Spirituality in Management

Insights from India

Edited by
Sushanta Kumar Mishra · Arup Varma

Palgrave Studies in Indian Management

Series Editors
Pawan Budhwar
Aston Business School
Aston University
Birmingham, UK

Arup Varma
Quinlan School of Business
Loyola University Chicago
Chicago, IL, USA

Palgrave Studies in Indian Management

In Association with the Indian Academy of Management

Series Editors: Pawan Budhwar, Aston University, UK, and Arup Varma, Loyola University, US

The Palgrave Studies in Indian Management series, in association with the Indian Academy of Management, publishes books which are designed to inform and inspire academics, practitioners, and anyone else with an interest in understanding the issues involved in management of organizations in India.

Since the economic reforms began in the early 1990's, the Indian economy has been growing at a steady pace, and the country has rightfully assumed its place among the leading economies of the world. Indian organizations are increasingly going global and setting up operations and/or acquiring organizations in different parts of the world. At the same time, multinationals from around the world have made a beeline to India to capitalize on the huge market, as well as to draw upon the highly qualified workforce.

Of course, the world's largest and most diverse democracy faces numerous challenges – from infrastructure needs, to dismantling bureaucracy, and creating systems and processes that are more investor-friendly. In 2014, the Indian electorate picked a new government with overwhelming majority, and charged it with helping the Indian economy grow faster, so that the benefits may reach a wider section of the population. The new government has been busy creating policies that are designed to foster innovation, entrepreneurship, and business leadership. Indeed, in the first year since the government assumed office, the inward flow of FDI has increased substantially, and several multinational corporations have announced setting up operations in India, in response to the Prime Minister's "Make in India" campaign.

These are very exciting and volatile times for the Indian economy, and the expectations from the corporate world - both public and private are immense. The focus of this series is on the continuous evolution and growth of the Indian economy and related management issues.
Titles include:

Naresh Khatri and Abhoy Ojha CRONY CAPITALISM IN INDIA Establishing Robust Counteractive Institutional Frameworks

Sushanta Kumar Mishra • Arup Varma
Editors

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palgrave
macmillan

Editors
Sushanta Kumar Mishra
Indian Institute of Management Indore
Indore, India

Arup Varma
Quinlan School of Business
Loyola University Chicago
Chicago, IL, USA

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Notes on Contributors

Animesh Bahadur is Professor and Chair of Human Resource Management at TA Pai Management Institute, Manipal, India. He is involved with consultancy for non-profit organizations and social enterprises since 1996, including the conduct of strategic reviews, social audit and Management development programs for working executives. His teaching interests are employee relations and labour laws, cross-cultural management and organizational theory. His research interests include diversity and affirmative action in the Indian private sector, marginalization and workplace, CSR and sustainability.

Dharm Prakash Bhawuk is Professor of Management and Culture and Community Psychology at Shidler College of Business, University of Hawaií at Manoa. His research interest is in indigenous psychology and management (Indian psychology and management), intercultural training (also study abroad), culture theories (especially individualism and collectivism), diversity in the global workplace (also intercultural sensitivity, multiculturalism), culture and creativity, culture and positive psychology (also spirituality, peace), culture and leadership (also Gandhi, leader-member exchange), culture and ethics (also whistleblowing), culture and entrepreneurship (also microfinance, self-help groups, joint-liability groups and entrepreneurship in Nepal and India). His research

has appeared in various handbooks and edited volumes as well journals such as the *Journal of Cross-Cultural Psychology*, *International Journal of Intercultural Relations*, *International Journal of Psychology*, *Cross-Cultural Research*, *Applied Psychology: International Review, Psychology and Developing Societies*, *Indian Psychological Review*, *Delhi Business Review*, *Journal of Environmental Engineering and Policy*, and *Journal of Management*.

Prabhjot Dutta Khanna holds a PhD from Guru Nanak Dev University, Amritsar, India. Her research interests lie in the areas of corporate governance, resource-based view of the firm, corruption and critical management studies. Her article 'An Empirical Analysis of Resources in the Indian Pharmaceutical Industry' has appeared in the *International Journal of Emerging Markets*. She has co-authored two chapters: 'Perceptual Apparatus and Corruption' in *Anti-Corruption as a Topic in Research and the Classroom* and 'Building Integrity by Understanding the Nuances of Corruption' in *Humanistic Values from an Academic Community Perspective*. She has presented her work in conferences such as the Annual Meeting of the Academy of Management and the EGOS (European Group of Organization Studies) Colloquium.

Vivek Khanna is an assistant professor at the Vellore Institute of Technology Business School (VITBS), Chennai, India. He is a fellow of the Indian Institute of Management (IIM) Indore. His research interests lie in the area of critical management studies, business ethics, workplace spirituality, leadership, corruption and emotional intelligence. He has co-authored three chapters: 'The Dark Side of Emotional Intelligence' in *Corporate Social Irresponsibility: Individual Behaviors and Organizational Practices*, 'Perceptual Apparatus and Corruption' in *Anti-Corruption as a Topic in Research and the Classroom* and 'Building Integrity by Understanding the Nuances of Corruption' in *Humanistic Values from an Academic Community Perspective*. He has presented papers at the Irish Academy of Management Annual conference, the ISA World Congress of Sociology, the EGOS Colloquium and at a workshop conducted by the European Philosophical Society for the Study of Emotions (EPSSE) in Israel.

Kunal Kamal Kumar is a faculty at IIM Udaipur. His research interests are business ethics, cross-cultural studies, language issues in organizations and individual and group behaviour in organizations. He has published his work in top-tier journals including *Human Resource Management*. He has also presented his work in many conferences including Academy of Management Meeting and EGOS Colloquium.

Sushanta Kumar Mishra is a professor in the OB & HRM area at IIM Indore. He is the First Young Faculty Research Chair at IIM Indore. His research is in the area of emotions in organizations, stress, well-being and career issues. One of his papers has been adjudged as the Best Accepted Paper in the Academy of Management Meeting held at Chicago. He is the recipient of the Emerging Diversity Scholar Award from National Centre for Institutional Diversity, University of Michigan. He has received the Industrial Finance Corporation of India (IFCI) Award at IIM Ahmadabad for the Best Thesis Proposal. He is in the editorial board of Academy of Management Learning and Education and in the review panel of many international journals including *Human Resource Management*, *British Journal of Management*, *Journal of Business Ethics*, *Relations Industrielles/Industrial Relations*, *Personnel Review*.

Devyani Mourya an FPM (Fellow Program in Management) candidate at IIM Indore is working on her dissertation project 'Motives & Impact of Volunteerism: An Empirical Study'. She holds a Masters in Human Resource Management from Mohanlal Sukhadia University, Udaipur. Her research interests include volunteerism, positive psychology and people management. One of her studies received the Highly Commended Runner-Up Award from Emerald/INDAM Indian Management Research Fund for the year 2017.

Sasmita Palo is Dean of School of Management and Labour Studies at Tata Institute of Social Sciences, Mumbai. Her areas of specialization include diversity at workplace and topics related to organization behaviour.

Jatin Pandey is a fellow of IIM Ahmedabad. He has worked as Assistant Professor of Organizational Behaviour and Human Resources at IIM Kozhikode. He was awarded the Junior Research Fellowship and the Best Thesis Award for his doctoral work by IIM Ahmedabad where he also assisted in the seventh pay commission consultancy team.

His research interests focus on management, spirituality and religion, emotions at workplace, job performance, HR for healthcare, management for rural and difficult geographies. His articles have appeared in journals such as *Business and Society*, *Psychology of Religion and Spirituality*, *Health Policy and Planning*, *International Journal of Knowledge Management*, *International Journal of Work Organisation* and *Emotions* to name a few. He has published two books and is also the co-guest editor of special issues in *International Journal of Knowledge Management* and *Australasian Journal of Information Systems*.

Moitreyee Paul is a PhD Scholar at Xavier School of Human Resources Management, Xavier University, Bhubaneswar, Odisha, India. She was an assistant professor at K. L. Deemed to be University Business School, Guntur, Andhra Pradesh. She is pursuing her research in the area of 'Workplace Spirituality' and her research papers have been cited in reputed journals like *Journal of Religion & Health*, *Environment, Development & Sustainability*, *Information Systems Journal* to name a few.

Rajesh Premchandran is an engineer by training and has completed his doctoral research at the IIM Lucknow. He is a senior technology professional with a telecom major. He has over 18 years of industry experience in people development, large-scale transformation management and driving strategic initiatives across financial services, manufacturing and telecom. He has published several papers on employee well-being and continues to research work-life balance and positive psychology.

Pushpendra Priyadarshi is Associate Professor of Human Resource Management at IIM Lucknow. Work engagement, coaching and mentoring, positive psychology and work-life interface are his current research areas. Besides practice-based courses on coaching and mentoring, he also teaches organizational structure and design, organizational behaviour and human resource management.

Rupa Rathee is a faculty at the Department of Management studies in the Deenbandhu Chhotu Ram University of Science and Technology Murthal, Sonipat. She was awarded with the Best Teacher Award, instituted by the Sonepat Hindu Educational and Charitable Society for her outstanding performance.

Ayatakshee Sarkar is a research scholar at the School of Management and Labour Studies in Tata Institute of Social Sciences, Mumbai.

Arti Sharma is a doctoral student in Organizational Behaviour and Human Resource Management at IIM Indore. She has a diverse experience in both the industry and the academia. Her research interests include emotions, group emotions, spirituality and group dynamics. She has published her work as research papers, case studies and edited books.

Himanshu Sharma is a senior IT consultant based at Melbourne, Australia. He has over 12 years of experience with a demonstrable track record of successful project deliveries. He has worked with a wide range of technologies, delivery models, budgets with customers across various industries including finance, e-commerce, education, governance and insurance to name a few. He has been instrumental in learning and implementing various change management methods to reduce project failure risks. Apart from IT domain, his research interests lie in spirituality, relationship dynamics in human behaviour.

Subhash Sharma is a leading Indian management thinker and author of well-known creative and thought-provoking books such as *Creation from Shunya*, *Management in New Age: Western Windows Eastern Door*, *Quantum Rope: Science, Mysticism & Management*, *New Mantras in Corporate Corridors*, *New Earth Sastra and Wisdom & Consciousness from the East: Life, Living & Leadership* (French translation, *Leadership Par La Sagesse & La Conscience*). His academic contributions have been acknowledged as 'creative and original' with 'quite a few exciting, non-traditional and revolutionary points of view' (*Business Standard*). He is the founding member of WISDOM (Women's Institute for Studies in Development Oriented Management), Banasthali University, Banasthali, the founding director of Indian Institute of Plantation Management, Bangalore, and

the director of Indus Business Academy (IBA), Bangalore. He is a recipient of excellence, achievement and leadership awards for his significant contributions to management and social thought.

Vandana Sharma is a faculty at the Department of Management studies in the Deenbandhu Chhotu Ram University of Science and Technology Murthal, Sonipat. Her research interests are employee engagement, work-life balance, organizational development and emotional intelligence.

Arup Varma is a professor at Quinlan School of Business, Loyola University Chicago, Chicago. He has published over 50 articles in leading refereed journals such as the *Academy of Management Journal*, *Personnel Psychology*, *Journal of Applied Psychology*, and *Human Resource Management*. He has also presented over 90 refereed research papers at leading international conferences and authored 35 book chapters. His research focuses on expatriate categorization and adjustment issues and is widely cited. He has been recognized by his colleagues and students with multiple awards for teaching, research and service.

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Introduction: Spirituality and Organization

Sushanta Kumar Mishra and Arup Varma

Spirituality is increasingly accepted as an emerging area in management literature (Chawla and Guda 2003). Spirituality in workplace was found to be positively related to job satisfaction (Gupta et al. 2014), unit-level performance (Fry et al. 2011), and organization performance (Fry and Matherly 2006). India presents the perfect context to examine the relationship between spirituality and the workplace, given its history as the land of spiritual pursuits through different religions. Indeed, many of the world's major religions originated/spread from India, including Hinduism, Jainism, Sikhism, and Buddhism. In addition, the Indian culture and people have always welcomed other religious practices—for example, Islam, Judaism, and Zoroastrianism found a home in India centuries ago. The chapters provide exciting readings on spirituality in management.

S. K. Mishra (✉)
Indian Institute of Management Indore, Indore, India
e-mail: sushantam@iimidr.ac.in

A. Varma
Quinlan School of Business, Loyola University Chicago, Chicago, IL, USA
e-mail: avarma@luc.edu

Spirituality is relatively a new concept in the management domain. Chapter 2 puts spirituality in the context of management. It describes the evolution of 100 years of management thought into four stages of development: (1) scientific management, (2) human dimension in management, (3) environmental sensitivity, good governance, and ethics in management, and (4) spirituality in management. The chapter further argues that the four stages of evolution and development of management thought broadly correspond to the evolution of human consciousness from 'matter' to 'heart-mind' and 'spiritual consciousness' corresponding to the body-heart-spirit (BHS) perspective of human beings.

Chapter 3 derives the essential characteristics of spirituality (Indian concept of *adhyAtma*) from the *bhagavadgItA*. The *bhagavadgItA* is a spiritual treatise revered in India. It presents an evidence of how spirituality (*adhyAtma*) translates in the daily behaviour of an individual. The chapter provides a synthesis of both the micro-world and the life-world in order to define and elaborate the construct of *adhyAtma*.

Chapter 4 argues that the sociocultural and the religious prism of every society colours a concept into its realities. Being a culturally sensitive construct, spirituality has had multiple interpretations. Based on in-depth interviews of 23 working professionals, this chapter tries to construct spirituality as perceived by the working professionals of India. It further establishes a close link between religiosity and spirituality, which is in contrast with those who propose them to be very distinct concepts.

Chapter 5 argues that rather than managing conflict, organizations should strive to promote nonviolence. Nonviolence behaviour focuses on positive human values and it believes that the triggers of violence can only be broken by nonviolence interventions. *AhiMsA* or nonviolence is a construct derived from Indian wisdom traditions normally associated with Gandhi's 'political weapon' to free India from the colonial supremacy. The chapter argues that organizations high on spiritual climate can relate to nonviolence behaviour and thus lead to outcomes such as compassion, empathy, and forgiveness at the workplace.

As work continues to become more demanding, "anxiety and stress" are increasingly becoming common among the workforce. Indeed, studies have noted that in addition to rising stress levels among workers, over half of the global workforce is close to burnout (see Fernandez

2016). In fact, sustaining the workforce productive is a major challenge for many organizations. In this connection, scholars have identified numerous factors that can help in reducing the negative consequences of a demanding workplace. As an example, empirical studies have provided support for the role of mindfulness in decreasing stress and increasing well-being. Relatedly, it has been argued that, as "spiritual elements enhance the effectiveness of mindfulness", there is a case to be made for looking at spirituality in organizations (Feuille and Pargament 2015, 1092). Given the importance of spirituality in management, there is a need to understand how to fulfil the spiritual need of the workforce.

Chapter 6 agrees that spirituality at the workplace has beneficial effects for both the employees and the organization. As a result, there are increased initiatives by the organizations aimed towards the spiritual fulfilment of their employees. Scholars have predominantly looked at the internal mechanisms and neglected the external mechanisms that might fulfil the spiritual need of employees. Based on interviews of the volunteers, the chapter argues that volunteerism provides the external mechanism for employees' spiritual fulfilment. The chapter examines two perspectives of employee volunteerism: namely, compensatory and spillover effects in relation to workplace spirituality.

Chapter 7 challenges the scholars citing that studies on spirituality have predominantly been discussed in the context of large organizations and paid limited attention on its manifestations in the emerging forms of organizations. Based on an in-depth interview of the leader in an organization named *Faking News*, a pioneering venture in online satirical news content in India, the chapter elaborates how the elements of spirituality helped the venture.

Chapter 8 brings the concept of family into the discussion, citing its importance in India. It provides instances to support this assertion. For example, marriage in India is not just between two individuals; rather it is between two families. The chapter investigates the impact of work-family enrichment on both forms of well-being: hedonia and eudaimonia. Based on an empirical study among 504 married individuals having at least one child, the chapter argues in favour of work-family enrichment.

Given the increasing interest in the role of spirituality in the workplace, scholars have recently begun examining spirituality in diverse settings, from banking (Iqbal and Hassan 2016) to healthcare (Bhat and Yadavannavar 2016). In this connection, Sandelands (2003, 170) has argued that "Without God … management theory is nonsense". In fact, spirituality is argued to be important for management and management education (Neal 1997).

Chapter 9 highlights the emergence of 'gig workforce', that is, the on-demand workforce or contractual employees. Given the absence of any formal contract and its virtual nature, the chapter argues the challenges in managing gig workforce compared to the traditional workforce. The authors bring in the concept of 'spiritual intelligence' to argue that it will help integrating by bringing together the goals of the gig workers and the organization. The chapter concludes with a conceptual understanding of spirituality to advance the discussion on spiritual intelligence.

Chapter 10 of the book provides a review of the literature on workplace spirituality and investigates its effect on employee engagement. In addition to the direct effect, the chapter argues that workplace spirituality affects work engagement indirectly through meaningful work.

Chapter 11 turns the attention from management to management education. Indian management education is realigning itself with global trends, striving for academic excellence. The chapter is based on the teachings of Swami Vivekananda, a spiritual leader, who believed that education is the way by which lack of knowledge is replaced by intelligence and spiritual wisdom. Based on his work, the chapter argues in favour of spiritualism to instil among the students the sense of interconnectedness, empathy, and compassion.

In the drive to improve their bottom line, organizations run the risk of trivializing spirituality. Carrette and King (2005) argued how religion has silently taken over spirituality. They argued that "'spirituality' has become a new cultural addiction" (p. 1) and there is "commodification, packaging and selling of one's soul" in the market place (p. 124). Further they argued that 'spirituality' has become the brand name for selling the assets of religion. Spirituality has been conceptualized and practised in such a narrow way that it serves organizational interests and not the individual interests. Thus, there is a need to look at spirituality through a critical

lens. In fact, workplace spirituality seems an oxymoron. Chapter 12 offers some critical perspectives on the practices of corporate mindfulness and workplace spirituality. It argues that the concept of mindfulness as projected in the modern workplace is at odds with its original conceptualization. The chapter goes on to argue that spirituality at the workplace is being used just as a 'technique' for improving the bottom line of the organizations without any concern for the spiritual well-being of the employees. The concluding section argues that the continued instrumental use of the practices of mindfulness and spirituality would rob humanity of essential wisdom from ancient traditions.

Chapter 13 brings forward the debate on spirituality versus organizations. On the one hand it argues in favour of bringing the self to the work, while on the other it is sceptic about the exploitation of 'spirituality' in the workplace. It concludes with the directions for future research. It is argued that an understanding of the context helps in developing appropriate management systems for the success of the organizations (Budhwar and Varma 2011). However, the societal and cultural context is so varied in India that it is difficult to define any specific management system (Varma et al. 2005). Given that spirituality is a common thread across the religious practices in India, it has the potential to provide the right insights to practitioners towards a better understanding of the context. We hope the chapters will contribute in appreciating the spiritual aspect of management.

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Part I

The Evolution and Characteristics of Workplace Spirituality

2

Spirituality in Management: Towards Management by Higher Consciousness

Subhash Sharma

Introduction

In its journey over the last 100 years, management thought has moved from 'science in management' to 'spirituality in management'. The journey made a shift from Taylor to transcendence. The journey can be classified into four evolutionary stages: scientific management (from 1900 to the 1950s), human side of management (from the 1960s to the 1990s), ethics and values in management (1990s onwards) and spirituality in management (2000 onwards). This transition in management thought can also be attributed to environmental factors: For example, management thought evolved in the context of a stable environment and the factory context. Over the years the environment has become more complex and as a result new concerns have emerged.

This chapter is based on the author's earlier writings presented in the references.

S. Sharma (✉)
Indus Business Academy, Bangalore, Bengaluru, India

Evolution of Management Thought

The field of management has borrowed from different disciplines in each stage of its evolution. During the scientific era, the major concerns were efficiency and productivity; as a result, both the engineering and the economics disciplines played a dominant role. Consequently, the techniques and the associated tools were primarily focused on task accomplishment and production efficiency. In the subsequent period, that is, during the human side of management, concern for people became important and tools and techniques were borrowed from the discipline of psychology, such as management by objective (MBO), the grid by Blake and Mouton and leadership concepts such as transactional and transformational leadership. The concern for good governance is gaining ground in management and as a result the discipline of philosophy has entered the field of management as it is the foundation for ethics and values. However, the phase of ethics and values is yet to enter fully into the field of management. In this phase, concepts such as principle-centred leadership gained importance. With the growing scope of the field of management, new issues such as environmental concerns, sustainability and well-being have gained importance, and, consequently, the idea of spirituality in management has gained acceptance. As a result, ideas from the field of spirituality/consciousness studies have started impacting management thought. Newer concepts such as spiritual leadership and triple bottom line have occupied their space in discussions and dialogues of management thought. The arrival of 'consciousness revolution' has facilitated the idea of spirituality in management. It may be indicated that many Indian spiritual movements with their origin in the 1960s have been an important source of 'consciousness revolution', which the world is witnessing in many forms. They have also contributed to the global popularity of yoga and meditation in general and to their relevance for management.

Figure 2.1 provides the summary of the above discussions.

The tools and techniques were developed in different stages of management thought. In the current period, management thought with its four walls provides a holistic vision of the concept of management and leadership. The essence of the above discussion can also be explained in terms of the flow of ideas reflecting American, Japanese and Indian management approaches (Fig. 2.2).

Scientific Management		Human Side in Management		Ethics & Values in Management		Spirituality in Management
Focus on Technical side		**Focus on Human side**		**Focus on Ethical side**		**Focus on Spiritual side**
Concern for Productivity and Cost *Illustrative tools:* Time and Motion study. *Influencing Discipline(s):* Engineering and Economics		*Concern for* people dimension *Illustrative tools:* Blake and Mount Grid; Transformational Leadership. *Influencing Discipline:* Psychology		*Concern for* Good Governance *Illustrative tools:* Management by higher Objective, Principles Centered Leadership. *Influencing Discipline:* Philosophy		*Concern for* Environment, Sustainability and Well-being *Illustrative tools*: Higher order purpose of existence; Triple bottom line; Wisdom leadership. *Influencing Discipline(s):* Spirituality, Consciousness Studies

Fig. 2.1 Evolution of management thought (Source: Sharma 2013a, b)

MBO ⟶
MBHO
Management by Higher Objectives
(e.g. super-ordinate goals in Japanese management) ⟶ HOPE*

Fig. 2.2 Evolution of HOPE. Indian thinkers have been asking the HOPE question since ancient times

Among the Indian thinkers and scholars of management, Professors Chakraborty, Athreya, Gupta and others have explored the theme of spirituality in management. Chakraborty (1991, 1995) explores spirituality in management through the Vedantic route and through the idea of management by values. Athreya (2002) pursues spirituality in management through the route of Indian dimension in management and Gupta (1991) through the need to move beyond the American and Japanese models.

