(4) Spiritual Business Network (SBN): The purpose of the Spiritual Business Network is to provide inspiration, education, and connections for spiritually minded individuals with a focus on success in business. It operates from New York.

(5) Foundation for Workplace Spirituality (FWS): The Foundation for Workplace Spirituality is a not-for-profit organisation dedicated to raising spiritual awareness and consciousness amongst various stakeholders such as employees, managers, leaders, the media and shareholders.

In the late 1990s, the Academy of Management formed a special interest group called the Management, Spirituality and Religion Interest Group. This is a professional association of management professors from all over the world who are teaching and doing research on spirituality and religion in the workplace. This action by the Academy of Management was a significant step in legitimizing workplace spirituality and spirituality in the workplace as a new field of study.

2.4. IMPORTANCE OF WORKPLACE SPIRITUALITY:

Workplace is the place where we spend the bulk of our time. In a globalised world the nature of business has become more challenging and complex. We have already heard of the oft-repeated mantra – ‘Change or Perish’. Workplace spirituality is one of the ways of developing a new paradigm for organizational behaviour in such a competitive, rapidly changing and stress-laden global environment.

Ashmos and Duchon (2000) recognized the changing world of corporate work. In their study they found Where Americans work? How they work, particularly since the advent of computer technology allowing telecommuting, bringing about the isolation and impersonal
sense of detachment of those who work and communicate solely through computers? Following reasons were noted for America’s growing interest in spirituality at work.

1. American workplace turned into an environment where workers are often demoralized because of downsizing, reengineering, and layoffs of the past decade.

2. Because of the decline of neighborhoods, churches, civic groups, and extended families as principal places for feeling connected, the workplace was being seen more often as a primary source of community for many people.

3. Philosophies such as Zen Buddhism and Confucianism, which encourage meditation and stress values such as loyalty to one’s groups and finding one’s spiritual center in any activity, are finding acceptance. Curiosity about Pacific Rim cultures and Eastern philosophies.

4. Global organizational leaders were pressurized to recognize that employee creativity needs a fuller expression at work because of the competition.

5. There was a growing interest in contemplating life’s meaning because of aging baby boomers move closer to life’s greatest uncertainty—death.

Research has shown that there are numerous benefits associated with integrating spirituality in the workplace. The employees and organization alike reap the benefits. This means higher profits, less absenteeism, higher morale, and less stress. Brandt (1996) suggested “By recognizing and appreciating colleagues not only for the professional roles they play, but also for the interesting, diverse and worthwhile people they are, you will take the most effective step possible toward a more spiritually sustaining workplace”.

Joseph (2002) comments that ‘where the organisation values spirituality, employees:

1. will be less fearful of their organisations.
2. will be far less likely to compromise their basic beliefs in the workplace
3. will perceive their organisations as significantly more profitable.
(4) report that they can bring significantly more of their complete selves to work – particularly creativity and intelligence’.

In support of the others findings, Wong (2003) in his study noted “…to be effective, spirituality needs to be integrated into the corporate culture and reflected in organizational policies and practices on a daily basis “in support of the others findings. Because organizations wanted to reap the full benefits of spirituality on morale and productivity, an organizational transformation had to take place. When it happens, the following changes will be observed at the workplace:

(1) Management learns to truly listen and builds a safe place where employees can speak the truth without fear of repercussions.

(2) Management will break down the walls of hierarchy to create a sense of community and inspire a sense of belonging in the workers.

(3) There is a new willingness to reflect on the meaning of life and moral implications in making important decisions.

(4) There is a shared attitude that products and services need to be beneficial to community and humanity.

(5) Management will value employees based on who they are, what they can become, rather than what they can do for the company.

(6) Bosses will treat employees in a responsible, respectful and caring way, because people are not instruments to be used and exploited.

(7) Management will also resort to spiritual ways of resolving conflict. Therefore, they will be reluctant in issuing ultimatum and slow in the "firing trigger”.

(8) There will be a move from command-and-control leadership to horizontal servant leadership, which emphasizes empowering, delegation and cooperation.

(9) There will be an improvement in morale, job satisfaction, loyalty and productivity.

(10) The organization will become purpose-driven and meaning-based.

(11) Management with a mission will replace management of efficiency and control.

(12) There will be a shift from fear-based culture to love-based culture.
Management practices and decisions will be clearly consistent with spiritual values such as integrity, honesty, love, hope, kindness, respect and nurturing.

The organization will become purpose-driven and meaning-based.

Management with a mission will replace management of efficiency and control.

Spiritual dimension will be fully integrated with every aspect of work life, such as relationships, planning, budgeting, negotiation, compensation, etc.

There will be a shift from fear-based culture to love-based culture.

Management practices and decisions will be clearly consistent with spiritual values such as integrity, honesty, love, hope, kindness, respect and nurturing.

According to Sawatzky (2005), spirituality has a significant impact on job satisfaction. Analysis has shown that all the four aspects of spirituality i.e. intrapersonal, interpersonal, superapersonal and ideopraxis have strong, positive and significant impact on job satisfaction. The correlation results have also supported the conclusions as $r=.410$ and $p < 0.01$, $r=.443$ and $p < 0.01$, $r= .302$ and $p < 0.01$, $r= .222$ and $p < 0.05$. The regression analysis also supported the evidence that spirituality has a greater impact on job satisfaction as $F(4 116) = 9.750$ and about 25.2% variation is explained by the spirituality. The significance of the results shows that the enrichment in work spirituality greatly enhances the levels of job satisfaction in bank managers as it helps them in managing all kind of affairs whether they are material or ethical in nature. Such type of managers always prosper in their organizations.

A research by Dr. Eleanor Marschke and et.al. (2008) indicated that there is a widespread belief that for companies to survive into the 21st century, in the face of economical downturn and global competition, it is necessary for leaders and employees to tap into their spiritual resources. The ultimate goal of this research was to examine the relationships of the variables that would lead to further growth in employee development, increased job performance, lower turnover rates, higher profits and employee retention as they relate to organizational goals and strategies.
2.5 INTERNATIONAL STATUS OF THE CONCEPT:

A research by Dr. William Harrington (2008) of Nova South-eastern University, conducted the study of organizational commitment to the relationship of spirituality in the workplace. In addition, ‘organizational commitment’ and ‘spirituality’ in the workplace were analyzed as standalone variables. The study was emphasized to understand and interpret the present research which explains the connection between workplace spirituality and a person’s perception to the relationship of organizational commitment. The final goal of the research was to test the relationships of the variables that would lead to further growth in employee development, increased job performance, lower turnover rates, higher profits and employee retention as they relate to organizational goals and strategies. The final conclusions were (i) it would be difficult for the companies to survive in the 21st century due to economical upheavals and global competition, (ii) spiritual resources have to be the only resort to turn to, (iii) all the collected evidence from this research points to a strong and significant relationship between the variables. (iv) The potentially groundbreaking nature of this research left no doubt that the intuitively positive relationship between spirituality in the workplace and organizational commitment might transform individual and organizational lives in ways unrestricted by natural law.

Kent Rhodes (2006) has suggested six effects that can be associated with a model of workplace spirituality. These six effects are:

1. Emphasizes Sustainability.
2. Values Contribution.
3. Prizes Creativity.
5. Develops Principles.
6. Promotes Vocation.

He further concluded that these six components were useful in designing a partial framework for engaging in a broader conversation of spirituality’s place and influence in Western business culture. To reclaim and recognize the spiritual nature of people and the
importance of incorporating the “whole person” at work will continue to change the face of how business is done was the recent trend in businesses within the United States.

Douglas Hicks (2003), Associate Professor of Leadership Studies and Religion at the Jepson School of Leadership Studies, University of Richmond, thinks that whatever the theoretical understandings the academic community might have of spirituality and religious distinctions, empirical evidence indicated that spirituality in the workplace was being treated as an alternative to religion more than religion itself being increasingly accepted within work settings. Hicks suggested that workplace spirituality involved adherence to a particular way of thinking about self, work, and organizations.

While evidence suggested that people were not always clear regarding the definition of spirituality or its practical application in the workplace, an early contributor to the emergence of a shared understanding of this new emphasis in business includes Howard Gardner. Gardner (1999) has described spiritual leanings as one of several critical measures of intelligence. Meg Wheatley (1999) in the publication, Leadership and the New Science, pointed analogously to self-organizing, self-creating systems in nature as a way for companies to work more effectively by embracing the natural cycle of change, stability, and renewal. Thus the “spiritual” or constantly renewing nature of these processes has been construed as an important blueprint for developing workplace spirituality.