Defining Spirituality

Spirituality has been defined in various ways by different scholars. However, de-codification of the word SPIRIT provides a general definition. The word 'SPIRIT' has three components, that is, SP-IR-IT, in which SP stands for sense pleasures, IR for intuition and reason, and IT for infinity and transcendence. These three components capture the different dimensions of the consciousness of being. SP represents the physical, IR the psychological and IT the spiritual dimension of SPIRIT. These three components of SPIRIT capture the essence of spirituality. This definition is also in consonance with the body, mind soul model of human beings. Sense perception (pleasure-pain) experienced through the body is moderated by mind (intuition and reason). Mind

Components of SPIRIT/ Spirituality	Expressions	Equivalent Interpretations		
SP: Sense Pleasures	Bliss and Peace	Body	Gross (Sthoola)	Mass
IR: Intuition and Reason	Joy of Creativity	Mind	Subtle (Sukshma)	Energy
IT: Infinity and Transcendence	Pleasure-Pain	Soul	Supra-subtle (Karan)	Consciousness

Fig. 2.3 SPIRIT and spirituality defined (Source: Sharma 2010)

in turn is moderated by soul (infinity and transcendence). These three levels of existence are also referred to as matter, mind and consciousness representing gross (sthoola), subtle (sukshma) and supra-subtle (karan) levels. These three levels of human existence are also represented by mass (m), energy (e) and consciousness (c).

Figure 2.3 provides the key aspects of the definition of SPIRIT.

Typology of Energies and OSHA-OSHE Model of Human Beings

The scriptures in the Hindu religion consider three types of energies in nature: violent, vibrant and silent. Human beings experience all these three types of energies in varying degrees within the course of a day, including in their workplaces.

The 'OSHA-OSHE' model explains the use of these energies by human beings in their workplace or in their day-to-day existence (Sharma 1996, 1999, 2007). According to the OSHA model, there are four levels of existence—Oneness (O), Spiritual (S), Humanistic (H) and Aggression/ Aggressiveness (A)—which are manifested in the workplace. The OSHE model, on the other hand, represents the OSHA model with a replacement of the aggressiveness dimension by the existential dimension. When applied to the workplace context, this model raises the following question: How can negative energy be reduced at the workplace? Figure 2.4 presents the OSHA-OSHE model of spirituality in management in a diagrammatic form. The proposed model provides the logic to reduce negative energy and enhance positive energy and synergy not only at the workplace but also in one's life. The model proposes that the energy represented at the oneness (O) and the spiritual (S) level provides the
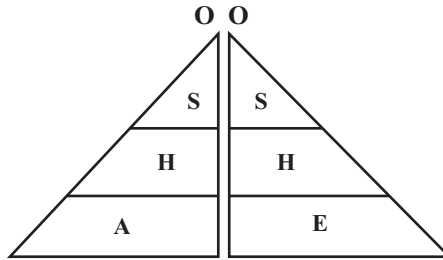
Fig. 2.4 OSHA-OSHE model of spirituality in management (Sharma 1996, 1999, 2007)

resources to handle the negative energies in the workplace. The OSHA-OSHE model can be explained through the 'Shiva-Shakti' concept from the Indian spiritual tradition and the 'Yin-Yang' concept from the Chinese thought. As a model it provides the resources at different levels (oneness and spirituality) on which the managers and leaders may focus their attention to create positive energy in their organizations.

Religion, Science, Spirituality: Historical Perspective

In human history, we observe three important movements: religion, science and spirituality. God, nature and inner self are the central theme of these three paradigms of human thinking. These are reflected in terms of church/organized religion, research and inner-search approaches to viewing reality. Church is represented by Commandments and Codes approach to organize social life. Science brought in cause and effect approach to view reality. Inner-search approach is based on the idea of consciousness and is the basic foundation of spirituality. Thus, we observe a shift as well as an evolution from 'organized religion' to science to spirituality that is also reflected in many New Age and New Era spiritual movements. Most Indian spiritual movements such as Ramakrishna Mission, Brahmakumaries, Gayatri Parivar, Art of Living and so on are rooted in the idea of inner search; hence their emphasis on yoga, meditation and spirituality. This historical perspective of paradigm shifts in human society is presented in Fig. 2.5.

Religion →	Science →	Spirituality
Church →	Research →	Inner-search
Commandments & Codes →	Cause and effect →	Consciousness
Organized Religion'	————————→	Spirituality
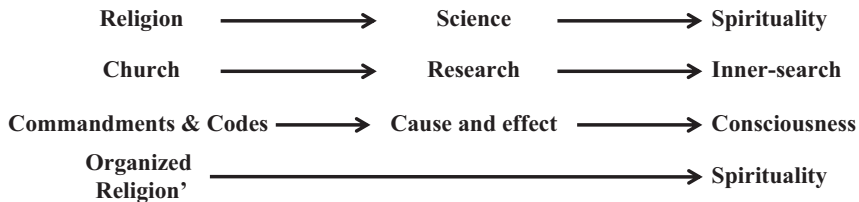
Fig. 2.5   Historical perspective of changes in human society

It may be indicated that the 'Church' (organized religion) is trying to cope with these challenges to retain its relevance and in many cases is undergoing an 'adaptive transformation' due to questions and challenges created by science and spirituality/inner-search movements/consciousness revolution. Earlier the challenge was by science, now it is by both science and spirituality. In fact, in Western secularized societies, science and spirituality (inner-search movements) have acquired more prominence and dominance compared to 'organized religion'.

Giri (2010) suggests the need for 'practical spirituality'. He states that "Practical Spirituality involves a transformation of both science and religion. In the field of religion practical spirituality emerges in varieties of transformative movements and seeking of self, culture and society which interrogate existing structures of domination and strive for a new mode of self-realization, God realization and world realization". Thus, the future movement of religion, science and spirituality could be towards 'practical spirituality'.

Three Models of Spirituality/Inner Search

In this section we provide the following three models of inner search/ spirituality:

  I. IBA Model
 II. ISRON
III. JHS

Brief discussions on these models are provided below.

Model I: IBA (Inner Being-Anchor) Model

When an individual is in crisis, he/she connects his/her Inner Being (IB) to an Anchor (A) to tap the cosmic energy. The anchors differ across cultures, thus, individuals differ in their anchors that connect to the cosmic energy. I do a simple exercise with my participants to find out the nature of the anchor that people generally rely upon. In fact, the nature provides us many anchors for establishing and experiencing cosmic connectivity and thereby enabling the flow of cosmic energy.

Model II: ISRON (Inner Search for Realization of Oneness-Nirvana)

To understand the concept of ISRON, we need to understand nine levels of evolution of consciousness in consonance with BHS (body-heart-spirit) model: levels 1, 2 and 3 represent body consciousness; levels 4, 5 and 6 represent heart consciousness; and levels 7, 8 and 9 represent spiritual consciousness.

Body consciousness: Numbers 1, 2, 3 capture the idea of body consciousness at three levels. The three levels of body consciousness represent the three aspects of matter, namely, solid, liquid (representing flow) and gas (moving upwards), with their respective properties. In the context of management, 'body consciousness' implies a focus on physical and tangible aspects in the process of management.

Heart consciousness: Numbers 4, 5, 6 stand for physical heart, psychic heart and sacred heart. In this framework, mind ('head & heart') is considered a part of a larger concept called 'heart'.

Spiritual consciousness: Number 7 represents the seventh heaven, 8 represents the eighth chakra and 9 represents the ninth cloud experiences of consciousness. The self (originating from shunya represented by 0) evolves through these nine levels of consciousness, and it establishes connectivity with the 'realm of infinity' represented by number 10. Thus, the model of self-evolution from 'Shunya Point' is represented by 0 to 'Nirvana Point' represented by number 10.

At levels 7, 8, 9 an individual moves in the direction of a realization of infinity and divinity in oneself. This realization takes us towards the realm

0	1, 2, 3	4, 5, 6	7, 8, 9	10
Shunya	Body (B) (Gross)	Heart (H) (Subtle)	Spirit (S) (Supra-subtle)	Harmony (H)

Fig. 2.6   Model II (ISRON)

of infinity (ROI) represented by number 10 in Fig. 2.6. As leaders move towards higher levels of consciousness, their creativity and imagination finds new expression in the form of new ideas, new perspectives and new visions.

Model III: JHS (Joining of Heart and Spirit) Model

JHS stands for Joining of Heart and Spirit. When heart and spirit get connected there is positive energy and synergy (spiritual energy). Once this happens, divisions of caste, class, community, nations and so on disappear and a 'unified vision' emerges. Arriving at a unified vision is the essence of spirituality. For such a vision, self should evolve to higher levels of consciousness. When a leader operates from a higher level of consciousness, his/her 'circle of consciousness' expands and he/she takes decisions based on a 'unified vision' rather than a 'division-divided vision' approach.

When practised, these three models of spirituality lead to positive energy and synergy at the workplace and in organizations, making the workplace as pleasant a place to work in as possible. Employees feel engaged, motivated and happy. This is the essence of the idea of spirituality in management.

Implications for Management and Leadership

From Old Paradigm of CEO to New Paradigm of CEO

The evolution of management thought from management by objective (MBO) to management by higher objectives (MBHO) to higher order purpose of existence (HOPE) implies a shift in consciousness. It suggests

Old Paradigm of CEO	New Paradigm of CEO
C: Competition	**C**: Creative
E: Efficiency	**E**: Enlightened
O: Objectives	**O**: Organic relationships

Fig. 2.7 Old and new paradigm of CEO

a move towards management by higher consciousness (MBHC) based on three interconnected models: IBA (inner being & anchor), ISRON and JHS.

This implies the need for a shift from the old paradigm based on competition, efficiency, objectives (CEO) to the new paradigm based on creative, enlightened, organic relationship (CEO). This shift is presented in Fig. 2.7.

The old paradigm of CEO was based on 1, 2 and 3 levels of consciousness. In contrast, the new paradigm is based on higher levels of consciousness represented by 4, 5, 6, 7, 8 and 9 levels of consciousness. The new paradigm implies that through creativity and imagination, a CEO can 'jump over the competition' as demonstrated by Steve Jobs and others.

'Science in management' provided foundations for the old CEO concept with its roots in competition, efficiency and objectives. Now, 'spirituality in management' is leading us towards a new foundation for the new CEO with its roots in a creative, enlightened and organic perspective of higher consciousness.

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3

AdhyAtma or Spirituality: Construct Definition and Elaboration Using Multiple Methods

Dharm Prakash Bhawuk

Introduction

The role of meditation in reducing stress has been studied since the 1950s. However, spirituality has emerged in management literature only since the 1990s (Dale 1991; Dehler and Welsh 1994; Holland 1989; Lee

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Harvard-Kyoto protocol for transliteration for *devanagarI* is used for all *saMskRta* and *hindI* words and names, and the first letters of names are not capitalized. All non-English words are italicized.

अ a आ A ऐ i ई I उ u ऊ U ए e ऐ ai ओ o औ au ऋ R ॠ RR ऌ lR ॡ lRR अं M अः H क ka ख kha ग ga घ kha ङ Ga च ca छ cha ज ja झ jha ञ Ja ट Ta ठ Tha ड Da ढ Dha ण Na त ta थ tha द da ध dha न na प pa फ pha ब ba भ bha म ma य ya र ra ल la व va श za ष Sa स sa ह ha क्ष kSa त्र tra ज्ञ jJa श्र zra

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D. P. Bhawuk (✉)

Shidler College of Business, University of Hawaií, Manoa, Honolulu, HI, USA

e-mail: Bhawuk@Hawaii.edu

1991; Mitroff et al. 1999), and little research is devoted to the development of indigenous constructs of spirituality. *Bhawuk* (2019a, b) attempted to bridge this gap in the literature by developing the construct of *adhyAtma* from the *bhagavadgItA* and showed how it permeates the daily life of people in India. In this chapter, an attempt is made to systematically develop and elaborate the construct of *adhyAtma* using multiple methods.

Bhawuk (2017) developed the construct of *lajjA*, and presented a methodology for systematically developing indigenous constructs. Building on the proposal by Hwang (2007) that indigenous theories can be developed by synthesizing ideas from the life-world and micro-world, *Bhawuk* (2019a) posited that Indian philosophical texts like the *bhagavadgItA* and *upaniSads* constitute micro-worlds, whereas the biographical stories of saints and dialogues of knowledge seekers with them constitute knowledge in the life-world, and utilized both in developing a spirituality-based theory of creativity. Life-world refers to knowledge created by people to solve problems of daily life, and wisdom is the highest form of coded knowledge in the life-world. On the other hand, micro-world refers to theories developed by researchers that are used to explain phenomena or to solve problems in the life-world, and accumulation of a body of knowledge leads to the creation of specific or discipline-based micro-worlds that are necessarily academic in nature.

In this chapter, an attempt is made to employ both the approaches presented by *Bhawuk* (2017, 2019a) to synthesize micro-world and life-world to present a thick description (Geertz 1973) of the construct of *adhyAtma* or spirituality. First, a lexical analysis is performed on the dictionary meaning of the word. The synonyms and antonyms of the word are also examined. Following this, the meaning of *adhyAtma* is derived from a scriptural text, the *bhagavadgItA*, and how its meaning is closely related to other constructs like *brahman, adhibhUta, adhidaiva, adhiyajJa,* and *karma* is elaborated upon. Then, ideas relevant to the practice of *adhyAtma* are examined in another scriptural text, *pAtaJjalayogasUtra*. This allows an enrichment of the construct of *adhyAtma*. Finally, how *adhyAtma* translates in the daily behaviour of an exemplar spiritual practitioner is examined. This is done by presenting examples from the life of *pramukh swAmIjI*, past president (May 21, 1950, to August 13, 2016) of

BAPS. Thus, a synthesis of micro-world (*bhagavadgItA* and *pAtaJjalayo-gasUtra*) and life-world (*pramukh swAmIjI*) is employed in defining and elaborating the construct of *adhyAtma* (see *Bhawuk* 2019a, for an elabo-ration of this approach). The chapter ends with a discussion of the impli-cations of *adhyAtma* for the extant Western theories and global psychology.

AdhyAtma: A Lexical Analysis

Most Indian and Nepali bilinguals translate spirituality as *adhyAtma* and spiritual as *adhyAtmika* or *dhArmika* in common parlance. *AdhyAtmika* is also contrasted with *sAMsArika*, which refers to a person who is chasing material goods and success, and so *saMsArika* may be considered the ant-onym of *adhyAtmika*. Thus, *adhyAtma* refers to a reflective internal life with an inward focus, whereas *saMsArika* refers to people who are follow-ing the external life or a life that is preoccupied with sense organs and material things. This difference between the external and internal focused lives is captured by the wise saints of India, which shows convergence in the understanding between lay people and exemplar practitioners of *adhyAtma* that the saints are.

ramaNa maharsI noted that "It is only rarely that a man becomes introverted. The intellect delights in investigating the past and the future but does not look to the present" (*ramaNa maharSI*, March 3, 1939). Similarly, *swAmi Chinmayanand* noted that "When I slip outside, I fall; when I slip inside, I rise." Finally, *nisargadatta mahArAja* noted that when on an internal journey we are not grasping and holding or coveting and acquiring—"The *jJAni* is not grasping and holding" (*nisargadatta* 1973, 506). When one is on the internal journey, his or her maturity is reflected in not being selfish—"Love is not selective, desire is selective. In love there are no strangers. When the center of selfishness is no longer, all desires for pleasure and fear of pain cease; one is no longer interested in being happy; beyond happiness there is pure intensity, inexhaustible energy, the ecstasy of giving from a perennial source" (*nisargadatta* 1973, 489). The advanced pursuant of spirituality naturally feels "I am the world, the world is myself," and lives in the "vastness beyond the farthest

reaches of the mind" (*nisargadatta* 1973, 507) and becomes that vastness, which is love, himself or herself.

The *saMskRta* to English dictionary by Monier-Williams (1899) defines *adhyAtma* as "the Supreme Spirit, own, belonging to self, concerning self or individual personality," and the one by Apte (1890) defines *adhyAtma* as ("*Atmana saMbaddhaM, Atmani adhikRtaM vA*") "belonging to self or person, or concerning an individual." Thus, *adhyAtma* is related to self, the Supreme Spirit or *bramha*, and the individual being or person that we are, and we will see that these definitions are close to the scriptural texts as they are derived from these sources.

The comparison between *adhyAtma* and spirituality would be useful. According to Merriam-Webster dictionary, in English, spiritual means "**not composed of matter**." A sceptic or a realist is likely to scoff at the very notion of spiritual entities, which includes ghosts. The synonyms of spiritual include bodiless, ethereal, **formless**, immaterial, **incorporeal**, insubstantial, nonmaterial, nonphysical, unbodied, unsubstantial. Other words related to spiritual are **metaphysical**, psychic (also psychical), **supernatural**, impalpable, insensible, intangible, invisible, airy, diaphanous, gaseous, gossamery, tenuous, thin, vaporous, and wispish. The antonyms of spiritual include animal, **carnal**, fleshly, detectable, discernible (also discernable), noticeable, observable, palpable, sensible, tangible, visible, bulky, heavy, massive, and solid. Other antonyms of spiritual include "**bodily**, **corporeal**, **material**, **physical**, and substantial." The words in bold face provide shared understanding between *saMskRta* and English, and other words show cultural differences.

Spiritual also means "of, relating to, or used in the practice or worship services of a religion" (e.g., spiritual songs). The synonyms of spiritual include **devotional**, **religious**, **sacred**. Other words related to spiritual are blessed, consecrated, hallowed, **holy**, **sacrosanct**, sanctified, solemn, liturgical, ritual, sacramental, semi-religious, and semi-sacred. The near antonyms of spiritual include **earthly**, mundane, terrene, terrestrial, and **worldly**. The antonyms of spiritual include "nonreligious, profane, and secular." Again, the words in bold face provide shared understanding between *saMskRta* and English, and other words show cultural differences.

AdhyAtma in the *bhagavadgItA*

BhagavadgItA is a rich source for developing psychological constructs and models, which make intuitive sense, and can be applied by lay people in their daily lives without much preparation and training (*Bhawuk* 2011, 2019b, in press). These models cover a variety of ideas and constructs pertaining to *lajjA* (*Bhawuk* 2017), *lokasaMgraha*, and leadership (*Bhawuk* 2019a, b), how we get angry and how we can control anger (*Bhawuk* 1999), what is work and how we should work (*Bhawuk* 2011), emotion and stress management (*Bhawuk* 2008), *adhyAtma* or spirituality (*Bhawuk* in press), and so forth.

In the *bhagavadgItA*, *adhyAtma* appears eight times in verses 3.30, 7.29, 8.1, 8.3, 10.32, 11.1, 13.11, and 15.5. *AdhyAtma* is defined succinctly in the eighth canto, though it appears for the first time in the third canto. The definition in the eighth canto follows the discussion in the seventh canto, so first the definition is presented as it appears in the context of the seventh and eighth cantos, and then the meaning of the construct is elaborated upon by discussing the verses in the other cantos.

The discourse in the seventh canto is started by *kRSNa* promising to *arjuna* that he would explain to him how *arjuna* would, beyond any doubt, completely come to know *kRSNa* by practising yoga, by attaching his *manas* to *kRSNa*, and by taking refuge in *kRSNa*.[1] Thus, at the end of seventh canto, it is only fitting that *kRSNa* succinctly explain what he had promised, and he does that in the last two verses. *kRSNa* states that those who make an effort to be free of the birth and death cycle by taking refuge in *kRSNa* come to know *bramha*, *adhyAtma*, and *karma* completely (verse 7.29[2]). Further, those who are one with the self or *Atman* know *kRSNa* completely in all the three forms—*adhibhUta* (or in the physical

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[1] Verse 7.1: *mayyAsaktamanaH pArtha yogaM yuJjanmadAzrayaH, asaMzayaM samagraM mAM jJAsyasi tatchRNu.* O pArtha, let me explain to you how beyond doubt you will know me completely by making effort to connect with me if you attach the *manas* and take shelter in me.

[2] Verse 7.29: *jarAmaraNamokSAya mAmAzritya yatanti ye, te bramha tadviduH kRtsnamadhyAtmaM karma cAkhilam.* Those who make effort to be free of birth and death by taking refuge in me know *bramha*, *adhyAtma*, and *karma* completely.

form), *adhidaiva* (or in the divine form), and *adhiyajJa* (or in the sacrifices); and they know *kRSNa* completely even at the time of death (verse 7.30[3]). Thus, in verses 7.29 and 7.30, *kRSNa* presents the six constructs (i.e., *bramha*, *adhyAtma*, *karma*, *adhibhUta*, *adhidaiva*, and *adhiyajJa*) that *arjuna* asks about in the beginning of the eighth canto.

In verse 8.1,[4] *arjuna* asks *kRSNa* "What is *adhyAtmaM*?" But the question itself is embedded in a set of eight questions providing a nomological network for the construct in verses 8.1 and 8.2[5]: What is *bramha*? What is *adhyAtmaM*? What is *karma*? What is called *adhibhUtam*? What is called *adhidaivam*? Who is *adhiyajJaH*? How is it in the body? And how do people know it at the end of their life? So, it would be meaningful to understand *adhyAtma* in the context that is presented in verses 8.1–8.5 in the dialogue between *arjuna* and *kRSNa*.

In verse 8.3,[6] *kRSNa* defines *bramha* as *akSaraM* or that which does not decay, is immutable, indestructible, or imperishable. Some interpret *bramha* as the "subjective Essence behind the phenomenal world" (*Chinmayanand* 1992, 545), that "which penetrates everything, which is all-pervading" (*madhusudan saraswati* translated by *gambhIrAnanda* 1998), or that which "is big and causes everything to grow in it" (*abhinavagupta*, translated by *saGkaranArAyaNan* 1985). These interpretations are consistent with the definition of *bramha* in the Indian cultural texts of the *vedas* and the *upaniSads*.