The aim of research paper by Mat Desa Nasina and Koh Pin Pin Doris (2011) was to study the impact of four dimensions of workplace spirituality on affective commitment. The components were (i) the team’s sense of community, (ii) alignment between organizational and individual values, (iii) sense of contribution to the society and (iv) enjoyment at work. Their prediction showed the positive contribution of workplace spirituality to affective commitment. With the help of sample of 153 auditors from big four public accounting firms in the northern region of Malaysia, a multiple regression analysis was carried out and the result showed that the team’s sense of community, sense of contribution to the society and enjoyment at work have had the major influences to the organizational affective commitment. The findings helped the employers to realize the importance of the three aspects of workplace spirituality and
consequently, encouraged the employers to instil this sense of workplace spirituality in order to enhance their employees’ affective commitment. According to them, this, in turn will ultimately increase the positive outcomes such as honesty, creativity, trust and commitment and further improve the organizational performance and long term organizational success.

Research by Nijhof, De Jong and Beukhof (1998), has ascertained that “a successful organization does not only depend on how to make the most of human competencies and how to utilize their employees, but more important is how the organization stimulates the commitment among their employees”. This study focuses on the workplace spirituality rather than the extrinsic factors such as remuneration and benefits and the findings would benefit the Malaysian accounting organizations in promoting and instilling the right sense of spirituality within the organization. By acknowledging the spiritual factors that strengthen the affective commitment of employees, it will help the organizations to retain the highly committed auditors, as substantial turnover rate in the public accounting environment in Malaysia is translated into undesirable higher costs and efficiency losses such as the cost of training and development of personnel and cost of recruitment and training for new hires. (Stallworth H. L., 2003)

Marques, (2007) pointed out that “ an organization that nurtures diversity, flexibility, creativity, and a free flow of communicating, will find its operations improving, and may even grow to become a trendsetter in its industry. When this alignment takes place, a sense of community within the workplace is developed and employees enjoy this sense of community, thus increasing satisfaction. Benefits arise when employees realize that they are now a part of a community”.

Peter McGhee and Patricia Grant (2008) opined in their research paper that the link between religion and work is not new. For centuries, people have strived to interpret their work through religious lenses. Recently, however, a significant paradigm shift has occurred. The current view is that spirituality, as opposed to religion, is a better construct for understanding the relationship between the individual and modern pluralistic workplaces. This current perspective, sourced in various socio-cultural factors, views spirituality as positively influencing numerous organisational outcomes. Also implicit within this discourse is the notion that allowing and
encouraging spirituality in the workplace leads to improved ethical behaviour at a personal level and an enhanced ethical climate/culture at an organisational level. What is unclear, however, is how an individual’s spirituality translates into ethical behaviour within an organisational context and the impact of this conversion. They have presented a model in their paper which explains this process.

McLaughlin (1998) stresses the relationship between profitability and spirituality by asserting, “a growing movement across the country is promoting spiritual values in the workplace and pointing to many examples of increased productivity and profitability”. McLaughlin said that organizations that wanted to survive in the 21st Century will have to offer a greater sense of meaning and purpose – key elements of spirituality, to their workforce. The author stresses, “in today’s highly competitive environment, the best talent seeks out organizations that reflect their inner values and provide opportunities for personal development and community service, not just bigger salaries”. McLaughlin further explains that the use of spiritual values as guiding principles has many positive financial effects on business.

Gull and Doh (2004) argue that spirituality can be the basis for ethical conduct in business. Where spirituality is absent, there is a lack of understanding that we are deeply connected. Being in touch with spiritual principles and values helps to stimulate the moral imaginations of individuals and can provide depth of understanding of the many ethical problems that arise in business. They explained in their research paper the link between individual spirituality and ethical behaviour in the workplace. They believe that Aristotelian virtue is the mediating factor between spirituality and moral conduct in business. They contend that spirituality forms an internalised general regulative ideal, based on four common aspects of spirituality: self-transcendence, interconnectedness, meaning and one’s ultimate concern, that governs what individuals perceive and value and how they act. These moral values practiced over time become virtues. Spiritually virtuous individuals contribute significant benefits to organisations.

There are a couple of writers who have warned against excessive application of spirituality at the workplace. A warning is also issued by Boyle and Healy (2003) against
organisations overly relying on the use of spiritual work as way of helping paramedics to cope in adverse situations:

“For encouraging workers to be more ‘spiritual’ and engage in individual spiritual work as an extension of emotional labour, an organization may disown its responsibility to provide adequate support systems for emotionally exhausted workers.”