Further, *kRSNa* defines *adhyAtma* as *svabhAva* or the intrinsic nature of *bramha*. Some interpret *svabhAva* as the presence of *bramha* in each individual body (*Chinmayanand* 1992), that which exists in the context of the body as the enjoyer (*madhusudan saraswati*, translated by *gambhI-*

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[3] Verse 7.30: *sAdhibhUtAdhidaivaM mAM sAdhiyajnaM ca ye viduH, prayANakAle'pi ca mAM te viduryuktacetasaH*. Those who are one with the self or Atman know me completely in all the three forms—adhibhUta (or in the physical form), adhidaiva (or in the divine form), and *adhiyajJa* (or in the sacrifices)—and they know me even at the time of death.

[4] Verse 8.1: *kiM tadbrahma kimadhyAtmaM kiM karma puruSottama, adhibhUtaM ca kiM proktamadhidaivaM kimucyate*. What is *bramha*? What is *adhyAtmaM*? What is *karma*? What is called *adhibhUtaM*? What is called *adhidaivaM*?

[5] Verse 8.2: *adhiyajJaH kathaM ko'atra dehe'asminmadhusudana, prayANakAle ca kathaM jJeyo'si niyatAtmabhiH*. Who is *adhiyajJaH*? How is it in the body? And how do people know it at the end of their life?

[6] Verse 8.3: *akSaraM bramha paramaM svabhAvo'dhyAamucyate, bhUtabhAvodbhavakaro visargaH karmasaJjJitaH*.

rAnanda 1998, 537), or "as the Lord-of-self is that which bears the name Consciousness which never ceases to be in It (*bramha*) and which is nothing but the *bramha*" (*abhinavagupta*, translated by *saGkaranArAyaNan* 1985). Thus, *adhyAtma* is defined and interpreted as the presence of *bramha* in the human body.

Finally, in verse 8.3, *kRSNa* states that *karma* is said to be *bhUtabhAvaudbhavakaraH visargaH* or that sacrifice which is the cause of the creation of all beings. All *yajJas* require sacrifice and are considered the cause of the creation and growth of beings (see *Bhawuk* 2011, 192). Therefore, *karma* refers to *yajJa*. Here we can see that even mundane activities are made into non-mundane and spiritual, implying that all *karma* is spiritual. In other words, there is never a gap between secular and spiritual; all is spiritual. Thus, we see the Indian emphasis on spirituality in all domains of life.

In verse 8.4,[7] *kRSNa* defines *adhibhUta* as *kSaraH bhAvaH* or the perishable or changing entities. Anything that is born and dies, or all of the material world, is captured in *adhibhUta*. *adhidaiva* is defined as *puruSaH* or that which permeates every entity in the world. And *kRSNa* calls himself the *adhiyajJa*. And he says he resides in every being, equating himself with *bramha*. In verse 8.5,[8] *kRSNa* tells *arjuna* that one who leaves the body at the time of death by thinking of *kRSNa*, beyond doubt, merges with *kRSNa* or achieves *kRSNa*'s essence. This has been referred to as *mokSA* (or liberation) or self-realization, which is the ultimate objective of human life in the Indian world view. There is consensus in the interpretation of these verses among scholars from across various schools of Indian philosophy (*Chinmayanand* 1992; *madhusudan saraswati*, translated by *gambhIrAnanda* 1998; *abhinavagupta*, translated by *saGkaranArAyaNan* 1985), allowing for a convergence in the relationship among various constructs and *adhyAtma*.

In Fig. 3.1, we can see that *adhyAtma* is located between the two banks of the metaphorical river *akSara*, the immutable (or *brahman*), and *kSara*, the mutable (or physical self and all of *prakRti* or nature). On the one

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[7] Verse 8.4: *adhibhUtaM kSaro bhAvaH puruSazcAdhidaivatam, adhiyajno'hamevAtra dehe dehabhRtAM vara.*

[8] Verse 8.5: *antakAle ca mAmeva smaranmuktvA kalevaram, yaH prayAti sa madbhAvam yAti nAstyatra saMzayaH.*
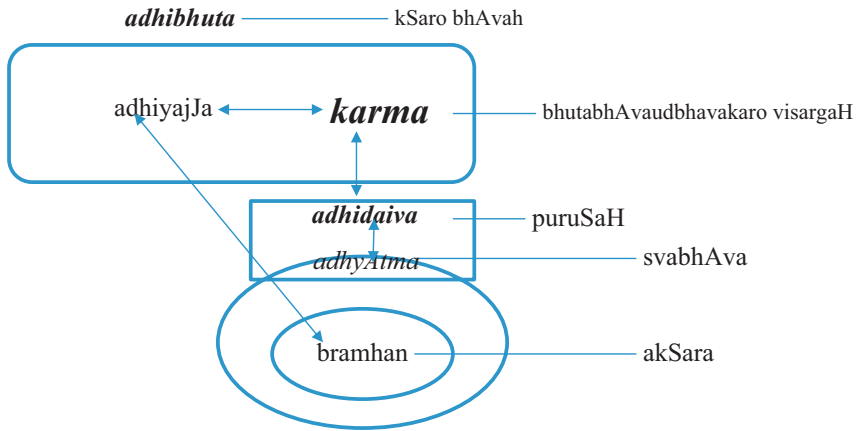
Fig. 3.1 A nomological network of *adhyAtma* and *brahman*, *adhibhuta*, *adhidaiva*, *adhiyajJa*, and *karma*

hand, *adhyAtma* is closely associated with *brahman*, which is also *adhiyajJa*, and, on the other hand, it is related to *adhidaiva*, which permeates all that is mutable or all of nature, including the human physical self. The mutable is constantly into *karma* or action, and *karma* causes mutation. But in all the mutation associated with *prakRti* (or nature) and *karma* (or actions), the unchanging self, *adhyAtma*, remains unconditioned like the immutable *brahman* itself. Thus, the objective of life is to experience this unchanging self in the flow of actions that takes place between the two banks of *akSara* and *kSara*. The other verses that refer to *adhyAtma* in the *bhagavadgItA* clearly emphasize this.

In verse 3.30, *kRSNa* asks *arjuna* to offer all *karmas* (or actions) to him by being conscious that the self is *bramha*, and to fight in the battle without any hope, sense of self, or sorrow.[9] *Adizankara* explains *adhyAtmacetasA* as "*vivekabuddhayA ahaM kartA IzvarAya bhRtyavat karomi iti anayA buddhayA*" or having the *buddhi* (or discriminating understanding) that one is the servant of God and one always does all actions with that mindset. "To act as the servant of God," thus, is one of the defini-

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[9] Verse 3.30: *mayi sarvANi karmANi sannyasyAdhyAtmacetasA, nirAzIrnirmamo bhUtvA yudhyasva vigatjvaraH*. Offering all *karmas* (or actions) to me by being conscious that the self is *bramha*, fight in the battle without any hope, sense of self, or affliction (or anxiety).

tions of spirituality, as applied to action. *swAmi gambhIrAnand* translates *adhyAtmacetasA* as "mind spiritually imbued";[10] *swAmi prabhupAda* translates it as "with the full knowledge of the self";[11] *swAmi Chinmayanand* translates it as "with a mind soaked with devoted remembrances of the Self" (*Holy gItA*, p. 234) and also as "with the mind centered on the Self" (*Holy gItA*: *Ready Reference*, p. 61). Therefore, the definition of *adhyAtma*, "working as the servant of God," presented in verse 3.30 is consistent as a method to realize the presence of *bramha* in one's self or to become one with *bramha* in one's daily living. In other words, to be one with God, one has to work as the servant of God, and that is an Indian perspective on work and spirituality.

In the tenth canto, *kRSNa* describes his various manifestations, and in verse 10.32,[12] he calls himself *adhyAtma-vidyA* or knowledge of self among all kinds of *vidyA* or knowledge. In verse 11.1,[13] *adhyAtma* is used in the same sense as the pious knowledge of the self. In verse 13.11,[14] *adhyAtma* is used in association with *jJAna* or knowledge, and *adhyAtmajJAna* or knowledge of self alone is said to be knowledge, and all else is non-knowledge. This emphasizes spirituality as the foundation of knowledge in the Indian world view, and all other knowledge as secondary. Knowing the self becomes the raison d'être of human existence in the Indian world view, and it is no surprise that people who have some form of spiritual practice are referred to as *adhyAtmika* or *dhArmika* in everyday life as

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[10] *swAmi gambhIrAnand* translates this verse as follows: "By becoming free from desires, devoid of the idea of 'mine' and devoid of the fever of the soul, engage in battle by dedicating all actions to Me with (your) mind spiritually imbued."

[11] Using the word meaning presented by *swAmi prabhupAda*, the verse translates as follows: "O *arjuna*, fight without desire for profit, without ownership, and without being lethargic, by surrendering all activities completely unto me (i.e., unto *kRSNa*), with full knowledge of the self in the consciousness."

[12] Verse 10.32: *sargANAmAdirantazca madhyaM caivAhamrjuna, adhyAtma-vidyA vidyAnAM vAdaH pravadatAmaham*. O *arjuna*, I am the beginning, middle, and the end of the creation. I am the knowledge of self among all knowledge, and the debate in which truth is sought.

[13] Verse 11.1: arjuna *uvAca: madanugrahAya paramaMguhyamadhyAtmasaJjnitam, attvayoktaM vacastena moho'yam vigato mama*. Arjuna said: "You have kindly spoken about the secret knowledge of self to me, and your words have cleared my delusion or confusion."

[14] Verse 13.11: *adhyAtmajJAnanityatvaM tattvajJAnArthadarzanam, etajjJAnamiti proktamajJAnaM adato'nyathA*.

noted above. Thus, *adhyAtma* is not an esoteric term but a commonly used construct.

In verse 15.5,[15] *kRSNa* tells *arjuna* that those who are devoid of pride and delusion (*nirmAnamohA*), without the faults of attachment (*jitasaGgadoSA*), devoted to spirituality or ever immersed in the reflection on self (*adhyAtmanityA*), free from all desires (*vinivRttakAmAH*), free of duality (*dvandvairvimuktAH*), and equipoised in happiness and sorrow (*sukhaduHkhasaJjnaiH*), such wise ones (*amUDhAH*) reach the undecaying state of perfection (*gacchanti padamavyayaM*), or become self-realized. We see that *adhyAtma* or spirituality is embedded in another nomological network of five practices—(i) eradicating pride and delusion, (ii) conquering the flaw of attachment, (iii) uprooting all tendencies towards desires, (iv) freeing oneself of all dualities, and (v) remaining equipoised in pleasure and pain—that lead to enlightenment. Thus, *adhyAtma* is not only a construct but also a practice; it encompasses the state, the presence of *bramhan* in the human body, and the method that leads to realizing *brahman*, thus emphasizing the role of spirituality in the pursuit of *mokSa* or liberation.

To summarize, *adhyAtma* is related to *bramha*, *karma*, *adhibhUta* (the entity existing in the physical plane), *adhidaiva* (the entity existing in the divine plane), and *AdhiyajJa* (the entity existing in the sacrifices or all actions). *AdhyAtma* is the pious knowledge (*jJAna* or *vidyA*) of self, and knowledge related to *adhyAtma* is superior to all types of knowledge. *AdhyAtma* is about centring the mind on the Self or *Atman*. It is a practice that leads to *mokSa* or freedom that goes hand in hand with other practices like eradicating pride and delusion, uprooting attachment, eradicating desires, practising equanimity, and freeing oneself of all duality like happiness and sorrow. It is to act without agency or as the servant of God in pursuit of *mokSa* or liberation. *AdhyAtma* is the inward-looking process that leads to find pleasure, contentment, and satisfaction in *Atman* (*bhagavadgItA* 3.17[16]) such that the person interacts energetically with

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[15] Verse 15.5: *nirmAnamohA jitasaGgadoSA adhyAtmanityA vinivRttakAmAH, dvandvairvimuktAH sukhaduHkhasaJjnairgacchantyamUDhAH padamavyayaM tat.*

[16] Verse 3.17: *yastvAtmaratireva syAdAtmatRptazca mAnavaH, Atmanyeva ca santuSTastasya kAryaM na vidyate.*

the outside world without neglecting it or getting snared in it (*bhaga-vadgItA* 18.26[17]).

AdhyAtmic AcaraNa: *yama* and *niyama* in *pAtaJjalayogasUtra*

In *pAtaJjalayogasUtra*, the foundation of the eightfold path of yoga is said to be the first two steps that include *yama* and *niyama*, each of which includes five practices. *yama* includes *ahiMsA*, *satya*, *asteya*, *brahmacarya*, and *aparigraha*; and *niyama* includes *zauca*, *santoSa*, *tapaH*, *svAdhyAya*, and *IzwarapraNidhAna*. These practices are recommended for all spiritual aspirants, whatever path they may follow. Thus, they unequivocally constitute the most common denomination of all spiritual practices in India. Each of these practices is conducted at three levels—in physical behaviour (*kAyA*), in speech (*vAcA*), and in thought (*manasA*)—purifying physical behaviour being the grossest and cleansing the *manas* being the subtlest; speech lies in between these two practices.

AhiMsA calls for cultivating nonviolence towards all beings. Causing harm to others is viewed as causing harm to oneself, so one should not cause harm to others in any situation. The practice of *ahiMsA* leads to the realization that there is no other—all is self. This leads to a complete stoppage of otherization. The cultivation of *satya* is founded on the practice of speaking the truth and acting in a manner that is transparent and without any deceit. Cultivation of *satya* culminates in taking *Atman* or self as the only truth, and seeing oneself in all beings and all beings in oneself. When such a mindset is cultivated, one's behaviour, speech, and thought are purified and one has no need to speak a lie or act in a manner that is inauthentic. In other words, the practice of *satya* is cultivating authenticity.

The practice of *asteya*, on the surface, translates as non-stealing. However, it leads to the cultivation of not taking anything that does not belong to the self. The deeper meaning is the appreciation that one is the

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[17] Verse 18.26: *muktasaGgo'nahaMvAdI dhRtyutsAhasamanvitaH, siddhyasiddhayornirvikAraH kartA sAttvika ucyate.*

Universe, one is complete; and hence, there is no need or tendency for one to take anything from anybody else. The practice of *bramhacarya* is often meant to be the cultivation of celibacy in the first (*brahmacarya Azrama*) and last two phases of life (*vAnaparastha* and *sannyAsa Azramas*), whereas it means being faithful to one's spouse in the second phase of life (*gRhastha Azrama*). It could be interpreted as the practice of seeing *brahman* wherever the senses go, thus there would be no attachment to any material aspect of *prakRti* or nature. Thus, the desire for sex would also not be there.

Finally, the cultivation of *aparigraha* is about not collecting material things and leads to non-possessiveness. When one views oneself as complete or the Universe, there is no need to collect anything. However, in the early phases of spiritual practice, *aparigraha* helps slowly weaken the desire to possess material things, one at a time, thus leading to the uncluttered life with only a few possessions that are necessary to keep the body and mind going. Both *aparigraha* and *asteya* lead one to go beyond the deficit theory of self.

The first *niyama* is *zauca*, and it calls for purifying the body, speech, and *manas*. It could be interpreted as cleaning the tendency to collect material things (*prakRti*), and so being *adhyAtmika* means withdrawing oneself from the material things. The second *niyama*, *santoSa*, is about being contented about life in general, and accepting whatever comes ones way (see verse 4.22 in the *bhagavadgItA*, especially the concept of *yadRcchAlabhasantuSTaH*). Contentment in *Atman* (see verse 3.17 in the *bhagavadgItA*) instead of material things is a practice of leading a spiritual life. It is an important practice, and *aSTAvakra* asks *janaka* to practise it along with forgiveness (*kSamA*), simplicity (*Arjava*), compassion (*dayA*), and truth (*satya*).[18]

The third *niyama*, *tapaH*, is about cultivating austerity. We seek physical comfort, and material things make us comfortable. Austerity is giving up the material comfort and hankerings, and is considered a basic practice for spiritual aspirants. In the *bhagavadgItA*, *tapaH* is considered one of the 26 *daivik sampadAs* (see verse 16.1 in the *bhagavadgItA*) or divine

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[18] *muktiM ichasi cettAta viSayAn viSavattyaja; kSamArjavadayAtoSasatyaM pIyuSavad bhaja.* Son, if you desire freedom, reject material things like poison, and cultivate forgiveness, simplicity, compassion, contentment, and truth like nectar.

virtues, and it is classified as *sAtvika*, *rAjasika*, and *tAmasika* following the three *guNas* (see verses 17.13–19 in the *bhagavadgItA*).

The fourth *niyama*, *svAdhyAya*, is about cultivating regular daily study of the scriptures that helps the spiritual aspirant to emphasize the value of spiritual growth and weaken the bonds of material life. It was noted above that *adhyAtma-vidyA* is superior to all knowledge, and, therefore, studying about *Atman* and unlearning material knowledge is a spiritual practice. In the *bhagavadgItA* (verse 17.15), *svAdhyAya* is referred to as *vaGmayamtapa*, or the *tapaH* of speech.

The fifth *niyama*, *IzwarpraNidhAna*, is about constantly contemplating about *Izwara* or the controller of the universe. This practice leads to shedding our control over the material world by contemplation on *brahman* or constantly thinking about the controller of the *Atman* (which is a definition of *adhyAtma*). Thus, spirituality is about contemplation and surrender and letting go of the tendency to control things.

The following additional five *yamas* are presented in *zAnDilyopaniSad*: *kSamA* or forgiveness, *dhRti* or resoluteness, *dayA* or compassion, *Arjava* or simplicity, and *mitAhAra* or eating little. The *AcAra* or behaviour of a *sAdhaka* or spiritual aspirant was focused on the *parmArthika* or beyond the material world. It is what is referred to as *niHzreyasa* or called *nivrittilakSaNa*.

To summarize, *yama* and *niyama* are practices for spiritual aspirants that are consistent with the practices of *adhyAtma* derived from the *bhagavadgItA*. *AhiMsA*, *satya*, *zauca*, *santoSa*, *and tapaH* are also presented in the *bhagavadgItA* as *daivik sampadA* or divine virtues in canto 16 (verses 1–3), which are to be cultivated by all aspirants of spirituality. As noted above, *svAdhyAya* is referred to as *tapaH* of speech, and *tapaH* is also a *daivika sampadA*. Thus, there is much convergence about the practice of *adhyAtma* in the *bhagavadgItA* and *pAtaJjalayogasUtra*.

Behavioural Anchors of *adhyAtma*: *pramukh swAmIjI* as an Exemplar

pramukh swAmIjI was born on December 7, 1921, as *zAantIlAl patel*, in *chAnsad*, *gujarAt*, India. He left the world or returned to *akSardhAma* on August 13, 2016, when he was visiting *sAlaGpur*, *gujarAt*. He was blessed

by *zAstrIji mahArAj*, his *adhyAtmika* or spiritual guru, at birth, and showed interest in pursuing a monastic life from early years. He was invited by *zAstriji mahArAj* to join the monastic order on November 7, 1939, and with the permission of his parents he left home right away. He received his *pArzad dikSA* at *amblivADI pol* in *amdAbAd* on November 22, 1939, and was called *zAnti bhagat*. He later received *bhAgvati dikSA* and was initiated as a *sAdhu* on January 10, 1940, at the *akSar Deri* in *gonDal*, *gujarAt*. He received the name *nArAyaNaswarUpadAs* (Shelat 2005). As a *sAdhu*, he took the five vows that *sAdhus* in his *sampradAya* or monastic order observe: *nizkAma* (or celibacy), *nirlobha* (not to touch money, not to keep possessions, or have others keep them on one's behalf; complete non-covetousness), *nisswAda* (or non-taste; *sAdhus* mix food in a wooden bowl and then add a little water to wash the taste before eating it), *nissneha* (or non-attachment; not to become lovingly attached to anyone other than God; renunciation of one's native place and near relatives; the *sAdhus* never meet their mother after taking *bhAgvati dikSA*), and *nirmAna* (or humility). The *sAdhus* also commit to a lifelong service to God and humanity, which he showed in his everyday life to the end. A strict practice of *nizkAma* entails renouncing the contact of women through mind, body, and speech: (1) not to listen to talks by women; (2) not to talk about women; (3) not to talk to women; (4) not to indulge in entertainment with women; (5) not to intentionally look at women; (6) not to think about women; (7) not to attempt to secure the company of women; and (8) not to have sexual contact with women.

He was appointed *pramukh* or president of BAPS by *zAstrIji mahArAj* on May 21, 1950, at the age of 28 despite his multiple refusals, in humility, in the past. His austere practice of the vow of *nirmAna* could be seen when he was cleaning utensils in the evening the day he was appointment *pramukh* (*akAarvatsaldAs* 2007). He worked under the guidance of *yogiji mahArAj* as *pramukh*, and both as *guru* of the *sampradAya* and *pramukh* from January 23, 1971, until he returned to *akSardhAma* on August 13, 2016. During his tenure as *pramukh*, BAPS became an international organization with 3850 centres all over the world, and over a million devotees who are vegetarians practise fidelity, and do not take alcohol or other addictive substances. The devotees begin their day with *pujA* and

japa (chanting), serve regularly as volunteers, and many donate 10 per cent of their income to support the temple and its service activities.

Many biographical accounts of *pramukh swAmijI* are available. In this section, a number of quotes are excerpted from the writings of *mahant swAmijI*, the current president of BAPS, who is himself an exemplar practitioner. Key words that characterize how spiritual practitioners act in society are presented in bold face, and then synthesized and summarized at the end.

"Constantly immersed in an ocean of other people's problems, he has **never become irritated or ruffled**. His speech has **never become rude or harsh**. On the contrary, he has become more and more **generous and friendly**." (*mahant swAmI* 1997, 63)

"An **open**, **straight-forward life**. **Never egotistic**. **Never has he tried to portray himself as great**; **never has he tried to make a show of his talents**; **never has he tried to pull others down**." (*mahant swAmI* 1997, 60)

"[N]o matter who he meets, he always **views others with respect**. He always **shows genuine love** no matter how many times the individual return[s] with problems." (*mahant swAmI* 1997, 60)

"He honestly believes that his **work is devotion to God**. He feels that **God is watching**." (*mahant swAmI* 1997, 58)

When the General Secretary of BAPS elaborated upon the tremendous growth experienced by BAPS, he emphasized "**greater importance of internal progress** as compared to external progress" by stating that "We must **maintain our vows**, our saintliness and **a spirit of service**." (*mahant swAmI* 1997, 58)

"Spiritually he is of an extremely lofty level and yet he remains **quiet**, **non-boasting**. Yet, even with his quiet, he **can move thousands around him into action**." (*swAmI AtmanAnanda* quoted in *mahant swAmI* 1997, 56)

"His distinguishing qualities are his **simplicity**, **straightforwardness**, **and openness**. Through such a **pure life** he is constantly inspiring others." (*rAmaswarUpa zAstrI* quoted in *mahant swAmI* 1997, 56)

"He is the essence of **simplicity**. Even in his talks there is no show through flowery language; we don't find complexities in thoughts; no attempts to appear big." (*mohanbhAI patel* quoted in *mahant swAmI* 1997, 57)

"He has always put aside his greatness and taken any available opportunity to **serve** others." (*mahant swAmI* 1997, 57)

"He has **no hypocrisy or deception**. He **does not have the slightest trace of ego** (p. 51)." "He is extremely **honest**. He is absolutely **pure**." (*mahant swAmI* 1997, 55)

We can identify the following ten individual level or personal behavioural anchors from the above: (i) quiet, non-boasting, (ii) simplicity (straightforwardness, openness), (iii) honest (no hypocrisy or deception), (iv) no ego absolutely pure; not portraying himself as great, (v) not showing off talents, (vi) never become irritated or ruffled, (vii) never become rude or harsh, (viii) generous and friendly, (ix) work is devotion to God, and (x) God is watching.

We can also identify five other related behavioural anchors: (i) views others with respect, (ii) shows genuine love, (iii) never pulls others down, (iv) serves others, inspires others, and (v) can move thousands around him into action. There is also an organization-related behavioural anchor—internal progress is more important than external progress. These behavioural anchors are consistent with the ones identified from the *bhagavadgItA* and *pAtaJjalayogasUtra*, thus providing convergence and enrichment of the construct of *adhyAtma*.

Discussion

The five vows that *pramukh swAmIji* practised all his life—*nizkAmi vartmAn*, *nirlobhi vartmAn*, *nisswAdI vartmAn*, *nissnehI vartmAna*, and *nirmAnI vartmAn*—closely resemble *yama* and *niyama* proposed in *pAtaJjalayogasUtra*. *nizkAmi* captures both *brahmacarya* and *zauca* of *manas*; *nirlobhI* captures *aparigraha*, *asteya*, and *zauca of manas; nisswAdI* captures *tapaH* of the senses, especially taste, and *santoSa*; *nissnehI* captures *aparigraha; and nirmAnI* captures *zauca* of *manas*. Thus, we see convergence between micro-world and life-world, providing credence to the practice-related aspects of *adhyAtma*. Similarly, we can find convergence between the characteristics that refer to *adhyAtma* as a practice in the *bhagavadgItA* and the daily life of *pramukh swAmIjI*. *AdhyAtma* is about centring the mind on the *Atman* and *pramukh swAmIji* was always focused on *ThAkurji*. When he was recognized in the British Parliament,

instead of standing up to receive the accolade, he asked the accompanying *sAdhu*, who was carrying *ThAkurji*, to stand. When Bill Clinton, past president of the United States, commented that *ThAkurji* was a symbol of God, *pramukh swAmIjI* corrected him by saying that *ThAkurjI* was not a symbol, but God in person.

AdhyAtma is associated with a nomological network of other practices like having no pride, delusion, attachment, or desire that lead to *mokSa* which are supported in the austere vows *pramukh swAmIjI* has practised all his life. Similarly, other practices like being free of all duality such as happiness and sorrow, to act without agency or as the servant of God, practices noted in the *bhagavadgItA*, are supported in the life of *pramukh swAmIjI* who always acted with a view that "God is watching." Finally, *adhyAtma* is the inward-looking process that leads to find pleasure, contentment, and satisfaction in *Atman*, which is also supported in the life of *pramukh swAmIji* in that he emphasized internal progress over external progress as noted above. The *bhagavadgItA* also exemplifies an *adhyAtmika* person as one who interacts energetically with the outside world without neglecting it or getting snared in it, which was amply exemplified in the life of *pramukh swAmIjI*. Thus, we can see a convergence in the construct of *adhyAtma* and its practice in the micro-world and life-world.

India has a long tradition of *adhyAtma* or spirituality (*Bhawuk* 2003, 2011, 2012, 2019a, b). Moore (1967) distilled 17 themes from a thorough study and analyses of Indian philosophical thoughts. The most important theme, he concluded, was spirituality—"a universal and primary concern for, and almost a preoccupation with, matters of spiritual significance" (p. 12). In stating how closely Indian philosophy is related to life, the general agreement seems to be that truth should be realized, rather than simply known intellectually. This further emphasizes and clarifies *adhyAtma* or spirituality as the way of living, to not merely know the truth but to become one with the truth (Sheldon 1951).

The Indian concept of self consists of gross and subtle elements, which can be further categorized as physical, social, and metaphysical selves (*Bhawuk* 2011). More specifically, in the Indian world view there is a social self that is ever-expanding by additions of various social roles and attributes. Though it is socially constructed, it has concrete attributes and

also psychological characteristics. The physical self and sense organs are the grossest. The internal self that consists of *ahaGkAra*, *manas*, and *buddhi* is also called *antaHkaraNa*[19] or the internal organ or agent. Beyond all this is *Atman*, which is the subtlest (*Bhawuk* 2011). Thus, the very concept of self is affiliated to *adhyAtma* or spirituality in the Indian world view.

There is general agreement that the metaphysical self, *Atman*, is the real self. This metaphysical self is embodied in a biological or physical self, and situated, right at birth, in a social structure as a result of past *karma*. The importance of the metaphysical self is reflected in the belief that of all the living beings, human beings are the only ones that can pursue *mokSa* (or liberation), enlightenment, *jJAna* (or knowledge), or self-realization, which is presented as the highest pursuit of human life. Most Indians, including Hindus, Buddhists, Jains, Sikhs, and people of many other religious groups believe that they go through many life forms on their way to ultimatum liberation, and the pursuit of self-realization is a common shared belief. Thus, *adhyAtma* or spirituality is embedded in social life and *karma* or work in India.

Spirituality, which emerges as the highest desideratum of human living and pursuit in Indian culture, is not only captured in the concept of self, but also in the normative prescription about how to lead one's life in phases. The last two phases (*vAnaprastha* or forest-dwelling and *sannyAsa* or monkhood) of life are clearly dedicated to the pursuit of spiritual advancement, and of the four pursuits of life recommended by tradition, which include *dharma* (duty), *artha* (wealth), *kAma* (pleasure), and *mokSa* (release from birth and death cycle), both *dharma* and *mokSa* are related to *adhyAtma* or spirituality.

Bhawuk (in press) emphasized that the Indian spiritual value emphasizes the concept of *jIvanmukta* or being free while living in the material

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[19] See *Bhawuk* (2011), chap. 4, for a definition and discussion of *manas*, *buddhi*, *ahaGkAra*, and *antaHkaraNa*. The closest translation of *ahaGkAra* would be ego, which comes at the cost of much loss of meaning. People often use mind for *manas*, which is simply wrong, since *manas* is the locus of cognition, affect, and behaviour, whereas mind is only cognitive. And *buddhi* is closest to the super-ego in Freudian parlance, but without ego, which makes the similarity rather superficial. And *antaHkaraNa* is the composite internal organ or agent combining *manas*, *buddhi*, and *ahaGkAra*. *Adizankara* also includes *citta* in the definition of *antaHkaraNa* (see *Bhawuk* 2014 for a discussion of *citta*).

world, and so the material world is not neglected in the Indian ethos. It is this love for the material that is captured in the love for gold jewellery, silk, hundreds of varieties of food, music, movies, and so forth in India. Therefore, the focus on spirituality in Indian culture should not be construed as the neglect of material world. *AdhyAtma* is about living in the world without getting snared in it as is succinctly captured in the *bhagavadgItA* (verse 5.10[20]).

The commonality between Hinduism and other religions (e.g., Islam, Christianity, Sikhism, and others) lies in the path of devotion (see *Bhawuk* 2011, chap. 7) followed in Hinduism and other religions. The path of devotion is a practice in which one surrenders oneself to *kRSNa*, *rAma*, *ziva*, or *durgA* in Hinduism; to Jesus in Christianity (i.e., taking Jesus as one's saviour); to Allah in Islam (praying five times and following the five pillars of Islam: *shahada* or faith, *salat* or prayer, *zakat* or charity, *sawm* or fasting, and *Hajj* or pilgrimage to Mecca); and to *waheguru* in Sikhism. Surrendering the physical-psychological-social self to the divine was noted above as a characteristic of *adhyAtma* or spirituality. In *advait vedAnta*, this is achieved through the cultivation of *neti-neti* or "I am not this-I am not this," which leads to the erasure of the physical-psychological-social self, and what is left is the *AdhyAtmika* or spiritual self or *Atman*. In Buddhism, the same process of *neti-neti* is used to achieve the erasure of self, what the Buddhists refer to as *anatta*, through the chanting of *mantra* and meditation. Thus, it is no surprise that religious diversity founded on spirituality has been the core of Indian culture for millennia (*Bhawuk* 2003, 2011, 2012, 2019a, b, in press).

The implications of *adhyAtma* or spirituality in social life can be seen in how many human hours are spent in holy places like *tirupati*, *haridwAr*, *RSikeza*, *vAraNasi*, *zirdi*, *rAmezwaram*, and so forth, which led *Bhawuk* (in press) to call India the spiritual capital of the world. He also noted the commingling of spirituality and social entrepreneurship as seen in the growth of spirituality-based organizations led by spiritual leaders like *ammA*, *rAmadeva bAbA*, *sadguru*, and *zri zri ravizankar*. India is also

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[20] *BhagavadgItA* verse 5.10: *brahmaNyAdhyAya karmANi saGgaM tyaktvA karoti yaH; lipyate na sa pApen padmapatramivAmbhasA*. One who performs actions by placing his or her *manas* in *brahman* and without attachment does not get entangled in the material world just like a lotus is above water.

a wonderful destination for spirituality-based tourism, and economic reform has opened India so that people can travel to India freely, which is likely to help the spiritual aspirants visiting India for their *sAdhanA* or practice. In the increasingly stressful world, meditation and yoga may provide relief and help foster well-being, and India could lead the world with its spiritual heritage. And, finally, India also offers a spirituality-based model of anti-terrorism philosophy through the integration of various religious faiths present in India and the teachings of the Sufi saints. Thus, *adhyAtma* or spirituality is a comprehensive and meaningful construct that can help us study many aspects of Indian culture, and also facilitate cross-cultural comparisons to enrich global psychology.

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4

Constructing Workplace Spirituality in an Indian Context: A Study on Working Professionals

Jatin Pandey

Introduction

The concept of spirituality is at a nascent stage in the domain of management, with growing theoretical and empirical support from academicians and practitioners alike. However, this concept is believed to have many "ill-defined constructs and definitions" (Roof 2015). This strong contention stems from numerous definitions of this construct by many authors (Brown 2003); for instance, the literature review by Karakas (2010) documents the existence of more than 70 distinct definitions of the construct. This evolving, dynamic and multifaceted perspective of spirituality (Klenke 2003) thereby makes it a complex construct; and thus, a single definition for the construct is not amenable. Despite such challenges, spirituality at the workplace can be defined (Giacalone and Jurkiewicz 2003); this chapter tries to construct a definition of spirituality for working professionals in India.

J. Pandey (✉)
Indian Institute of Management Indore, Indore, India
e-mail: jatinp@iimidr.ac.in

Although most of the research on spirituality has been done in the West, the construct of spirituality would have similarities and peculiarities when studied in the Eastern context. There is a dearth of studies on spirituality in an Indian context that focuses specially on working professionals; this chapter fills this lacuna by taking a respondent centric approach.

Spirituality for Working Professionals

It's only recently that spirituality has garnered attention in management literature, especially at the workplace. It is an important variable to study for working professionals, since it has been found to be both conceptually and empirically associated positively with important outcomes: engagement, vigour and dedication (Roof 2015), job satisfaction and connectedness (Pawar 2008), loyalty and commitment (Sheep and Foreman 2012), job performance (Karakas 2010), and negatively related to frustration (Kolodinsky et al. 2008) earnings manipulation (Ming-Chia 2012) to name a few.

Some scholars believe that everyone is a spiritual being (Neal 1997) and spirituality is omnipresent in the workplace (Lips-Wiersma and Mills 2002). There is a relation between individual spirituality and one's emotions and spirit in the workplace (Saks 2011), especially when it comes to working professionals, which offers them "possibilities for making a difference" (Hoppe 2005).

Reasons why people embrace spirituality at the workplace are varied: for instance, inclination to improve the quality of work life (Lee et al. 2003); integration of spiritual dimension at work (Fry 2003); connecting with a greater dimension (Marques et al. 2005) managing oneself in troubled times (Marques 2010); and unhappiness (Karakas 2010). These reasons point to the existence of a higher order need that is not satisfied by work and life rewards.

In the organizational context, spirituality is finding a footing as part of training (Phipps 2012) and interventions of mindfulness (Nandram and Borden 2011). The concept of "workplace spirituality" has also evolved (Gockel 2004) to segregate the domain of spirituality under the work

settings. However, the quantum and quality of research into this construct is not up to the mark (Sass 2000; Karakas 2010), since there is no single universally accepted definition of spirituality (Bruce 2000), and the construct is partially unique to each individual (Freshman 1999).

Research Question

The present study tries to define the construct of spirituality as perceived by Indian working professionals. This study takes a bottom-up approach to answer the moot question:

What is spirituality for Indian working professionals?

In the course of the study, the author realized that it is indeed difficult to find a direct answer to the moot research question on defining spirituality for working professionals; therefore, it had to be constructed through surrogate questions.

Method

This study draws from the subjective experiences of working professionals about what they believe spirituality at the workplace is. A more rigorous and exploratory nature of the research question makes it more amenable to qualitative methods (Lee 1999; Locke 2001). This objective paved the way for the use of a phenomenological approach to the research. Van Manen's (1998) hermeneutic phenomenology was used to uncover the personal meaning of spirituality for the respondents. This approach is in line with studies that tend to focus on subjective experiences of the targets, and have been successfully used in Indian settings (D'Cruz and Noronha 2017).

People working in the information technology sector in the Delhi NCR region were chosen for the study. Snowball sampling initiated through personal contacts was used as organizations were not willing to provide access to employees at the workplace. Face-to-face interviews were thus conducted at places outside the workplace under comfortable settings lasting for about 45–90 minutes. An incremental spiral process

of selection of respondents, data collection and analysis was used; this provided the basis for seeking new respondents, resulting in an incremental sample until saturation was reached (Glaser and Strauss 1967) after 21 respondents. Additionally, two more were added, taking the final sample size to 23 respondents. High ethical standards were maintained by informing the study participants about the research question, obtaining verbal permission to conduct and record the interviews, assuring anonymity of their responses. The interviews were primarily conducted in English with the occasional use of Hindi in order to explain certain concepts. These interviews were transcribed and translated (when applicable in the use of Hindi) verbatim. Table 4.1 gives the description of the sample.

At the outset, it was very important to create a rapport with the respondents in order to gain their trust, thereby ensuring genuine responses. The initial questions therefore focused on gathering personal information about the respondents, following which the questions were veered to understand their interpretation of spirituality. Since spirituality is an abstract phenomenon, a direct question on 'what according to you is spirituality?' did not yield an insightful description. The interviews therefore progressed with questions that they could easily identify with: for instance, whom do you see/consider as a spiritual person? Why and what are her/his traits and practices that make her/him spiritual? A fine balance was maintained between free-flowing open-ended and close-ended questions.

Van Manen's (1998) conversational interview approach was used to gather experiential narratives. This approach has been widely used in the Indian settings (D'Cruz and Noronha 2013). Data analysis followed the hermeneutic phenomenological reflection (Van Manen 1998) to elicit

Table 4.1 Sample characteristics

Characteristics	Male	Female
Number	12	11
Education	10 (graduate)	11 (graduate)
	2 (postgraduate)	
Age	Mean 27 SD 3	Mean 24 SD 4
Sector	IT/ITES	IT/ITES

themes that address the moot research question. To uncover the meaning of the respondent's experiences, the narrative was read in its entirety. The text was coded and standardized across different respondents and themes were generated. The rigour in this qualitative study was maintained by following the directions of Krefting (1991):

- Credibility measures of reflexivity through field journals and peer examination of the process
- Transferability through dense descriptions in terms of answers to the questions
- Dependability through peer examination of the whole process
- Confirmation through reflexivity by being aware of the biases of the researcher's own background, interests and perceptions

All these paved the way for the theoretical generalizability (Thompson 1999) of our findings.

Findings

Inability to Articulate Spirituality Initially

One of the important findings of this research is that people actually found it hard to articulate what spirituality is. Largely, it was described as an 'experience,' but people found it difficult to exactly define it, as may be noted from the following response:

"I don't know how to put it into words but it is something very close to you, or rather within you."
    "You cannot say what spirituality is, it can be experienced."

As can be seen from the responses, it is an internal conceptualization rather than any outward expression. These responses thereby elicited the use of surrogate questions to interpret their understanding of spirituality.

Identifying a Spiritual Person

The answer to this question had many spiritual leaders some of who had religious backgrounds like religious leaders whereas others were famous for universal human values like Mother Teresa, Mahatma Gandhi and Dalai Lama to name a few. They also included others like bosses, family members or friends who were perceived to be spiritual. The common values among these people were compassion, nonviolence and a strong personal character. These spiritual idols could be classified into the following.

Saints, Reformers and Social Activists

People closely linked sainthood to spiritual people, with many comparing their choice of spiritual person to that of a saint. The concept of a saint in the Indian context was of individuals who could rise above individualistic concerns and develop a broad societal consensus. The following are some examples:

> "Gandhi was a saint … that's why he was called mahatma (high-souled)"; "Dalai Lama is a living saint"; "Mother Teresa was a saint, see how she has offered her life for the services of others."

These descriptions point to spiritual people possessing a larger-than-life persona; thereby, social reformers were also seen as spiritual people. For instance, those who were instrumental in abolishing practices like 'sati' and the 'caste system' in India were seen as spiritual people (e.g. B.R. Ambedkar and Raja Ram Mohan Roy). Many of the respondents also equated social activists who are fighting or had fought in the past for change in society as spiritual people (e.g. *Anna* Hazare, a civil rights activist).

> "Anna is a saint. He is spirituality in action"; some others said: "What Ambedkar did for the downtrodden, made him a spiritual person in my opinion; he uplifted the lower castes." "Ram Mohan Roy actually did a great spiritual work when he helped abolish the sati pratha."

Religious Leaders as Spiritual People

Religious heads were seen by respondents as spiritual people. These leaders have been active in propagation of spirituality in India. They are engaged in propagation of meditation and yoga around the globe but identified with a particular religion.

> "I find Sri Sri (spiritual leader from India) to be a spiritual person. Sri Sri is a perfect example I can think of."
>
> "No doubt Swami Ramdev (Yoga teacher from India) is a spiritual person. You can see the glow on his face."

There has been an upsurge of religious media channels in India, which has led to broadcasting of sermons by many religious leaders, accessible to masses across the country. It is important to note that all these religious leaders have strong religious identities in terms of views and external displays, and people do not distinguish them as religious or spiritual.

Close Networks as Spiritual

Many people had an idea of their close relative, co-worker, friend among others as spiritual people. It was seen that they were impressed by one or the other traits of these individuals like control over anger, helpful nature, and charity to name a few.

> "My boss is a spiritual person. … You will never find him angry or agitated."
>
> "My friend helps everyone without prejudice."
>
> "My father gives away half his pension to charity; he has that deep spiritual connect with everyone."

Apart from larger-than-life figures, people also identified people in their close network who exhibited certain qualities to be spiritual. This led us to the question on uncovering what these traits or behaviours were.

Traits and Behaviours of a Spiritual Person

Traits were seen as inherent psychological characteristics of individuals, and behaviours were seen as manifestations of these qualities. Some of them include the following.

Immaterialist

Many respondents saw spiritualism as a lifestyle with simple living and high thinking. Materialism was seen as an impediment to spiritualism. These thoughts stem from classic Indian philosophy that treats materialism as *Maya* or illusion. Though many believed immaterialism to be an important spiritual trait, almost none of the working professionals thought they could actually have this trait. This was more of a desired trait, as can be seen from the following response:

> All spiritual people are above money and material possession, which is why they are spiritual … though it is difficult for people like me.

There were also a few respondents who considered attachment to material things an impediment to spiritual life; this is highlighted through the following:

> It is not bad to earn money. But in my view getting attached to it is the problem … people who are spiritual earn money but are not attached to it.

Compassionate and Helping

The respondents saw compassion, in terms of helping and serving others for a larger and common good, as an inherent trait of a spiritual person. Helping was bound not solely to monetary support but to social and psychological support as well. Notably, these behaviours were not confined to near and dear ones alone, but to people at large; note the following:

"When I hear any of the speeches of the Dalai Lama, I see that he is full of compassion. … I don't think I am in that stage (of spirituality)."

"Mother Teresa helped the poorest of the poor … and according to me that is the most important practice of a spiritual person."

Forgiving

Forgiving others was also seen as an important and noble attribute of spiritual personalities; this is again largely influenced by Eastern philosophers. Forgiving others for a grave mistake was seen to involve an effort, which spiritual people were perceived to exert, but the respondents found it hard.

"To forgive is a great virtue. A true spiritualist will have the courage to forgive some who has harmed him."

"Forgiving needs great inner strength. All spiritual people are therefore forgiving. … I am not that forgiving. … I need to develop that quality."

Calm and Composed

Calmness was also seen as a virtue of spiritual individuals. Agitation and anger were identified as impediments to becoming spiritual. This was perceived as a tough state to achieve by working professionals due to many stressors in their work lives; however, they believed this goal was realizable.

"I have never seen my boss angry or agitated. … He handles stress with ease whereas it is very tough for me."

"See Dalai Lama, He had to leave his country and live in exile but he never lost his calm, if I was there in his place I would have lost it."

Nonviolent

Respondents conceptualized violence at two levels: physical and mental; they believed that spiritual people were nonviolent at both levels.

The concept of nonviolence again stems from the concept of *ahiMsA*, which emphasizes nonviolence and negation of violence even towards animals.

> "A spiritual person cannot even think of harming others … even thinking of harming someone is a form of violence."
>
> "We can take example of our Mahatma Gandhi; he got us freedom but used no form of violence; it was a nonviolent movement all along and that is why he is recognized as a Mahatma (saint)."