Brown (2003) succinctly summarises that at its best, spirituality can provide direction, connectedness and wholeness and, at its worst, it is the latest management fad (with sinister undertones) which, when unmasked, is likely to prove ineffective and ephemeral. However, as most of the literature is not backed up empirically it is hard to know which outcome is more likely. This paper aims to discuss the potential for empirical research on meaning and spirituality, the negative aspects, the sensitivity issues and the question regarding whether or why it should be studied at all.

Reave (2005) found a consistency between ‘leaders’ values and practices and differing spiritual teachings’ and contributing to overall leadership effectiveness in motivating employees, creating a positive ethical climate, inspiring trust, promoting positive work relationships, and achieving organizational goals. Leaders also achieved organizational goals such as increased productivity, lowered rates of turnover, greater sustainability, and improved employee health. Reave reported a number of findings related to the value of examining spirituality in leadership; spirituality as the source of motivation and work as calling; the relationship of spiritual values and leadership success; and spiritual practices related to leader effectiveness.

2.6. NATIONAL STATUS OF THE CONCEPT:

Mathur K. M. and et.al. (2010) in their book ‘New Horizons in Indian Management’ have analyzed the influence of Indian philosophy on the teaching of management. The authors cite an article characterising the ‘spirituality in the workplace movement’ as having become a ‘mini-industry’. In relation to the Indian component of this industry, they state "A large number of Vedantic scholars are on a whistle stop tour of the U.S. counselling executives on the central message of Bhagawat Gita to put purpose before self." Key factors that have led to this trend include:
(1) Mergers and acquisitions destroyed the psychological contract that workers had a job for life. This led some people to search for more of a sense of inner security rather than looking for external security from a corporation.

(2) Baby boomers hitting middle age resulting in a large demographic part of the population asking meaningful questions about life and purpose.

(3) The millennium created an opportunity for people all over the world to reflect on where the human race has come from, where it is headed in the future, and what role business plays in the future of the human race.

Rao Suryaprakash G. (2010) has developed the Gita-Management Model based on the results of the Regression Analysis carried on the five Gita Principles and five managerial attributes in his research thesis. This model reveals that by believing and practicing the five Gita principles under study a leader/manager would excel in Leadership (Equal concern for people and production), Conflict resolution (I win – You win approach) and increases his influence on the people surrounding him (Circle of influence). He has also developed the Gita-Management Instrument. This study could be a source of information for all management disciplines, especially for Change Management, Leadership Empowerment, Organizational Behaviour and Human Resources Management.

In his book ‘Man Management – A Values-based Management Perspective’ Bhagawan Shri Satya Sai Baba (2005) discusses about the present days scenario as to why the whole world is going through corporate chaos. Many cases of corporate collapses such as Enron, World Telecom, Lehman Brothers, Satyam Infotech etc., attract the attention of people all over the world causing confusion and concern. Legal procedures, checks and corporate governance systems are not able to avert, control or mitigate the shady practices and the shareholders and employees are the casualty in all such situations. It is often reported that a few covetous and unprincipled people are essentially behind all such corporate debacles. It is in this context that this book becomes very pertinent as it helps the genuine seekers of authentic knowledge dispelling misconception such as business and ethical values cannot coexist and providing the capability to undertake the fundamental discrimination which enables an individual to
differentiate between dos and don’ts, rights and wrongs, eternal and ephemeral and desirable and undesirable.

Shri Jagdish Kumar (2003) author of ‘Ancient Wisdom and Modern Management’ has in his unique style tried to draw one-to-one parallels between ancient stories from diverse religions and modern management concepts. The format adopted is simple. It has clearly highlighted the amazing facts that the management skills practiced in the ancient times have merely taken on new forms or structures, whereas the underlying principles have virtually remained the same. Through his perspective and analytical examples, the author has underscored emphatically the fact that ancient texts cannot be treated as obsolete, in fact, they possess a vast undiscovered treasury of both knowledge and wisdom.