Enlightened

Some of the respondents believed that a spiritual person must be enlightened. Enlightenment in itself was a complex construct and could have differing interpretations for each individual. Studying the construct in depth was out of the scope of the present study, hence the author did not dwell upon what enlightenment actually meant for each individual. But a generic understanding of the term was of one who has complete knowledge, and is liberated from the world. "Spiritual people know the secret of life; they know how to live it to the fullest."

> Dalai lama is an enlightened being he is like walking Buddha.

Otherworldly

The respondents believed in non-permanency of the world as is perceived by us all. They believed in the existence of other worlds and believed that a spiritual person gains knowledge about the world beyond, which a non-spiritual person cannot fathom. The temporariness of this world was seen to be known as a fact to others but this was experienced only by spiritualists.

> "We were born empty hand, and we will die empty hand, so own nothing from this world and we give nothing to this world. Everything is temporary in this world … we know this truth but spiritual people experience it."

"One world is what we can see and feel, another world is what we cannot see but can feel its existence. Where do we go after death? A spiritualist knows his final destiny."

Figure 4.1 summarizes the findings.

From the findings above, all the traits and behaviours were seen to be terminal or end states of a spiritual person, which the respondents desired. This prompted a question on what according to the respondents are the practices to achieve these terminal states.

Actions to Become a Spiritual Person

Herein, the respondents brought forth many practices that they believed made them spiritual. A person who adhered to certain practices was perceived by some respondents to be spiritual. It was seen that they emphasized on the recurrence or repetition of the practice to be of significance. These practices, though religious in nature, were perceived to be
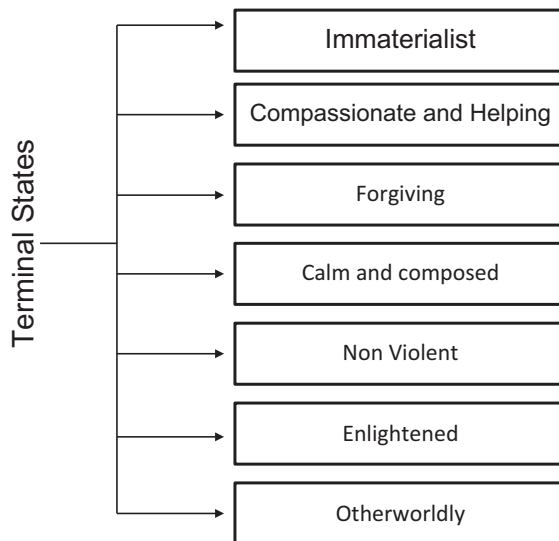
Fig. 4.1 Terminal states

instrumental in achieving the terminal states of spirituality listed above. The following are some of the major practices.

Belief and Devotion

All respondents' notion of spirituality acknowledged the existence of god.

> Without his (God's) will, even leaves do not move with the wind, birds do not flock their feathers, rivers cannot flow to quench the draught, Life cannot exist, it's him (God) who does it all.

Belief in god was seen as a precursor to spirituality, and a source of strength for the individual.

> "I have a firm belief in god and this is my source of strength."
> "According to me spirituality stems from belief."

Devotion too was seen to be an essential accompaniment to belief and an essential element to be spiritual.

> If you believe, you automatically have devotion. Devotion is essential for a person to be spiritual.

Remembrance

Remembering god was an important facet to be spiritual. It involved ritualistic repetition of the names of God or just praying to God at certain times of the day. This act of remembrance gave them the confidence of being on the spiritual path.

> "As Kabir says that everyone remembers god in times of sorrow, one who remembers god in times of joy is a spiritual person."
> "I do *japa* (repeating the name of the god) everyday; it gives me confidence that God is by my side."

The continuous or cyclical nature of this activity was also emphasized by some. This led to a reinforcement of their beliefs.

> You need to be doing this daily, doesn't matter you're busy, you're driving, you're playing, doing home stuff, reading, writing etc., you just need to remember god always.

Discipline and Adherence to Values

It was observed that a majority of the respondents referred to some form of practice that they considered made them spiritual. This discipline was also reflective in their lifestyle, such as, waking up early in the morning, restricting themselves to vegetarian food and so on. The effort required to maintain this lifestyle was seen as a source of well-being.

> "I get up early in the morning, it is a form of spiritual practice and I feel good for the whole day after that. … It is energizing."
>
> "I am a vegetarian and I maintain this habit even when I am travelling."

Yoga and Meditation

The prevalence of yoga and meditation with the rise of its accessibility through TV and the internet has played a vital role in people being aware of their benefits. They saw yoga more as a physical exercise and meditation than as a training of the mind. Recognition and appreciation of these techniques in the West has also acted as a catalyst for adopting these practices in India.

> "Yoga means union and spirituality also signifies union with god, I came to know about it through morning TV programme of Baba Ramdev (Yoga teacher from India)."
>
> "Meditation is the tool to becoming spiritual, it is the key or rather it is the technique or an instrument. Even people from west now recognize this."

Following Spiritual Idols

The concept of spiritual master or Guru was deeply engraved in the minds of people when they spoke about spirituality. Most of them wished to follow the path popularized by their Guru to be spiritual. These idols also were people who were no more, but their books were seen as a source of spiritual guidance.

> "As she hugged me, I felt all my sorrows disappearing in her. She is Mother of all. No other feeling can be improvised so soon and with such intensity. I just wanted that moment to continue forever and follow her teachings on spirituality."
>
> "I have read many books by Swami Vivekananda; I read books by these spiritual people and try to follow them."

Surrender

Closer to the concept of belief and devotion, some also emphasized surrender to god as a spiritual practice. This surrender helped them accept pleasures and pains in life equally. A positive life event was identified as a boon from God, whereas a life stressor was seen as a test from God.

> "I believe if you surrender to god, then you become more spiritual. All good in my life is God's grace."
>
> "I do my work and leave the rest to God. … God tests you with adversities but surrendering to God makes you stronger (spiritually)."
>
> "Complete surrender to God is needed to be spiritual, and I have left everything to God."

Rituals

Some of the respondents believed that there is a close connection between religion and spirituality. Hinduism and Eastern religious traditions heavily influenced these practices; it indicates an intertwining between religion and spirituality in India. Visiting places of worship and performing

pujas (prayer) were major religious activities perceived to be associated with spirituality among working professionals in India.

> "It's been 11 years have been visiting **** consecutively, and due to *** blessings I have been growing in my life, since then…"
>
>   "I regularly do *puja* (prayer); it gives me strength and helps in my spiritual growth."

Charity

Charity or *daan* as it is called in India was seen as an act of helping God through helping other people. Charity could be both monetary and non-monetary, in the form of food and clothes to the poor, for instance.

> "I don't like to brag about it, but I donate some part of my salary for poor. It is my spiritual practice."
>
>   "Spirituality teaches me to love everyone. So when I started praying daily, I made sure to offer food to the hungry and poor people too. Gradually a time came that I was into a habit of this and it made me feel good."

Figure 4.2 summarizes the practices.

Benefits of Spirituality

Respondents with interest and active practice of spirituality also indicated the effects of spirituality in their work and family lives: major benefits being personal well-being, personal growth and interpersonal effectiveness.

Well-being

Since many respondents considered yoga to be a spiritual practice, they indicated that they have benefitted from Yoga physically, as it helped
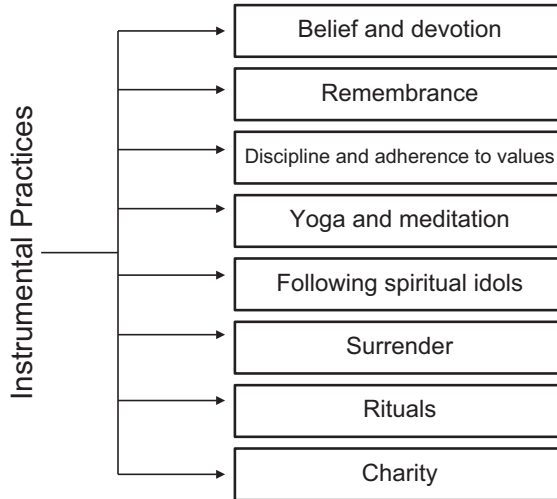
Fig. 4.2 Instrumental practices

reduce their ailments. Yoga's connection to spirituality in their psyche made them believe that spirituality helped in aiding physical ailments.

> "I started *anulom vilom* (breathing exercise) as I was suffering from migraine … the power of spirituality is such that now I don't have migraine."
>   "I had serious backaches due to working all day in front of computer; once I started yoga it benefitted me."

Respondents who perceived meditation's connection with spirituality reported that they experienced benefits relating to mental health. The outcomes of Yoga and meditation were thus substituted as benefits of spirituality. These outcomes consisted of control over anger, handling depression and mood swings to name a few.

> "I was so angry at work. When my boss introduced me to meditation, and I started practicing it I saw a considerable change; now, I don't get angry easily."
>   "After the death of my husband I was really depressed, I started meditation … and it is because of this spiritual practice that I could get out of depression."

Those who combined both meditation and yoga reported physical and mental well-being.

> "It became easy day by day. I see myself physically and mentally fit then [*sic*] before. Moreover I see myself more stable in decision making."

Personal Growth

Spirituality was seen as a buffer to deal with major life stressors like divorce, loss of closed ones and so on. Tenets of spirituality helped them redefine their life stressors and deal with negative effects associated with the stressor.

> I went through a bitter divorce; I could not handle it if I was not a spiritual person.

The loss of loved ones was a major stressor and people who practised spirituality said:

> I lost my mother two years back and I was very close to her and it was only that I had developed a spiritual bent of mind that I could handle it.

There were work-life stressors too from which spirituality provided hope for a better future.

> I never had tasted success in my life; if it has to be there it's not for me. I have never done wrong to anyone and god knows this. I know I'll be successful in my life and that would be the day when everyone else would see me rising. I know this will happen one day, I believe in him (god) and he can't be wrong.

People were of the view that they became more confident after embracing practices that they associated with spirituality. People reported that they were more prepared to deal with challenges in personal and work life after spiritual practices.

"Reciting God's name gives me strength and confidence to deal with any situation."

"I feel more confident now in my job."

The respondents also reported a change in their outlook towards life; for instance, those who had a pessimistic approach reported as being more optimistic after adopting spirituality. Their narrations also brought forth that there was a change in how the respondents evaluated others. An outcome related to the positive outlook was that respondents learnt from the good as well as the bad phases of their life; they saw that as a learning opportunity.

"I was a pessimist before, I saw the negatives in life but spirituality made me realize my mistake and now I have a positive outlook towards life."

"I always judged others and though[t] of every one as my adversary, now I do see people in different light. I try to see the situation from their point of view."

"I have been through a bad phase of my life but I learnt a lot from it, it gave me the clear view of what life is all about. It's our karma, the only way to salvation or the only way to God."

Interpersonal Effectiveness

The awareness levels of respondents were reported to have increased. They believed that their perception levels were enhanced, which made them more empathetic. Accepting life situations and people was also an important outcome that some respondents emphasized.

"My awareness level has increased; I believe there is more to every situation."

"I can feel what others feel, and for that case even animals. We have one god, we live on one planet, we survive on same food and water, then why can't we understand what others [are] feeling. I am more aware about myself and others."

"I believe everything is controlled by God. He (The God) does it and he ruins it. So I accept what and who (people) comes in my life."

Defining Spirituality … Again

Analysing the answers led the author of this study to decipher some major points about spirituality as perceived by Indian working professionals:

1. It is an internal phenomenon.
2. Its effects are internally as well as externally observed.
3. Spirituality deals with gaining some terminal qualities.
4. There exist practices and behaviours that are instrumental in achieving these terminal qualities.
5. There are benefits of these practices.

Based on the discussion so far, spirituality could possibly be defined as the attainment of terminal qualities through instrumental practices and behaviours that lead to benefits in terms of well-being, personal growth and interpersonal effectiveness. The terminal qualities include immaterialism, compassion, forgiveness, otherworldliness and calmness. The instrumental practices are ritualism, charity, following others (spiritual leaders), remembrance, belief and devotion.

Discussion

The variety of answers to questions related to spirituality brings forth its multifaceted nature. It is in congruence with the observations that a multitude of things can be said about spirituality, which include a plethora of explanations; there is no unique answer to what spirituality is, and there are multiple ways through which it may be understood (Freshman 1999). It is also important to note that it is hard for people to define spirituality; therefore the scholarly top-down approach of scholars and, many times, spiritualists and religious leaders to define spirituality for masses needs a critical revaluation.

The existence of many indigenous constructs in terms of terminal states and instrumental practices like *japa*, *puja* and *yoga* posits that the sociocultural and religious prism customizes the interpretation of spirituality. The conceptualization of spirituality by working professionals from

India also amalgamates concepts like connectivity and higher purpose to name a few (Sass 2000) to ones like goodness, peace, harmony, altruism and aesthetics (Altaf and Awan 2011) that are derived through practices like prayer, meditation, reading scripture or religious practices (Freeman 2011; Altaf and Awan 2011; Brown 2003). Certainly, there is a division between the terminal or end state of spirituality and the instrumental practices that lead to such a state. There are also benefits in terms of well-being, which encompasses both physical as well as mental health benefits. Spirituality is also being seen as a route, enhancing oneself and one's relationship with others.

From the frame of humanistic psychology, the terminal states represent the process of self-actualization and noogenic motivation (sense of meaning as the ultimate human motive) (Maslow 1969; Frankl 1962). Similarly, from the transpersonal psychology perspective, instrumental processes can be seen as bridges that connect the individual with transcendental reality (Tart 1990). On the other hand, from the frame of conservation of resource (Hobfoll 1989), spirituality may be seen as a personal resource that results in benefits like well-being and interpersonal effectiveness. Holistically, therefore, spirituality at the workplace is essential, as it provides dual benefits; at the group level, it reduces conflicts and, at the individual level, it enhances performance by enhancing individual well-being.

Intertwined Conception of Religion and Spirituality

There is a raging debate over the issue of whether religion is a part of spirituality (Fernando and Jackson 2006). While some claim it to be different (Garcia-Zamor 2003), others see an alignment (Quatro 2004) between the two. This study shows an overlap of the two constructs (Reave 2005). Some consider spirituality to be a broader construct (Phipps 2012), but many of the tenets of spirituality stem from religion (Quatro 2004), as can be observed in the teachings of major world religions. The terminal values of nonviolence, compassion and so on are preached in many religions, and the instrumental practices are closely related to religious practices. Thus religion cannot be discarded from faith and connection with god (Fernando and Jackson 2006). The prox-

imity of religion to other disciplines in Indian settings have been well established (Pandey and Gupta 2018; Pandey et al. 2016; Pandey and Singh 2015a, b; Pandey and Varkkey 2017; Sinha et al. 2017).

Limitations, Future Research and Conclusion

The study focuses exclusively on Indian working professionals particularly residing in the northern part of India, professionally engaged in a specific industry (i.e. IT industry). Hence, any generalization outside this parameter must be done with caution. This research also focuses only on Hindu respondents; thus, inclusion of people with other religions could certainly give a rich flavour to the existing findings. Future researchers could look to develop a scale, and empirically test the findings of this study. Further, this study takes a bottom-up approach for building a construct on spirituality, and takes the perspective of working professionals. Thus, constructs of spirituality are culled through their (i.e. Indian working professionals) lenses and bring a multifaceted nature of spirituality of terminal state and instrumental practices. Additionally, it constructs a definition of spirituality and highlights the perceived benefits of spirituality. In the academic domain, there has been substantial progress with special interest groups and divisions in reputed associations like the Academy of Management and the American Psychological Association. A concerted effort is needed to highlight the representation of Eastern thought in these forums.

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5

Nonviolence Behaviour in the Workplace: Myth or Reality?

Ayatakshee Sarkar and Sasmita Palo

Introduction

AhiMsA or nonviolence is more than nonappearance of violence or non-harming but a condition of mental ablution and positive acts through body, mind and speech. It is also a process of self-reflection and tapping one's inner resources to seek love and understanding of others (Walz and Ritchie 2000). The Bhagawad Gita, in chap. 10, verse 5, says that *ahiMsA* or nonviolence is the very nature of human existence which is evolutionary and always progressing (Prabhupāda 2000). According to Swami Prabhupada, texts 8–12 of the Bhagawad Gita explains that violence is caused when one doesn't understand the basic human nature and is entangled with only the material existence (Prabhupāda 2000). Detachment from material entanglement leads to nonviolence. In ancient wisdom, nonviolence is also ordained in the eightfold path (Ashtanga Yoga) to master the body, mind and senses (Sharma 2003). It is the basic

A. Sarkar (✉) • S. Palo
Tata Institute of Social Sciences, Mumbai, India
e-mail: spalo@tiss.edu

tenet of human spiritual development. Without practising nonviolence, one cannot manifest spiritual values at the workplace such as benevolence, generativity, humanism, integrity, justice, receptivity, respect, responsibility and trust (Jurkiewicz and Giacalone 2004).

The aim of this chapter is to elucidate the multidisciplinary dimension of nonviolence, aspects and opinions of nonviolence in the workplace, antecedents of nonviolence behaviour, the role of organisational spiritual climate in determining nonviolence behaviour and, lastly, the scope of nonviolence in applied positive psychology and positive organisation behaviour. In this chapter, we have used *ahiMsA* and nonviolence interchangeably as appropriate, though nonviolence primarily focuses on *ahiMsA*.

Multidisciplinary Dimension of Nonviolence

Nonviolence is a multidisciplinary construct. The meaning and definition of nonviolence can be explained and understood from various dimensions such as philosophical or wisdom traditions, psychological and workplace context. A brief discussion on these perspectives of nonviolence will set the context of how the construct can be operationalised in the workplace.

Religious Traditions and Philosophical Dimension

AhiMsA is a Sanskrit word that has been translated as nonviolence in the west. *A* means 'non' and *himsa* means 'violence' but its meaning is much more profound than merely translating it in the literal sense (Altman as cited in Mayton 2009, 6). Nonviolence is not harming others not only by actions but also by thoughts, words and at the highest cognitive level (George 2008). Interestingly, nonviolence is practised as a way of life in some traditional Indian religions. One such religion is Jainism, which believes that the way to liberation of the soul is to live a life of harmlessness towards any living creature that exists on the planet (Bhalerao and Kumar 2015). According to the Bhagawad Gita, nonviolence is a spiritual

alertness of the true body that leads to the evolutionary progressive life of a living entity (Prabhupāda 2000). In the Bhagawad Gita as illustrated by Gandhi, it is stated that violence is caused when one is captured in the ignorance of the materialistic aspects of life (Desai 1946). Gandhi further resonates the teachings of the Bhagawad Gita which mentions that only in the absence of the appetite for fruit will there be no temptation for untruth or *himsa*. Any instance of untruth or violence may be found when it is back with the will to attain an admirable end.

According to ancient Indian philosophy, nonviolence is practised in one's actions, speech and in the *manas* (Bhawuk 2011). Practising nonviolence in action and speech is not enough; it has to be practised at the highest level in the *manas*, so that it gets manifested in action and speech later. *Manas* is a Sanskrit word which cannot be literally translated as 'mind'; saying that nonviolence is practised in the mind does not do justice because when it is done with the *manas*, it includes other aspects such as emotions, cognition and behavioural intentions, which are not included in the case with the mind. Thus, nonviolence is not only about not going to war, not using abusive speech, not displaying aggressive behaviour or being indifferent at the mind level, it also includes having no ill feelings about any person in thoughts, intentions and emotions. A simple demonstration of this would be to criticise someone internally— the vibration reaches the person and creates a discomfort. Thus, nonviolence at the level of thoughts and emotions is very important, as the negative vibes can be easily felt and this may disrupt the flow of communication.

Within the Buddhist belief system, ways to relieve human pain and suffering are found in the moral precept of *ahiMsA* or refraining from harming any living being. To practise nonviolence, Buddhists strive to counter the three roots of evil: acrimony, avarice and deception. Acrimony is dealt with compassion, absolute love and kindness towards others; avarice is handled by goodness and deception by wisdom. The Buddhist ideal of *ahiMsA* not only ceases to harm others but also removes the 'causes of harm' to others (Kraft 1992). Queen points to the "practices of loving, kindness, compassion, sympathetic joy, and equanimity (brahma-viharas); the doctrines of selfishness (anatta); interdependence (paticcasa-muppada), and nondualism (sunyatta)" (p. 25) as important to the realisation

of peaceful and nonviolent methods. Fear is an emotion which sometimes moves people to violent actions (Fleischman 2002). Nonviolence overcomes the fear and it is a necessary aspect of human self-development because it embodies the essence of well-being and frees the mind from jealousy, evil thinking, hatred, self-delusion and even fear.

It is also quite well known to all that Mahatma Gandhi viewed nonviolence as a philosophy of life (Mayton 2001), and the three principles that guided his life were *ahiMsA*, *satyagraha* and *tapasya*. All of these principles were embedded in his spiritual beliefs. Gandhi's *satyagraha* means 'holding on to truth'. Gandhi considered *satyagraha* to be a truth force or soul force in which humans need to endeavour for absolute truth on a continual basis throughout life. *Tapasya*, on the other hand, means self-suffering. *Tapasya* is the eagerness to take the burden of suffering on oneself rather than inflict it on one's opponent in a conflict in order to break the pattern of violence with a lesser amount of total violence (Mayton 2009). *AhiMsA* and *tapasya* are the ways to attain absolute truth in one's life, that is, *satyagraha*. The attempt to cultivate absolute truth can never be fully satiated; one can obtain only relative truth at a particular time in some situation. So, when conflict arises, neither side can be sure of the sanctity of truthfulness, hence neither side can be presumed to be correct. Gandhi therefore believed that it would be audacious to be violent, since pain or harm may be directed towards individuals who are closer to the truth.

Psychological Dimensions

From a psychological perspective, the theories of Kool (1990) and Teixeira (1987) and the model of Brenes (1999) have been discussed. Incorporating the work of Sharp (1979), Kool illustrates nonviolence within current psychological theories and concepts. Kool discerns 'acts of nonviolence' from 'nonviolence acts'. 'Acts of nonviolence' are absolute in nature and are alternatives to violence. These acts attempt to broadcast that alternatives to violence are possible and can be used to avoid injury to one's opponent. The purpose of the 'acts of nonviolence' is to resolve conflicts where aggression or violence might be an appropriate response. 'Acts of

nonviolence' might be a march, a consumer boycott or a demonstration. 'Nonviolent acts' are different in that these behaviours do not use violence. Kool cites acts such as nurturing children or caring for animals as examples of nonviolent acts.