Dr Sunil Jogi (2009) in his book ‘Management Guru Bhagwan Sri Ram’ has depicted the virtues of Sri Ram by taking references from the great epic ‘Ramcharitmanas’ by the great poet Tulsidas. He has extolled how management guru, Bhagwan Sri Ram has achieved flawless management capabilities through courage, patience, humility and wisdom. Different dimensions of his life have different interpretations, shades and lessons for all of us. He gives equal respect to all. He is a good disciple, son and brother, and a true friend. Abiding the path of righteousness, Ram is always truthful, and never shirks from his duties and promises. Apart from being far-sight, humble and a diplomat, he is also a true socialist. He is a great believer of the timeless virtues written in the Vedas and scripture, and open heartedly praises others for their noble deeds.

Dr. Aniruddha Joshi (2005), in his Grantha ‘Srimadpurusartha, has very emphatically explained that the Universe is on an everlasting journey and so is the journey of every human on this earth. Man has not the faintest notion as regards the first and the last moment of his journey, and yet the journey continues. Every birth marks the lap of the journey. As for the current lifetime, too, what will come our way and what we will lose? Where is the thorn that will prick us, and where is the mountain that will stand in the way? Where is the whirlpool that can suck me in? The journey continues preparing for such eventualities. To make this journey joyful, it is imperative to keep seeking the one and only truth – the Parameshwara. The quest for the truth is the quest for the Parameshwara which is the attainment of joy and
that is not possible unless the journey is full of love. The Premapravasa is the one and only path that assures a self-sufficient and contended journey of life.

Balachandran S., Raja K.C.R. and Nair B.K. (2008) in their book ‘Ethics, Indian Ethos and Management’, highlight the lessons that Indian tradition has for managers of the present period and for potential managers of future. Shorn of all mysticism, the book explains the message that thinkers of all ages have uniformly emphasized, as the essential dimensions of management of self and of the relationship to the environment. This is the core of ‘Ethics’, of ‘Dharma’ and of ‘Corporate Governance’. This book weaves together the Indian Ethos and Management practices in a wonderful tapestry. The time honoured Indian concepts have been brought out in a brilliant manner that is easily understandable to everyone. The blending of concepts and day-to-day practices is indeed unique. This book brings together thoughts from scriptures, behavioural sciences, management and life. It emphasizes the similarity of the core ethical guidelines of all religions. It also throws light on the Vedanta, teachings of all spiritual leaders, writings of Dr. Radhakrishnan relating to the development of management through ethics and values and their relevance in the present context.

Dr. Nalini V. Dave (2003), in her book, ‘Vedanta and Management’, has focused on some eternal truths of Vedanta and shown how one can apply these in management practices. She has opined that most of us suffer from micro-vision and self-centred views of life and create so many conflicts and problems for us and for others, on-the-job and off-the-job too. Hence we need to develop macro-vision as being taught in Vedanta. The process of globalization has made the world very small. Therefore, unless we have macro-vision, we may create serious problems for mankind. Vedanta helps managers an even a common man in developing an art of living a happy and satisfied life.

Indu Jain (2008) in the preface to ‘Everyman’s Speaking Tree’, writes, “We in the Times of India, believe that the legitimate realm of the spiritual is not in sequestered monasteries or in the lofty towers of philosophical thought alone. It is very much an integral part of our lives, of our thoughts and actions, and can motivate in us right personal, social and political impulses. We cannot avoid or escape these daily Kurukshetras of the mind and the soul. All we can hope to do
as Arjuna did, with the help of Krishna, is to learn to realize that, while we must act in the face of moral and ethical ambiguities, we can’t try and do so without the material attachments, alone determining our actions.”

Bhalachandran S. (1996) writes, “The University of Mumbai has introduced Ethics in the curriculum of MMS, as being followed in other global universities. This is perhaps, mainly because the business corporations of today are much bigger than in the past, and the impact of their operations on the society, much wider. They have greater potential to do much greater damage through thoughtless actions, if they do not focus on the long term consequences. Considerations of patronage, may blind them to excesses. There is need to consciously transcend the limited interests of a corporation and to ennoble its causes in terms of the greater good. This is true not only for businesses but also for governments and civil administrations whose scope of operations has expanded widely into new areas. The number of persons involved in these operations is also more than ever before, with more representative bodies like the Panchayat and the Legislatures, as well as the expanding bureaucracy. The leaders with responsibility are less than leaders without responsibility, but the latter have the ability to influence, for better or for worse.”