In analysing the psychology of nonviolence, a second concept discussed by Kool (1990) is moral development. Drawing upon the work of Kohlberg, Gilligan, Piaget, Rest and Eriksan, Kool states that nonviolence has a moral dimension inculcating both lawfulness and affection. A person high on lawfulness and low on affection is characterised by following rules like equality and equity. On the other hand, a person high on affection and low on lawfulness demonstrates supreme compassion. If a person is low on both lawfulness and affection, then what works in a particular instance is good. A person high on both lawfulness and affection acts upon alternatives that are fair and compassionate.

The third component is power or the capacity to influence the behaviour of others. Power that is relevant to nonviolence is 'integrative power'. It derives from the trust and goodwill given to those who are in a position of power by their followers. Kool believes that nonviolent individuals who attempt to achieve social harmony via moral behaviour obtain power that affects the conscience of the perpetrators of violence.

Teixeira's Theory of Nonviolence

Teixeira (1987) has incorporated a comprehensive theory of nonviolence that is directed towards an inclusive and humanistic approach. The aim of the general theory of nonviolence is to have a more inclusive and humane society where the marginalised groups are respected and exploitation against them is condemned. According to Teixeira, nonviolence is an action that bares its intent of any kind of violence. It has an overall goal to achieve 'a pluralistic society, multi-ethnic, multicultural, and multi-faith' (p. 558). The goal can only be achieved if there is harmony in the society and it has achieved societal metamorphosis. At an intrapersonal level, nonviolent action emphasises on strengthening one's inner self, which heightens one's self-esteem. At the interpersonal level, self-respect is enhanced by extending respect to other people in the

community in the form of interconnectedness with all beings. Teixeira further elaborates 'fundamental ways of perceiving and thinking about oneself and the world' and 'assumes an interconnectedness that is transpersonal or spiritual' (p. 558). It is the transpersonal aspect that motivates nonviolent practitioners like King or Gandhi to suffer instead of causing harm to their opponent in a conflict. The theory acknowledges the human emotion of anger, which means that nonviolence doesn't ignore the emotion but at the same time the energy generated due to the negative emotion of anger must be channelised into active change tactics, prevention and respect. In fact, this theory looks at anger as a positive motivator for change if it is approached in a socially responsible manner. Thus, the holistic nonviolence theory of Teixeira (1987) has a core value of interconnectedness with individual, community and social systems. Conflict resolution, social struggle and confrontation, rewards and childbearing practices are the norms that impact individuals' relations at the intrapersonal, interpersonal and transpersonal levels.

Brene's Model of Peaceful Selfhood

This is a psychological theory of nonviolence developed in the context of the United Nation's University of Peace Program. The theory attempts to answer question such as 'What kind of person is needed to promote peaceful culture?' According to the model, establishing peace is the universal responsibility for every human being. This can be realised by establishing peace with the body, good health for all and maintaining balance and harmony in the environment. In order to establish peace within the body, there has to be peace in the heart, mind, oneself and the entire community. Health for all can be realised through political, social and cultural participation by all. Lastly, harmony in the environment can be established through ecological consciousness and biodiversity. The following three dimensions are the three necessary shifts in consciousness to allow for nonviolence: (1) equality, that is, a shift from the egoistic nature to a collective orientation of equanimity, (2) equanimity, that is, to treat everyone with equal compassion and (3) commitment to altruistic life practices.

Workplace Dimension

AhiMsA is an age-old concept that cuts across all spheres and areas of life. Even in management literature, we come across various concepts that are similar to the practice of *ahiMsA*. For example, in Jurkiewicz and Giacalone's (2004) value framework for workplace spirituality, the value of 'benevolence' is to show kindness towards others and work to generate happiness and prosperity of employees. Similarly, Chodron (2005) advocated six universal moral values in which 'caring' is a concern for someone, which indirectly means avoiding harm to the person. He defines 'caring as the notion of avoiding unnecessary harm' (Schwartz 2005, 39). *AhiMsA* is advocated as an individual practice that can be adopted by any employee at his or her workplace (Corner 2009). Kernochan, as cited in Corner (2009), states that management educators embrace the virtue of 'non-harming' in their role as teachers working with students. The author also states that the idea of non-harming comes from demonstrating compassion, which the author defines as the aspiration that all beings be free of suffering and its causes (Chodron 2005). Bhalerao and Kumar (2015, 41) attempted to operationalise the definition of nonviolence in the context of a workplace setting in which they stated that 'it is the propensity of an individual to constructively respond to provocation such as violation of norms of respect and justice at workplace or any provocation in a way so as to not cause harm to the opponent in thoughts, words and deeds'. There is a classic example of an Indian firm—Excel Industries Pvt. Ltd—in which the chairman Mr Narayana has very well articulated his practice of *ahiMsA* or nonviolence at the workplace. He describes his leadership style as 'reaching the hurts of others through love and avoiding hurting other'. Narayana also states that 'The first measure of success is the happiness of all stakeholders' (Pruzan and Mikkelson as cited in Corner 2009, 383).

Outcomes of Nonviolence Behaviour

In the organisational context, there have been limited empirical studies conducted on the outcomes of nonviolence that can directly impact job performance, job satisfaction, organisational citizenship

behaviours and so on. However, there is literature which has directly or indirectly acknowledged the benefits of nonviolence behaviour in organisations.

A person demonstrating nonviolence behaviour can stimulate a culture of peace in the organisation (Mayton 2009). Personality and behavioural tendencies of a nonviolent person are agreeableness, forgiveness, cooperativeness and trustworthiness (Mayton et al. 1999). Individuals who are prone to nonviolent behaviour associate themselves with transcendental values of equality, lawfulness, endurance, wisdom and sheltering the environment (Mayton et al. 1999). A nonviolent individual will not only approach a problem or a conflict situation in a constructive manner but also have concern for the environment and business at the same time. The cooperative context which is predominant in the nonviolence approach leads to constructive outcomes such as healthy relations between several stakeholders for a longer run. Integrative negotiation, which is again a nonviolent approach to deal with conflict, shows appreciation of counterparts where negative emotions are avoided. Wall et al. (2001) paradigm includes three types of outcomes such as reputation—social skills that are drawn from the mediation literature.

View of Nonviolence in Organisation: A Mixed Reality

In organisations, people are well equipped to hear several prevention mechanisms of conflict, aggression or any deviance behaviours but 'nonviolence as an organisational peace culture' is ideological and abstract. Mayton rightly adds that people often feel that old methods are no longer relevant as their situation is quite different now (Mayton 2001). Nonviolence is often understood as absence of violence, physical aggression and assault, and one who abstains from abusive language is a nonviolent personality. It is also perceived that external factors such as policies, rules and regulations are responsible for implementing nonviolent behaviour in the workplace. Less attention is given to the deeper meaning of nonviolence which includes focusing on internal resources rather than

external stimulants, thus for some it is a myth. A respondent who is a senior HR manager believes:

Organisation has [a] set of rules and regulations. People work in a controlled environment. So even if there is an external stimuli, a person will not react, he will keep quiet and work as any sort of reaction will be handled by disciplinary action.

Respondent 1, Male, Sr. Manager HR, Manufacturing

Leaders need to assess whether the rules and regulations are abided wilfully or fearfully. In a healthy organisation, employees will always abide by the rules wilfully. Failure to understand the prolonged silence of an employee can sometimes be a cause of violence. The prolonged silence may mean that the employee isn't happy with something and at the same time it may be difficult to voice such opinions due to fear of some kind. One must understand that peace is not devoid of violence; rather it cultivates and prepares a society with better resilience and human endurance (De Villiers 2008). To embolden peace that stimulates sustenance not only reduces violence but also contributes to the fulfilment of human development (Richani 2013). The following is one instance when a manager working on the shop floor narrated the consequences of unwillingly abiding to the organisational rules and regulations:

In shop floor, people use authority which means introducing the fear factor to get the work done but the subtle effect of that is nobody is happy to be there, they go because it is a source of livelihood but the environment is not conducive to develop cordial relationships with people or enjoy the work. Hence they silently suffer.

Respondent 2, Male, Consultant, Manufacturing

One demonstrates nonviolent behaviour when he or she can have a meaningful dialogue with their subordinate or peer on a routine basis and is genuinely concerned for their well-being and happiness. To leave an employee unattended is equivalent to being least concern for him or her, making the employee feel that he or she is no longer important in contributing to the organisation.

In an organisation, most people are familiar with nonviolence through the lives of Gandhi and King. The nonviolent activism of these two individuals has helped shape its understanding both as a philosophy of life and as a political strategy. Some of the respondents realised the fact that organisations which earmarked competition, power and politics for materialising a nonviolence work culture would not only transform individual attitudes and behaviours but also create an overall positive shift in organisational culture, thus leading to citizenship behaviours, enhanced performance and improved customer satisfaction. They characterised nonviolence behaviour as being more inclusive and cooperative rather than exclusive and competitive. Nonviolence uses intergroup contact and focuses more on cooperation. It also becomes a technique of creating goodwill and wins the opponent's trust through a reflective process which directly touches the opponent's conscience. A respondent who is a manger in the R&D division of a manufacturing company states as follows:

> *My team works in innovative solutions for the clients. It works under high pressure all the time. They need to amicably work together to come up with better solutions, so nonviolence behaviour will definitely help my team to work in cooperation so that the conflict is less, pressure is less and they work more efficiently.*
>
> Respondent 3, Male, Sr. Project Lead, IT services

Well-functioning people and communities are essential for the effective function of an organisation. Even Gandhian principles of nonviolence have advocated a set of philosophical beliefs such as cooperation, interdependence, compassion and social justice over individual achievement (Walz and Ritchie 2000). For nonviolence to succeed as a method of organisational transformation and social change there must be mutual interdependence among the parties for mutual benefits. In terms of negotiations, there must also be an initiation of integrative rather than distributive solutions. Integrative negotiation doesn't mean that there is guaranteed peace which is established but people proceed keeping the overarching mutual benefits in mind. The same approach can also be used in terms of an organisation's decision-making process (Mayton 2009).

Nonviolence as Organisation Culture Is Time Bound

Workplaces in which nonviolence is functional also say that it is time bound and the transformation does not happen overnight. For the culture to change it must not only be displayed in the company's objectives, mission, vision and values but also be disseminated in the behaviour of each individual at all levels. A respondent working in corporate CSR hub says:

> *I think in corporate things are very short term and everyone demands quarter results … concepts like nonviolence, spirituality are time bound, as it takes time to reap real benefits. To my knowledge, an average tenure in corporate is 3 to 5 years, i.e. the longest time people stay. … In longer terms such as 10, 20 or 30 years, it will bring transformation that may benefit because it changes your way of reaction, character and overall personality.*
>
> Respondent 4, Male, Senior Consultant, IT Services

Thus there is a belief that nonviolence is definitely functional but at the same time it will take a while to bring about an overall transformation in the culture. Any change process goes through an array of phases that takes a good amount of time. Omitting any steps creates only an illusion of speed and never produces satisfactory results (Kotter 1995). Adopting nonviolence behaviour may lead to slow solutions but its effect is long-lasting (Marlow et al. 2012). Employees predisposed to nonviolence behaviour understand the importance of commitment and they are responsible for the tasks at hand. This is greatly beneficial for the organisation as work never gets affected because employees find a constructive alternative to deal with stress and conflicts rather than destructive mechanisms, which not only affect the employees but also bring down the overall organisational performance.

Fruits of Nonviolence in a Form of Eudaimonia

Aristotle's eudaimonia is a state of happiness devoid of pleasure-seeking, whose source is sensorial pleasures. A participant who is also practising

spirituality recounts his experience of how organisations try to create pleasure-seeking employee experiences.

> *Organisation must not try to create pleasure for their people through senses, which do not last long; rather, it should emphasize to create a joyful environment for the people to realize to its fullest potentials. In organisation, the more joyous side would be when you work for the larger purpose in life, or when you do something without any expectations in return. A nonviolent behaviour or an environment will create such joyful coexistence.*
>   Respondent 2, Male, Consultant, Manufacturing

Pleasures ensue from a direct stimulation of the sense organs and satisfy basic physiological needs. Webster's defines pleasure 'as a sense of sensual gratification'. Webster's description of joy as 'emotions evoked by well-being, success, or good fortune or by the prospect of possessing what one pleasure' may imply a more deep-rooted rapturous emotion. Pleasure is situated in the sense organs, while joy and happiness are states of the 'heart-mind' (Gier 2004, 153). Gandhi can be said to have supported eudaimonism. Gandhi once said that human contentment is the greatest treasure and such a state is derived from nonviolence (Gandhi and Narayan 1949).

Nonviolence as a Constructive Way to Conflict Resolution

From the understanding of nonviolence as an absence of violence, many may misunderstand that even an apathetic person is nonviolent, but a mere act of abstaining doesn't give a holistic understanding of nonviolence. It encompasses the action component, which includes understanding of fellow beings. Previous studies have shown high levels of empathy predisposed to nonviolence behaviour (Mayton et al. 1999). At the workplace also, there is a provision for breaking the cycle of violence by being more empathetic and understanding towards the opponent's viewpoint. A respondent narrates his journey of transforming his relationship by adopting nonviolent behaviour exhibiting values of empathy.

In a situation, where my counterpart is not responding to my query, I have two ways to deal. Per the rules, I can immediately escalate, the person may respond to me but not with his heart. He is just doing his job. On the other hand, if I talk to the person, show understanding and empathy which is [the] nonviolent way, it will not only solve the problem but also create relationship between us. In future, we will have the confidence to work together. Thus, if I adopt nonviolence strategy, my relationships with peers is not damaged.

<div align="right">Respondent 3, Male, Sr. Project Lead, IT services</div>

Thus, adopting nonviolent behaviour by having a meaningful dialogue not only reconciles relationships but also gives confidence and trust to pursue relations that will result in meaningful business outcomes in the future. Nonviolence communication leads to a significant increase in empathy level, which improves interpersonal relationships in all areas of people's lives.

Nonviolence Beyond Work Teams

There is a saying that charity begins at home; so it is in the case of practising nonviolence communication. One cannot be nonviolent at one's workplace and violent at home. In that case, the person will encounter differences in personality. A veteran recalls an incident of how during his time organisations facilitated building employee relations with their family and helped create better understanding:

Way back in 90 itself, we had session where all the managers and workers sat together to discuss and explore each other's inner thoughts. We had Saturday school in factory, where people used to take off from their work, bring their families to discuss how they can make their life more enriching, understand relation building at home, resolve conflict at home and create more harmonious coexistence.

<div align="right">Respondent 2, Male, Consultant, Manufacturing</div>

Organisations contribute a great deal in creating a society which is harmonious in nature just as the backbone of any society is good familial ties. Philosophers, theologians, sociologists, spiritual leaders and social

commenters of all sorts vouch on the belief that any form of moral obligation or spiritual values are deeply based in family values and they move towards communities and nations. Exhibiting nonviolence communication at home is also important so that both children and parents inculcate the behaviour together, which will lead to prosocial behaviour.

Antecedents of Nonviolence Behaviour at the Workplace

The current study has revealed the importance of organisation culture in facilitating spirituality at the workplace. Respondents agreed that organisation plays a greater role in instilling spiritual climate, which in turn affects nonviolence behaviour. Culture affects the vision, goals and values which percolate into the behaviour of every employee. In fact, organisation culture is the setting in which vision is built (Bass and Avolio 1993). Employees become socialised according to organisation culture. Dissatisfaction happens when there is a friction between individual and organisational values. One respondent articulates the influence of organisation culture on individual values:

> *Culture of the organisation is always top down. I faced a situation when my supervisor's attitude was to get the job done with 'carrot and stick approach' which at times was emotionally abusive for others; on the other hand, I wanted to get the job done by building good relationships. My boss believes in certain methodology, certain types of tools to get the work done and I believe in building up a relationship, then it becomes a conflict of methodology and yes it made me suffer in such a situation when I don't have choice but have to adapt to the violent method of my boss. It gave me a nasty feeling and also affected my self-respect.*
> Respondent 4, Male, Senior Consultant, IT Services

The role of leadership in instilling spiritual climate is very critical. Leadership helps in moulding organisational culture to a large extent (Bass and Avolio 1993). Leaders not only build culture but also articulate the same to their followers, which is exhibited in their behaviours. On one instance, a leader narrates how he can affect the spiritual climate of the organisation.

I have built a culture of customer centrism in my organisation. I have also groomed other managers working with me, to build similar culture as I believe culture is always top down and it is how I am driving it.

Respondent 5, Male, Chief People Officer, BFSI

Therefore, the climate of an organisation essentially consists of shared perceptions which shape individual attitudes and values. Leadership facilitation and support is one of the foremost dimensions of organisation climate (Jones and James 1979).

Conclusion

Although nonviolence has deeper historical roots, people barely recognise its depth and applicability as a useful strategy tool. Even in academia, it is unfortunate that research into violence, aggression or deviance behaviours is more than into nonviolence. Nonviolence action, even though very powerful, is losing familiarity perhaps because people feel they need to have a certain personality type or it can be exhibited only in certain situations, under special circumstances. In modern organisations heavily characterised by deadlines, time pressure and quick solutions, concepts such as nonviolence or spirituality may seem a faraway reality to many but it is a solution that can transform an organisation and last for many years to come. One must know that both these concepts are very much ingrained in our nature; with spiritual practices facilitated by organisations, we need to be aware in order to fully recognise that its benefit lie at all levels of individual, team and overall organisational performance.

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Part II

Empirical Evidence of Workplace Spirituality

6

Finding Spirituality at Work Through Employee Volunteerism

Devyani Mourya

Introduction

Spirituality at work (SAW) studies are not about 'religion' or getting people indoctrinated into a particular common belief; instead, the focus is on finding meaning and purpose beyond the mere completion of tasks. These studies recognize that the workplace is populated with people who have a 'mind' and 'soul' and are concerned with nourishing both. Ashmos and Duchon (2000) consider man as a spiritual being who "seeks meaningful work" and use it as a mean to express "inner life." The idea of the inner life is a space where human 'spirit' exists both at and away from the workplace. It is fundamentally related to who employees think they are, what they do, and how they want to contribute. Some other studies related to SAW also treat it like a meaning-making construct (Cavanagh 1999; Neck and Milliman 1994). It is considered a search for meaning and an endeavour to live one's life as close to one's integral values as possible.

D. Mourya (✉)
Indian Institute of Management Indore, Indore, India
e-mail: f14devyanim@iimidr.ac.in

Terkel (1974), in a project on the oral history of work, interviewed over 100 people about what they do all day and how they feel about it. It included people from a wide variety of occupations, from gravediggers to lawyers. He added to the spiritual perspective, saying that 'meaning' is as important as a pay cheque in motivating workers. In this study, one common claim made by people who experienced satisfaction at the workplace was that their work was over and beyond the monetary compensation. Since this study, there have been more who agree that 'Meaning is the new Money.' The notion that people work merely for 'financial compensation' has been long challenged by scholars and practitioners. It is simply impossible to ignore evidence of people who have chosen to forsake high-paying jobs in search of something 'more.'

Henry Ford once infamously complained: "Why every time I employ a pair of hands, it comes with a brain attached." Things have changed since then, and there is an increasing appreciation for people bringing their whole self to work. There is a place at work not only for intellect, talent, physical work, and emotions but also for the 'spirit' of the person. The SAW movement is gaining momentum by the recognition that providing opportunities to employees for nourishing their spirit is good for business. Organizations are interested in ways to seek, win, and increase employee engagement and motivation. This interest is created in part because of changing expectations of the workforce and in part because of the change in the nature of work itself. Knowledge work has placed employees at the heart of an organization. Yet, they are not immune to continual re-engineering, de-layering, and downsizing. These frequent upheavals lead to the trust deficit and ultimately elevated stress levels. Not surprisingly, it becomes even more important for the employees to seek something more permanent like meaning and purpose in life. Organizations recognize this, and many corporations like Southwest, Microsoft, American Express, and Marriott use words like "spirit" and "meaning" in their communication and explicit mission statements. However, while businesses no longer ignore how critical spirituality at work is, they are far from understanding how to foster it at the workplace.

Fostering Spirituality at Work Through 'Enriching Work'

There is a parable about three people working on a construction site. They were each asked what they were doing. They considered the question for a while, and each one gave a different answer. The first one said he was laying bricks; the second said he was earning a pay-check, and the third one said he was building a church. Who do you think was most satisfied with his work?

Work can be one of the most profound ways of experiencing spirituality. That's why enriching work such that it becomes a source of meaning would be the most obvious way of answering the employee's need for spirituality at work. In a review by Lips-Wiersma (2002), three interpretations of 'meaning' emerged. One, purpose—this includes not only the very reason an individual works but also what he or she considers the ultimate goal of his or her life. Work must be designed in a way that it not only is a means to earn a livelihood but also serves to fulfil a greater objective in life. Two, sense-making—it is basic human nature to seek a better understanding of the world around them. The work should provide an opportunity for this. Three, coherence—the work needs to bind different parts of one's life into a whole. The work done should be in tune with the integral values of a person. A person's work, if it provides him or her with purpose, sense-making, and coherence, can be a source of meaning. Hackman and Oldham (1976), while trying to understand the structural properties of work, proposed a term called 'task significance.' They described it as the "degree to which an employee's work contributed to the well-being of others." If work is for the good of society, an employee finds it fulfilling. With growing specialization, each employee is involved in a particular area of expertise. They may sometimes struggle to understand their role in the entire process of producing a good or a service. To view their contribution in the larger scheme of things can be instrumental in transforming work into a widely valued experience in life (coherence).

SAW is about 'connectedness.' Employees want to feel a connection with the work they are doing. They are also interested in how allied they

are with the people around them. Relationships at the workplace are increasingly a source of meaning. Dissolution of the support in their personal lives causes people to rely more strongly on the relationships formed at work. However, it is not always possible to develop enduring bonds at work. Moreover, in modern businesses, we often have to perform tasks that may not come across as intrinsically motivating or socially relevant. In such cases how do workers find and reaffirm meaning in their lives? Adam Grant (2012) presented a perspective on how employees deal with jobs that are lacking in meaning. He said that when a person doesn't get the nourishment to the spirit in the work domain, they begin to look for it in other aspects of their lives. One such area is 'volunteer work.' He explained it as a 'meaning maintenance' model. People often turn to volunteerism for spiritual nourishment that is denied to them in their paid work. Organizations understand this and are providing more and more opportunities for 'employee volunteerism (Rodell et al. 2016)'. The new generation of employees pays particular attention to volunteering opportunities while picking up a job. While interviewing professionals participating in a school volunteer programme, one of them pointed out the importance of volunteering:

> *My earlier company was very active in socially active programs. When I joined this new organization, I started missing that satisfaction that came with participating in voluntary programs. That is when I decided to actively seek a volunteer program outside. Yes, it makes me view 'the earlier organization' more positively.*

> Hospitality Professional, 45

Employee Volunteerism

By a widely accepted definition, volunteerism is considered "freely chosen activities that extend over time and are often performed through organizations and on behalf of receptive causes and individuals" (Snyder and Omoto 2008). Penner et al. (2005), while conceptualizing volunteerism,

offered six defining features. First, the decision to volunteer is a 'free choice'; it is devoid of coercion or any sense of obligation. Second, it is not an impulsive act of helping others; there is some amount of deliberation or thought that goes into it. Third, volunteerism is not a 'one-time' activity but is carried out over a duration of time, thereby excluding all the acts of spontaneous helping or bystanders' interventions from the definition of volunteerism. Fourth, volunteerism is done without hope of any reward or of avoiding punishment: volunteers may sometimes receive a stipend; however, the value of the stipend must be much less compared to the service provided. Volunteering involves helping people or causes that seek assistance. Sixth, volunteerism is performed through agencies or organizations. Volunteering is an activity that the individuals choose out of their free will. Motives of volunteering have always interested scholars. The most popular inventory of volunteering motives was developed by Clary et al. (1998). Scholars applied functionalist theory to explain volunteer motivation. Individuals have a variety of motives for exhibiting the same actions (in this case volunteerism), and it may serve distinct psychological functions for them. Clary et al. (1998) have identified six motives for volunteering: value, understanding, social relations, career, protection, and enhancement. The six motives in Volunteer Functional Inventory are as follows: (1) Values—these are the altruistic and humanistic reasons expressed by volunteers for participating in the programmes. These values are particular to an individual and denote what a person's core beliefs are. (2) Understanding—people have a desire to learn something new and for developing the self. Volunteering may offer an individual an opportunity to learn a new skill or more about their environment. (3) Social—individuals may volunteer to strengthen their social relations, either as a means of socialization or because it is important to others in their social circle. (4) Career—employees volunteer to gain entry into a coveted workplace or because it makes their résumé look appealing. They may participate in a volunteer project only because it is being endorsed by top managers. (5) Protection—people try to protect themselves from any negative feelings. Volunteering can help people escape feelings like guilt for being more fortunate than others or loneliness. (6) Enhancement—this is the ego-related motive which makes individuals

feel better about themselves. An individual feels important by being in a position to help others. Whatever the incentives of the employees, volunteerism gives employees an opportunity to perform work that is meaningful to the society, and that may be a source of experiencing spirituality.

Compensation Approach to Volunteering

The compensation approach refers to when people seek what they are missing in one domain of their life in other. When an individual's spiritual needs are neglected in their paid occupation, they are more likely to seek volunteer opportunities. For example, people complaining of superficial relationships at work appreciate the deep bonds developed with people they are helping. Volunteering provides a twofold opportunity for people to experience spirituality. They get to connect with society and work towards increasing the well-being of others. Rodell (2013) applied the concept of 'Wanderlust' to give another perspective to this approach. According to the *Oxford Dictionary*, wanderlust is defined as "a strong desire to travel to unknown places." It is pinning for experiences that you have never had before. This analogy is a great one to understand 'unmet' spiritual needs. While people are not sure what it is, they are aware of the lack of it. Employees respond to a sense of wanderlust by seeking volunteering opportunity. Most people who join an employee volunteer programme do it for a variety of motives as discussed earlier. Once they start doing it, they get a sense of homecoming, which keeps them volunteering again and again. When an employee was interviewed about his volunteering stint, he deliberated on how compensatory motive operated in his case:

> I was restless. When I met my peers, we hardly talked about things beyond the latest cars and phones. I was getting more and more uncomfortable with it each day. When I volunteered at the local school, the children would show me, love, invite me to their houses and discuss new concepts. I felt immense happiness.
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> General Manager (L&T), 58

Spillover Effect on Volunteering

By compensatory approach, we mean that if a person's present work is inherently lacking in meaning, employee volunteerism can help in balancing it by providing it in other domain. By this logic, we can argue that if the job design in itself is rich in 'task significance,' the employee volunteerism schemes would not be needed. However, studies show that is not the case. Meaningful work and spiritual workplace can enhance participation in voluntary programmes as well. It conveys that experiences in one facet of a person's life have a 'spillover effect' on other domains too (Burke and Greenglass 1987). Sometimes, the attitude acquired at work can become so deeply ingrained in a person that they become a part of his personality. This particular aspect of occupation often becomes dominant and starts influencing self-perceptions and actions. If that view of the self is particularly positive, like doing meaningful work, a person starts viewing himself as a humane and spiritual person. As an altruistic person, he then starts seeking other pursuits which further consolidate this view like doing socially relevant work. People who get value from their jobs, such as a sense of spiritual satisfaction, develop an inclination to similar experiences which translates into volunteering. This has also been described in terms of appetite or 'voracity.'

This is hunger or eagerness for an experience. It was first observed in people suffering from substance abuse. They report a 'craving' and drive to find more of the high after experiencing it once. Similarly, people enjoy a certain aspect of their work so much that they begin craving for it in other domains. As we had observed earlier with 'wanderlust,' this process may be particularly relevant to spirituality discovered at the workplace. Volunteering literature has explored time and again that people who have found meaning in their vocation carry a desire for similar experiences outside the work domain, and that leads them to volunteer (Clary et al. 1998; Wilson and Musick 2017). The organizations that foster spirituality at work develop employees who engage in other activities that provide a similar sense of purpose.

How Voluntary Projects Help in Enriching Jobs

The extent to which voluntary programmes contribute to SAW depends on the characteristics of work design at these projects. For a volunteer work to be considered spiritually rewarding, it generally includes four characteristics of job design as discussed earlier in the chapter. One, the roles must have task significance (substantial contribution to the society). Many corporates provide volunteer opportunities with schoolchildren, girl child, and hospitals. All these activities have a significant impact on the well-being of others. Two, the employees should get an opportunity to develop their 'work identity.' They feel more satisfied with the work they are doing if they are involved with the complete process instead of just a part of it. At McGraw Hill, employee volunteer programmes allow employees to be involved in fundraising projects from start to finish. They develop the promotional ideas, marketing strategy, application of grants, and even annual report preparation. This involvement increases the sense of purpose in the employees. Three, autonomy (freedom to make choices) is an essential element that enriches a job design. Voluntary programmes allow the employees to choose the scheduling and how they want to contribute. Four, feedback (information about performance) is one of the task characteristics which provides jobs with meaningfulness, In employee volunteering projects at Capital One, and Unum, efforts are made to collect data about the impact of the initiative on the society. Managers pay particular attention to providing this information to the employees. All these facets of the volunteer programmes contribute towards spiritual fulfilment workers seek at the workplace.

SAW scholars have paid special attention to the social characteristics of work. Social components are the structures of jobs that impact workers' relationships and interactions at work. Meaningful relationships at work can support, encourage, and help employees. Volunteer programmes allow these social needs to be addressed so that employees realize the desire for connection with others, which is a core component of 'spirituality.' At southwest airlines, employee volunteers are encouraged to mentor 'high-risk' children. These interactions lead to the development of genuine connections between the employee volunteers and the children.

The workers value these and say their relationship with the children compensates for the transactional ties they have at the workplace.

Spirituality at the workplace rests on the development of knowledge. People bring their values to the work, and if these are consistent with the organization's values, they look at the work as an enriching experience. Personal growth and skill development are vital to an employee's need to grow intellectually and spiritually. Employees opt for volunteer work in other domains if it gives them the opportunity to learn something new. At Exxon-Mobil employees volunteer to prevent malaria, using this opportunity to figure out how to fundraise and negotiate. One more such example is IBM, where employees volunteer to generate creative solutions to challenges in developing countries. It has a successful programme where they offer students IT skills. The employees use this as a means to learn 'teaching skills.'

> *I am a long time IBMer, and in my career, I faced a few challenges that I was proud to overcome. But the day I stepped into a classroom of 10 differently-abled children at SSK, I realized my accomplishments at work were small compared to what these students can accomplish.*
>
> IBM Employee from IBM website

Therefore, formalization of company involvement in employee volunteerism as a means of achieving SAW is recommended. This support can fit into three main categories. First and most prevalent is providing employees with paid time to invest in social causes. Organizations also allow employees to adjust their working hours to accommodate volunteering. Second, companies can offer donations to provide logistic support to the programmes. These may include sponsoring prizes, allowing the use of company space, providing transportation, or reimbursing costs of volunteering efforts. The third may come in the form of employee recognition, wherein employees are granted awards, lunches, or certificates for participation in volunteer programmes. These investments also make good business sense as organizations can use spirituality at the workplace to distinguish themselves from other potential employers. In particular, the companies that included information about their volunteer opportunities in the recruitment material were considered a 'good place to work.'

Conclusion

I consider myself a spiritual person, but I am not the kind who will read religious books. No matter how busy I am at work, every once in a while, I ask ourselves [sic] 'Am I doing something meaningful?' This search is a spiritual journey for me.

<div align="right">Information Technology (IT) Professional, 31</div>

Spirituality at Workplace has attracted substantial attention from both practitioners and scholars. Although SAW is a relatively new idea, it has always existed in personal lives, deeply ingrained in religious beliefs. Earlier organizations were seen as impersonal, mechanical places with an emphasis on the bureaucratic procedure but lately, it has been understood that there is a need to accommodate every aspect of human beings which includes spiritual well-being. There is an emphasis on 'wholeness' at work. This means that workers bring to work not only their intellectual but also their emotional and spiritual selves. Spirituality at work is not only tolerated but also encouraged as a powerful tool that supports personal fulfilment and job satisfaction. In this chapter, two elements of spirituality—meaningful work and search of a purpose—are examined as central to an understanding of SAW.

While organizations care about providing spiritual experiences at work, they are still not sure about how to go about it. Core spiritual values involve a sense of connectedness with society and need to work towards the well-being of others. One significant way of realizing both these values is employee volunteerism. There are two perspectives on why employees volunteer and its relationship with SAW. One is a compensatory viewpoint, where an employee may suffer from a lack of meaning and purpose (spirituality) at work and aim to make up for it by volunteering. The second is a spillover effect where, since a person experiences spirituality at work, it spills over in other domains of his or her life. Therefore, they may seek more opportunities to enhance spiritual experiences in their lives. Either way, employee volunteerism is an effective way to contribute towards SAW.

Corporate volunteering is facing an all-time rise as an employer-branding tool for cooperations. Organizations offer 'paid time,' transport,

and space and even reimbursement of expenses for participation in various initiatives. Managers provide incentives and appreciation for participation in employee volunteer programmes. Organization involvement is a must in making any employee volunteer project a success. Nevertheless, any investment in these projects is ultimately beneficial to the organization as spirituality guides a person to reach his or her full potential. SAW strives for each employee to reach their full potential, which results in higher employee engagement, performance, and organizational commitment.

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7

Spirituality and an Online Satirical News Venture: The Case of *Faking News*

Animesh Bahadur and Kunal Kamal Kumar

Workplace Spirituality and Online Enterprise

The workplace spirituality 'movement', while found suitable for the post-bureaucratic workplaces (Gotsis and Kortezi 2008), seems to elicit research mostly in large structured organizations. Though there are studies looking into spirituality in the context of entrepreneurship (Kauanui et al. 2010) or innovation (Shinde and Fleck 2015) or even community networks (Kurt et al. 2016), there is limited literature on how workplace spirituality reflecting transcendence through meaningful work, connection to community, and feeling of wholeness (Gotsis and Kortezi 2008) could be viewed in online ventures. Contemporary organizations often defy the institutional logic associated with large organizations (Thornton et al. 2013). Democratization of knowledge through the internet has

A. Bahadur
TA Pai Management Institute, Manipal, India

K. K. Kumar (✉)
Indian Institute of Management Udaipur, Udaipur, India
e-mail: kunal.kumar@iimu.ac.in

enabled the emergence of new forms of organizations including those that could be totally online and in many cases without any regular/formal employees (O'Mahony and Lakhani 2011). Members of such organizations could often be people from disparate backgrounds but with a common interest leading to working through mutual reinforcement, self-governance (as opposed to institutional mechanisms), and decomposition of teams based on projects (Markus et al. 2000). In addition, automation and flexible work systems are challenging the very premise of the traditional firm (Powell and Snellman 2004; Smith 1997). It is hence increasingly relevant to look at workplace spirituality in the emerging forms of organizations. This chapter endeavours to apply the existing workplace spirituality concepts to an online satirical content venture. Taking the case of *Faking News* (one of the very first representatives of alternative online platforms for journalism presenting a satirical perspective on current affairs) and its founder Rahul Roushan, we look into how the core elements of workplace spirituality play out in such a context.

The internet era marks the emergence of alternative sources of news and analysis enabled through the aforementioned new forms of organizations challenging the mainstream perceptions of fair and accessible news. As a result, diverse groups are now capable of developing their own online spaces (Bruns and Highfield 2012). Several such initiatives emerged from the need to provide scope for dissent and express oneself amidst the tyranny of the controlled mainstream media (Gillmor 2006). Many of these initiatives across the media platforms, ideologies, and target groups have been driven by the need to make a difference (Wall 2015). Based on inferences from a detailed interview with Rahul Roushan, we argue that as *Faking News* is a cause-driven venture, its founder and contributors reflect elements of workplace spirituality through their commitment to make a difference. Our view is that most of the significant aspects of workplace spirituality expressed in the extant literature on the topic can be applied in the case of *Faking News* in spite of its small team size and virtually no standard institutional regulations. If fact, we propose that the absence of a standard institutional framework could be conducive to the emergence of greater commitment and sense of purpose. The chapter closes with the limitations of this study and suggestions for further research.

Spirituality at Workplace: The Salient Elements for the Study

In the present study we have separated spirituality from religion-based spirituality in conformity with the view of major scholars in the arena (see Houghton et al. 2016; Marques et al. 2005). Our focus is on the elements that make one experience the sense of the 'whole' (Kauanui et al. 2008) and can help explain the spirituality in the context of an entrepreneur as a leader (Fry 2003; Kauanui et al. 2010). Notions like 'incorporating an individual's mind, body and spirit into workplace' (Ashmos and Duchon 2000) and 'intrinsic motivation' (Fry 2003) are hence relevant here and can be related to the desire to find meaning in one's life (Mitroff and Denton 1999). However, it needs to be understood that in the absence of a defined institutional framework, the case of *Faking News* cannot be one of usual probing of both the organizational and the individual spirituality factors.

The case of *Faking News* fits more into the perspective on spirituality in network organizations (Kurt et al. 2016) where elements of spirituality are seen to help build trust and commitment. It is not just about sharing the assumptions of the leader to define beliefs and principles as is seen in traditional organizations. Nor is it simply the 'organic' development based on reciprocity in networks (Kurt et al. 2016). It represents the combination of this reciprocity with what Fry (2003) called spiritual leadership marked by intrinsic motivation, vision, and value congruence leading to commitment. The leader who takes the initiative, in turn, also helps develop consensus in the virtual networks to develop the desired meaningfulness in the endeavour.

Despite these differences, most of the significant elements of workplace spirituality as found in the literature, namely, meaningful and engaging work, sense of community with compassion, connection, and transcendence (Gotsis and Kortezi 2008; Gupta et al. 2014), matter here. As discussed in the preceding paragraph, such an online venture can very well incorporate community building by uniting people who share common values and thus achieve a sense of transcendence (Gotsis and Kortezi 2008). A few of these elements are presented in this chapter and are discussed below.

Spirituality and Meaningful Work

The first element of finding meaning is through work that the individual can identify with. The sense of 'bringing oneself to work' (Gotsis and Kortezi 2008; Hicks 2002) involves the need to be connected to the work with a sense of integrity (Kurth 2003). It emerges not just from having a liking for the work but also by making a positive impact and achieving personal fulfilment and growth (Gotsis and Kortezi 2008). Making a positive impact in turn strengthens the sense of connectedness to a cause as well as to the fellow actors, thus giving a feeling of completeness often described as 'being part of the whole' (Carroll 2001). This dimension is hence much more than having the right job characteristics: it extends to having meaningfulness and purpose in the job itself (Saks 2011). Fry (2003) relates this to intrinsic motivation that incorporates vision, attitude, and behaviours that lead to a sense of fulfilment. The sense of fulfilment can also be linked to higher order spiritual dimensions of life (Rego and Pina e Cunha 2008), leading to greater effectiveness. The meaningfulness in work referred to here is also associated with ethical leadership as it fosters higher levels of spiritual well-being, developing a sense of calling (Fry et al. 2006).

Spirituality and Transcendence

Transcendence in the context of workplace spirituality starts with a connection to the domain of work (Kurth 2003) by giving a sense of relatedness and hence of completeness. The implication here is of being a part of a larger whole rather than being just a cog in the wheel. It can hence be related to the aforementioned connectedness associated with meaningful work. However, it extends further than that to incorporate hope/faith and altruistic love, leading to psychological well-being and life satisfaction (Fry 2003). It needs to be mentioned here that this transcendence does not have other-worldly connotations but is human-centred and rooted in pragmatism (Pava 2004). This has also been referred to as intelligent spirituality. The focus here is on transcending the differences, overcoming barriers to work, and being connected through a larger purpose (Thompson 2000). It can therefore be related to a higher order of needs of Maslow

(Tischler 1999). In other words, connection to a larger cause or a sense of calling is imperative for this transcendence. The transcendence is also in terms of congruence of values, assertive membership, empowerment, and overall high level of commitment in the organization (Fry 2003). Transcendence is thus also from the individual level to the organizational level with a higher vision, feeling of being understood and appreciated, concern and care and appreciation for self and others (Fry 2003).

Spirituality and Entrepreneurship

Studies looking into the role of the founder/entrepreneur point out how it can be directly related to meaningfulness since the entrepreneur has the scope to create a (work) life that matters (Porras et al. 2007). The 'calling' is a self-expression showing the personal essence in entrepreneurship since the whole creative process is in control of the entrepreneur (King-Kauanui et al. 2005). Entrepreneurship offers the potential to match the challenges faced by the venture with personal skills and commitment to goals (Csikszentmihalyi 2003). Personal freedom that is available to the entrepreneur is the key to joy and makes the situation even more meaningful and fulfilling by providing the scope for creativity.

In a start-up situation the task could commence from developing the initial vision to attract attention and then moving forward with passion and commitment (Freeman and Siegfried 2015). Entrepreneurship hence offers ample scope to have meaningful work and to connect to the whole (Kauanui et al. 2010). The very sense of relatedness to the idea and making it real can be a spiritual experience as discussed in the sections above. This becomes especially significant for innovation, which is no longer considered an individual endeavour and calls for connecting with others (Shinde and Fleck 2015).

Spirituality and Leadership

Studies on leadership and spirituality show enough divergence often contrasting between spirituality as an organizational factor (Mitroff and Denton 1999) and a personal factor focused on the difference in the spiritual perspective (Ashforth and Pratt 2003). The role of leadership in

providing vision and enabling development however includes issues beyond the two aforementioned dichotomies. Some of these are direction, passion, and strategic thinking (Phipps 2012). Though these issues are addressed in the context of entrepreneurship discussed above, it is the sense of passion and direction for the team that is further emphasized in the context of leadership as explained by Fry (2003) in his model. Hence, both individual beliefs and perspectives and organizational factors (including profile of the followers) remain important for having a leader with a sense of the whole (Phipps 2012).

The Online Venture Context

The creation of online and virtual spaces has challenged the structural paradigms. Bakardjieva (2003) uses the term 'immobile socialization' to explain the process of online collective deliberation and action from private locations often in the virtual context. Delineating the process of formation of online communities through the development of fora, creation of content, and action taken, she mentions that this can be the process for dissemination at both private and public levels. This process not only enables sharing and expansion of knowledge but also represents a leap in the venture format with little or no expenditure required in the beginning. Any such online venture can actively engage with geographically dispersed individuals or groups that relate to the cause to form communities that were hitherto restricted in the absence of the World Wide Web.

The online ventures based on virtual interactions are structurally often marked by diverse, geographically dispersed, and laterally connected entities that show highly dynamic processes, permeable boundaries, and reconfigurable structures (DeSanctis and Monge 1999). Though they are also supposed to be marked by contractual relationships (reflecting some level of institutionalization), Markus et al. (2000) in their study of the open-source movement show how mutually reinforcing motivations and self-governance including adapting rules based on individual needs can ensure success in such ventures. This conforms to the argument of Kurt et al. (2016) that spirituality based on identification with values and

specific kind of work comes even before the members join the network. The argument can be appreciated looking at the success of various online ventures including content-based ones like *Faking News*. The very sense of convergence on beliefs and goals ensures strong commitment, which may often be lacking in the online ventures of formalization-based large organizations.

With respect to spirituality, such online and network-based entities represent a different process of realizing the sense of meaningfulness and transcendence. In their study of industry-based community networks in Turkey, Kurt et al. (2016) emphasize that in such networks, spirituality binds members in an organic way without any formal leadership to establish the shared assumptions. Spirituality as mentioned above is seen as an *a priori* condition for commitment here, which is the key determinant of network effectiveness (Clarke 2006). With a common defined value or belief preceding the network membership, such networks can focus on protecting and preserving whatever the members consider sacred. In value-based alignment (Milliman et al. 2003) commitment comes in the form of valuing and enduring the relationship (Morgan and Hunt 1994). An enduring network relationship is marked by trust, which lowers conflict, reduces negotiation cost, fosters information sharing, and operates as an efficient social control measure (Kurt et al. 2016). An online venture is, however, not just a community network but an enterprise with defined leadership roles. Thus, it may not simply be a case of organic emergence and commitment. This can be seen in the discussion on *Faking News* as well.

Case: Rahul Roushan and *Faking News*

Ashar and Lane-Maher (2004), while integrating the various definitions of workplace spirituality, not just included 'innate search for transcendent meaning' but also considered 'integration of inner life' with one's professional role and 'service of a greater good'. The case of Rahul Roushan's venture follows the same search, integration, and service. Rahul Roushan started his career as a journalist with a news channel but was soon disillusioned with the nature of news reporting and the falling

standards of journalism. He hence looked for an alternative meaningful career and pursued his post-graduation in management from Indian Institute of Management, Ahmedabad (IIM-A), the top-ranked business school of India. The experience of IIM, however, exposed him to the limitations of mainstream corporate jobs as well as of business education itself. He hence looked at his inner calling in which he combined his past interest in journalism with his good understanding of business. The result of this was the founding of the online satirical news portal *Faking News*. This was a major step given that he was a first-generation entrepreneur and had no financial backing or other material support to initiate this project. It was a calling that he believed in based on his goal of serving the people by providing an alternative to the news and analysis being churned out by the mainstream media.