Dr. G. N. Engineer’s (2009) quotes, “the western people talk a great deal of the new theories about the survival of the fittest, and they think that it is the strength of the muscles which is the fittest to survive. If that were true, anyone of the aggressively known old world nations would have lived in glory today, and we great Indians, who never conquered even once other race or nation ought to have died out; yet we live here 300 million strong – it is great India, our mother land, famous for truth, honesty and sacrifice.” He further advises, “giving humbly a clarion call to all great Indians; firstly, please do not produce motion pictures and television shows which depict the great Indian and Indians in low profile, this is applicable to all media, including magazines, journals and daily newspapers. Let us not laugh ourselves by making jokes about our culture and fellow countrymen. This is a major non-conformance and it is just insulting our culture and heritage. Let us have national seriousness.”

APJ Abdul Kalam (2012) writes, “I only understood the meaning or gift as stated in Manusmriti: “by accepting gifts, the divine light in the person gets extinguished”. As Hadith
says, “When the Almighty appoints a person to a position, he takes care of his provision. If a person takes anything beyond that it is an illegal gain.” He wrote further, “recently we saw two fasting movements against corruption and many more may get inspired. I was asking myself why are such movements taking place in our democratic country. This is basically due the dilution of standards by the Parliament itself. Hence, I would suggest that Parliament has to discuss for a minimum of two weeks the issue of corruption without walkouts, and evolve a time-bound agenda for eradicating this evil in public life. As a part of this, it would need to evolve a code conduct for Parliamentarians. If people’s representatives fail in their mission, then the people who elected them may express their frustration and descent in many forms. Each political party has to take stock of what they have done in their own way to prevent or eradicate corruption through Parliament. The time has come for both houses of Parliament to deliberate on the issue of corruption and find a time-bound constitutional solution to eliminate the menace, which includes the recovery of money parked in account abroad. Such actions by Parliament in time, will bring confidence among the citizens and promote peace and harmony in society which is vital for the accelerated development of the nation.

Sandeep Singh (2008) emphasized that M K Gandhi (1869-1948) never cut an album. He never wrote a bestseller novel. He never won a Nobel prize, nor did he win a war. He never became a Prime Minister nor President. He never won an Oscar, though his film did. He never was a CEO in a company nor did he ever make money. Still, virtually, every poll across the globe, remembers him as the man of the century. In India, he is lovingly called Bapu- dear father. He is also remembered as a saint. So, what is it that makes the frail man from Porbandar, such a towering titan? Is it his ideas? No, not really. Ahimsa and Satyagraha are ancient concepts. There have been many messengers of peace before. But, none enjoyed as much adulation as this humble person in a half-clad dhoti. What makes this man the ultimate hero? It may sound preposterous, but can we credit this phenomenon to his marketing skills? After all, he is also known for the following quote: “A customer is the most important visitor on our premises. He is not dependent on us. We are dependent on him. He is not an interruption on our work. He is the purpose of it. He is not an outsider to our business. He is a part of it. We are not doing him a favor by serving him. He is doing us a favour by giving us an opportunity to do so.”
Mr. Manmohan Singh, the Prime Minister of India, excerpts of speech given at ISB Hyderabad on 5 December 2006, “We probably do not have a critical mass of faculty research and case studies to enable us to define what may be called an Indian approach to management. Management, like any discipline, dealing with people, is more of an art than science. There is quiet understandably, a difference in approach to management, philosophies, and practices as developed in the US, Europe and Japan. Perhaps, one can even talk of a Chinese model of management. Clearly, there should be an Indian model of management, too. Even as we learn from the West and the East, we must try and evolve our own paradigm of management education based on our social and cultural attributes.”

As pointed out by Krishnakumar and Neck (2002), organizations who help employees or who are willing to provide “individual encouragement” and assist the employee in achieving spirituality, gain better performance. Another interpretation would be that “spiritual employees” lead to better organizational performance.

2.7 RESEARCH GAP:

In India and abroad number of research studies have been conducted on spiritual based leadership. However, none of the studies have established the relationship between the demographic factors and practicing of spiritual leadership. The present research fills up this gap by analyzing the correlation between various demographic variables such as gender, age, educational qualifications, nature of work, marital status and like and practising of workplace spirituality. It also suggests means and methods which can be practiced by corporate and professional at their own individual level to apply the principles of spiritual leadership in their economic endeavours. Thus, the present research fills up the gap between theory and practical aspects of workplace spirituality and spirituality based leadership in Indian context.

2.8. REFERENCES:


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