Rationale for Initiating *Faking News*

Rahul Roushan, as mentioned above, was disillusioned by the way the mainstream media was unable to uphold the values and responsibilities that define journalism. Journalists have both ethical and professional responsibilities (Painter and Hodges 2010), and the two at times may not go hand in hand. While there is definitely the need for and existence of professional safeguards, a strong sense of being ethical with respect to fairness and independence in judgement is also important for journalists to be considered the 'watchdogs of society' (Deuze 2005). However, as Richards (2005, 3) argues, journalism is not a profession in its strictest sense: the idea of professionalism or professional behaviour in the field of journalism is vague and contradictory. Traditionally, journalists have also opposed stronger codes of ethics as they are seen as a control mechanism over the freedom of the press. This inherent tension has always been the cause of dilemma for the average journalist and the disillusionment of the discerning reader. The result is often the lack of a sense of purpose for the journalists who are unable to fructify their view on freedom of speech and expression. It is this lack of purpose that Rahul wanted to counter through *Faking News*:

All the three i.e. freedom of expression, and informed public, and an increased public participation in social activities, were the objectives and mission of the way journalism started (in an era when there was no modern democracy and easy flow of information). However, I believe that mainstream journalism is struggling with these in the modern set up, where democracy is guaranteed by constitution and flow of information is easy thanks to internet. In fact, in India, mainstream journalists have of late cheered censorship (in name of "reasonable restrictions" on freedom of speech) and have often found themselves at odd[s] with an "informed public" that will point out failings in their reporting or analysis.

The *Faking News* initiative was aimed at fulfilling the need to have alternative news and analysis spaces that could reflect the aspirations of the current times. The aforementioned innate search related to a vision of free and accessible source of information which related to the founder's as well as his readers' need for freedom of speech. Thus, conforming to Fry's (2003) intrinsic motivation model, the founder's sense of transcendence came through work that in his view was meaningful not just in terms of its content but also in its relationship with his values. There is a set of values and beliefs that propels the leadership's thinking and strategic direction as a part of spirituality (Phipps 2012) and these beliefs in turn have strong linkage to the sense of dos and don'ts. As Pawar (2009, 376) points out, "the topics of workplace spirituality and ethics have linkages between them. Thus, study of workplace spirituality is likely to have relevance to the area of ethics". It is hence the set of work-related values and beliefs that could be related to the vision and development of *Faking News*.

As a purpose-centred venture, *Faking News* was inherently amenable to value-based leadership and adaptation and innovation to achieve its goal. The realization of the vision based on specific views regarding meaningful work in the context of journalism calls for practices, attitudes, and behaviours as emphasized in Fry's model (2003) which in this case are centred on integrity and transparency. This calls for developing value congruence and strong commitment (Fry and Cohen 2009). Rahul achieved the same through some specific decisions and initiatives as explained in the subsequent sections.

Balancing Professional Needs While Adhering to the Core Values

A major source of challenge for freedom of expression and transparency (the core values for Rahul) comes through economic factors. Mass media/news being a profit-based industry has to generate enough revenues through sources like advertisements which often turn into advertorials (articles/news sponsored or supported by an interest group). In addition, the public representatives as well as corporates wield their power to present news as suited to their interest. This proverbial clash between business imperatives and defined ideals makes most organizations either tread a cautious path or surrender to the demands of the market. On the other hand, some of the organizations have also been closed down due to lack of a clear business model though they adhered to the ideals they stood for. It is in such situations that hope in the transcendent vision and commitment of service to key stakeholders (Fry and Cohen 2009) becomes important. Based on the aforementioned values, *Faking News* as a venture found its own way of dealing with these imperatives.

With respect to the ideals, Rahul's model of satirical news itself was suited to fostering fairness, transparency, and equity. Satire being the focus, *Faking News* did not have to work with any lobby or to face any pressures. By having a satirical take on various incidents, *Faking News* not only gave Rahul and his team the space to exercise freedom of expression but also helped create a significant stakeholder in the form of an online community that identified with the concept. This can be understood through the very nature of satirical news as it helps propagate information to hitherto neglected sections of the audience and also helps its readers develop a critical view on current happenings (Brewer and Marquardt 2007).

While one can acknowledge that the satire format has its advantages, it poses the challenge of being fair and independent for all audiences. In the journalism context, one may have to look at the specific principles and codes that are meant to uphold the freedom of expression and fairness and independence in reporting to ensure fairness. With respect to workplace spirituality, however, the same can be discerned through attitudes and discrete actions to uphold the values (Fry and Cohen 2009) that do

not necessarily require any institutional system. In the specific case of *Faking News*, the issue was taken care of by avoiding any financial associations that could have impacted on the freedom of the content. This was not an easy decision as growth is an important imperative for any start-up. Since ad-based earnings are the main source of revenue in such content business (with the content itself being free), it was not easy to be selective about the source. The online digital format as such comes with its own challenges and complexities:

> *Internet is a disruptive technology in more ways than one. It's almost a revolution. The "netizen" believes in free flow of information and it's very difficult to ask him to pay up for something, while he's getting whole lot more for free. Information, which is in shape of content, is born to be free on internet. In fact, ideas like "copyright" and "patent", and their commercial exploitation, are increasingly being challenged in this new virtual world, where information must be freely accessible to all.*

The revenue sources were not much of a concern in the initial years of the venture as the focus, as expected, was on growth in outreach. Rahul wanted to target the right audience and funded the venture using his own resources and some earnings through means like Google AdSense that do not require any legwork for advertising revenue. With sustained growth in reach, however, came the need for generating more revenues. Rahul had thought about non-ad sources of revenue like subscription (which, as mentioned above went against the very spirit of the venture) and voluntary contributions that are often not sustainable. Thus, neither of the options was exercised.

The need for higher paying ads was strongly felt by now which could involve selling web space to advertising agencies or going the 'advertorial' way by mixing the content with advertisements. Rahul clearly chose not to go the 'advertorial' way. He was committed to his belief that satire is much more than just entertainment and had an informational purpose. The use of sponsored content without disclosing the sponsor would trivialize the belief, leading to doubts about the commitment. Secondly, he believed that the very idea of not disclosing the sponsor would be unethical. As a result, while going for more advertising, he decided about

being explicit about the source. This led to the emergence of a "sponsored category" of content. The step, though harmful to the financial interests of the venture, was able to uphold the traditionally accepted journalistic practices.

The whole approach to the above issue of revenues and sponsorship shows not just a strong commitment to goals and principles but also to overcoming the limitations, reframing the systems to suit the vision, and transcending the existing venture models. This transcendence not only related to having values as defining meaningful work but also extended to finding a pragmatic solution to a dilemma (Pava 2004). It is also reflective of meeting entrepreneurship challenges with personal skills and commitment to goals (Csikszentmihalyi 2003) and through support from innovation.

In line with its view of transcendence through organizational commitments of its founder and the online community, *Faking News* ensured adherence to the principles of freedom of speech by raising issues that the mainstream media did not want to touch upon. It utilized the route of satire to make strong comments on issues that mattered but were hitherto missing from the discourse. This space was further enriched by extending community participation as discussed in the next section.

Connecting to the Community

Kurt et al. (2016) argue in their study that commitment is a major determinant of the effectiveness of networks. Spirituality in such networks can be a core bonding element and can also be the source of its longevity by enhancing trust through commitment to a cause. However, in case of an enterprise, it is also necessary that authentic leadership with value congruence in stakeholders be displayed (Fry 2003) in order to develop a strong team and online community. *Faking News* addressed these issues through special efforts to involve and bond with the community.

Faking News not only provided the readers with satirical content they could relate to but also created a community of practice through volunteers who contributed to the content. In due course, the readers were given their own space to share their content called 'My *Faking News*'. It

was largely through convergence of values that the entrepreneur, the content developers, and the readers came together, leading to value congruence and commitment based on the calling (Fry 2003). This need for value congruence and commitment was addressed during the formation of the core team as well when volunteers were asked to join full time. This further united the content creators and the administrators through common beliefs in the absence of any codes or formal regulations.

Despite the strong community connect through the above mechanisms, Rahul was also in touch with the audience's opinions including criticism. He used to take time to reply to readers' queries as far as possible and was ready to act on the things that were actionable in line with the principles. The approach to team development and connecting the community through common beliefs presents a unique spiritual situation which, as argued by Gotsis and Kortezi (2008), can be related to the concept of 'respectful pluralism' of Douglas Hicks (2002, 2003), implying mutual respect and collaboration in a situation of diversity of personal beliefs. The development of the online community ensured that the members could overcome their differences and focus on the larger goal to have a transcendental connection view of their work.

There are several unique dimensions of *Faking News* that mark the spirituality in the process of its formation and growth. First, by its very admission of difference in the profile of the audience and the team, the venture focused on overarching values to unite and provide meaning for the association. Secondly, through discrete actions like focus on volunteers, developing the team from the community of practice and creating a sponsored news category, *Faking News* ensured a strong bonding leading to strong commitment. The aforementioned innovations created a spiritually driven organization with leadership based on transcendental vision. An appropriate balance between the ideals and the commercial imperative achieved by *Faking News* in its model could be considered a precursor to many such ventures that emerged subsequently in the fast-changing media context. While many of these new ventures may exhibit qualitatively different strategic models, they still tend to focus on balance between revenue and values of the organization.

Discussion

This study, though based on a single case, does show how the main elements of workplace spirituality as described in the current literature can be related to an online content-based venture. Despite the difference in format as well as the scale of operations, the case of *Faking News* shows that clarity of professional beliefs, meaningful work, and value-driven vision (Gotsis and Kortezi 2008; Hill and Smith 2003; Shinde and Fleck 2015) are very important to its context. In addition, the concept of spiritual leadership and connecting to the whole (Freeman and Siegfried 2015; Kauanui et al. 2010) can well be extended to this enterprise.

There is, however, a challenge that emerges in the context of the study of spirituality in new forms of organization. First, the focus till now has been on vision and growth, which can be understood in terms of institutionalization through development of work rules and processes. There is dearth of value- or belief-centred discussion on spirituality despite a strong body of literature affirming the development of common beliefs and collaboration through a common cause as important in the virtual context (Lu et al. 2006; Markus et al. 2000). With technological disruptions through automation and artificial intelligence redefining work itself, it is not enough to confine the study of spirituality to only traditional organizations or just networks.

The second challenge comes in defining the community connection and sphere of leadership influence with respect to workplace spirituality. While it is important to differentiate between the individual and organizational levels as Phipps (2012) does, it would not be enough to relate it or confine it to the internal actors in the era of stakeholder management. The study on online communities like that of Kurt et al. (2016) does look into the spiritual dimensions in the community context but fails to look at the relationship between new forms of venture, their unique employment situation, and their larger stakeholders. Increasingly temps, outsourced workforce, or just volunteers and consultants are marking their presence in mainstream organizations. It seems limiting to consider such workforce as peripheral. The true sense of respectful pluralism may lie in accepting the pluralism of employment categories as well.

The third challenge lies in looking at enterprises that are not driven highly by larger principles of freedom of speech or universal rights, which in any case are amenable to finding meaning in work. It would be instructive to see how a simple product or service-based venture (including apps, aggregators, etc.) reflects the elements of spirituality. Apart from the ones mentioned above there are other challenges in the study of workplace spirituality which could also be considered for further research. These include the pace of change in products/ownership and management, high rate of mortality of ventures and ever-changing formats due to high level of innovation.

Conclusion

The study of *Faking News* establishes the significance of workplace spirituality for an online content-based venture as understood in terms of meaningful work, connectedness, and transcendence. *Faking News* shows clear beliefs and values that compelled it to take tough commercial decisions and focus on the larger issues of freedom. It also shows how the beliefs and practices of leadership could be disseminated to the larger 'community of practice' or calling, to create a sustainable venture. Lastly, the case of *Faking News* and its founder shows how a value-based approach of 'make me whole' instead of 'cash is king' (Kauanui et al. 2008) can be realized in the for-profit context. The study, however, is limited in its scope with the focus on only one case and is also constrained by lack of information from sources other than the founder. Still, the findings do reflect that there is a need to study the dynamics of spirituality in the emerging forms of organizations.

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Eudaimonia and Hedonia Through Enrichment: Pathways to Happiness

Rajesh Premchandran and Pushpendra Priyadarshi

Introduction

The contemporary debate between the two schools of well-being research—"hedonia" and "eudaimonia"—has been inconclusive. However, interest in exploring the distinction between eudaimonia and hedonia is growing rapidly within the field of psychology (Huta and Waterman 2014). Though the concept of eudaimonia dates to Aristotle (third century BC), it was only after Waterman (1993) published the first empirical research contrasting eudaimonia and hedonia that the terms emerged at the forefront of scientific enquiry. Ryan and Deci (2001) were the first to highlight the dichotomy that underpins the two traditions of well-being research, discussing the merits of distinguishing between hedonia and eudaimonia. A PsycINFO search based on publications that contain both 'eudaimonia' and 'hedonia' in their full text reveals that there are ten times as many articles post 2010 than in the entire period before. This is

R. Premchandran (✉) • P. Priyadarshi
Indian Institute of Management Lucknow, Lucknow, India
e-mail: efpm03003@iiml.ac.in; pushpendra@iiml.ac.in

expected as academicians and practitioners believe that achieving pathways to happiness poses a fundamental enquiry regarding human life. Another reason for the increase is the emergence of positive psychology that catalysed research into areas such as happiness and optimal human functioning, resulting in a proliferation of research (Linley et al. 2006).

Studies on well-being have largely ignored the context of committed relationships, such as marriage and the work-family interface, while establishing the distinction between hedonia and eudaimonia. The work-family interface is one of the most significant aspects of working adults' lives, influencing physical and psychological well-being. Studies have shown how marital status predicts multiple indicators of psychological and physical well-being (Lee and Ono 2012). In India, where family life has been shaped by a long, venerated cultural heritage, there is a strong emphasis on the sanctity of family unity and prosperity as a collective (Bharat 1997; Mane 1991). The concept of Gruhastha (Sanskrit: gṛhastha, Radhakrishnan 1922), according to Hindu scriptures, literally means "being in and occupied with home, family" or "householder", and is one of the four stages of a person's life (the others being Brahmacharya—bachelor student—which precedes Gruhastha, Vanaprastha (forest-dweller, retired), and finally Sannyasa (renunciation)). Employees in India, who fall within the Gruhastha stage (married, with children), are bound in their duties at home, in addition to the work they do outside. Hence, it is imperative to consider the role that the work-family interface plays in furthering the well-being of these employees. Second, most of the studies attempting to distinguish hedonia and eudaimonia are conducted mainly in Western settings limiting the generalizability of findings. There exist differences between the well-being of the Easterners and Westerners, based on traditions, beliefs, value systems and cultural nuances (Tang et al. 2014). Kossek et al. (2011) have recently suggested that there is limited international sampling in work-family studies as well.

Literature on well-being has already devoted considerable attention to examining the conflict that can arise between work and family (Eby et al. 2005) and has found that work-family conflict is negatively related to indicators of well-being (Diener and Ryan 2009). Comparatively very little research has focused on positive well-being outcomes that result from simultaneous participation in multiple roles. Driven by the scholarship on positive psychology (e.g., Peterson and Seligman 2004; Compton

2004) and positive organization behaviour (POB; e.g., see Luthans 2002; Shein and Chen 2011), there is renewed focus on exploring the positive benefits across the work-family boundary (McNall et al. 2010; Greenhaus and Powell 2006). Hence, the need to explore pathways towards well-being through the concept of work-family enrichment (WFE)—"the extent to which experiences in one role improves the quality of life in the other role" (Greenhaus and Powell 2006, 73).

Another area where research on hedonia and eudaimonia diverges is the differences in operationalizations of the concepts. Most research within hedonic psychology has used subjective well-being (SWB, Diener and Lucas 1999), implying an acceptable degree of consistency. There is less agreement about the way eudaimonic well-being should be measured (see Huta and Waterman 2014 for a review). A new scale, called the Flourishing Scale, developed by Diener et al. (2010) following a humanistic, positive psychology perspective, focuses on flourishing as an important aspect of well-being "to complement existing measures of subjective well-being" (p. 144). While this scale has been tested in a few studies, research testing the psychometric properties of this scale is still scant in India and has focused on generic population samples and not specific demographic cohorts (e.g., Singh and Junnarkar 2015).

In summary, to address the gaps outlined above, this study explores the relationship between work-family enrichment and the two well-being constructs, hedonia and eudaimonia, in an Indian services sector setting specifically focusing on married employees with at least one child. In doing so, the study also aims to test the Flourishing Scale while operationalizing eudaimonia and attempting to establish a distinction between eudaimonic and hedonic happiness.

Theoretical Background and Hypothesis

Hedonia and Eudaimonia

Underpinning this contemporary psychological debate on the dichotomy of two well-being constructs are two ancient Greek philosophical traditions: hedonia and eudaimonia (Delle Fave et al. 2011). Philosophers such as Aristippus, Epicurus, Bentham, Locke and Hobbes (Waterman

2008) who espoused hedonistic mindsets, associated well-being with the positive emotional states that accompany gratification, satiation of desire; therefore, experiences of indulgence, comfort, gaiety and enjoyment were some aspects considered reflective of well-being (Diener 2009). Psychologists have built on these conceptualizations to define hedonia as how satisfying one evaluates his or her life to be. The most widely used conceptualization of hedonia is Diener's (1984) tripartite model of subjective well-being, which contains three components: life satisfaction, and the balance between positive and negative affect (for a recent review, see Busseri and Sadava 2011). Many studies have used components or variations of this model to measure well-being (e.g., Vittersø 2003). In this study, we focus on family satisfaction instead of life satisfaction, with an objective to evaluate the influence of WFE on SWB.

The eudaimonic school is frequently distinguished and thought to be philosophically antithetical to the hedonic tradition (Deci and Ryan 2008). The concept of eudaimonia was first advanced by Aristotle (Aristotle 1985) who described it as a matter of living well as a human being. Portraying humans as sense-making social beings, he explicated that our actions should be driven by a sound moral and virtuous purpose. One of the most common theories of eudaimonia is psychological well-being, which equates to positive functioning (Ryff and Singer 1998). In line with Aristotle's suggestion that human beings are sense-making, self-evaluating and social creatures, Keyes (2002) used the concept of flourishing to describe an individual who is filled with positive emotion and one who functions well psychologically and socially. Hence, those individuals who flourish live intensely, exceeding the mere existence (Keyes and Haidt 2003; Paludo and Koller 2007). Diener et al. (2010) developed the Flourishing Scale, that measures eudaimonic well-being encompassing a broad and comprehensive perspective: competence, engagement, meaning and purpose, optimism, self-acceptance, supportive relationships, well-being of others and being respected (Ryff and Keyes 1995). We use this operationalization of flourishing and eudaimonia in our present study.

The debate on the benefits of distinguishing between hedonia and eudaimonia within the realm of well-being primarily started with Kashdan et al. (2008) arguing that Aristotle's conception of eudaimonia was unsuitable for psychological science as it was based on moral judgements, and it

tacitly assumed a form of exclusivity. Because of the heterogeneity of the proposed eudaimonic definitions and the corresponding increase in complexity and layering of well-being, they went on to suggest that researchers jettison the philosophical dichotomy of hedonic and eudaimonic well-being. Waterman (2008) and Ryan and Huta (2009) responded by arguing that the multitude of constructs and lack of consistency was expected of nascent concepts. Many researchers have taken the position that eudaimonia supplements measures of SWB or hedonia arguing that increased levels of happiness cannot be equated to heightened well-being (Ryan and Huta 2009). Keyes and Annas (2009) also contended that feelings and functioning may overlap, but are empirically distinct. As an example, Delle Fave and Bassi (2009) cited the purgative effects of mourning, which temporarily decreases affect levels, but the healing process is clearly indicative of functioning well. Vittersø and Søholt (2011) argued how phases of volatility and ambiguity in an individual's life lead to a degree of sense-making and ratiocination, again indicative of resilience and growth despite lowering of affect levels. These examples beg the question as to whether SWB in isolation is comprehensive enough to explain well-being. Hence, this study follows a subjective interpretation of eudaimonia that Diener et al. (2010) propose based on human flourishing, and suggests that eudaimonic approaches represent an important supplement to SWB. We assess aspects of consistency, reliability and discriminant validity of the Flourishing Scale (referred to as PWB or psychological well-being hereafter) along with the tripartite definition of hedonia operationalized as subjective well-being through our first hypothesis.

Hypothesis 1:
SWB (hedonia) and PWB (eudaimonia) are (a) positively related (b) but are separate constructs.

Work-Family Enrichment (WFE) and Hedonia (SWB)

Drawing from positive psychology, work-family researchers (e.g., Carlson et al. 2006; Greenhaus and Powell 2006) have begun to shift the focus from negative and resource-depleting aspects of role multiplicity to discovering the positive potential available to those who choose to juggle

both work and family roles. Work-family enrichment occurs when resources gained in one role either directly improve performance in the other role (instrumental) or indirectly through the influence on positive affect (affective) (Carlson et al. 2006). Previous studies have shown that WFE correlates with family satisfaction (Grzywacz et al. 2002) and marital satisfaction (van Steenbergen et al. 2014). We argue in this study that when the work role enhances the family role, performance and quality of life (including satisfaction) in the family role should increase. For the other component of SWB, affect, Carlson et al. (2006) used affective events theory (AET) (Weiss and Cropanzano 1996) to show how WFE influenced positive moods and emotions in employees consistent with the affective pathway hypothesized by Greenhaus and Powell (2006). Hence, while conceptualizing SWB, we include affect and family satisfaction as underlying dimensions, and arrive at our second hypothesis.

Hypothesis 2:
Work-family enrichment is positively related to Hedonia (SWB).

WFE and Psychological Well-being (PWB or Eudaimonia): Mediating Role of Subjective Well-being (SWB or Hedonia)

The conservation of resources (COR) theory (Hobfoll 1989) suggests that people with resources are less likely to encounter stressful circumstances that negatively influence psychological well-being. Further, the concept of gain spirals conceived by COR suggests that those possessing resources are likely to gain more resources with time. Satisfaction stemming from increased role performance in one's family role may act as a repository of excess resource resulting from a meaningful family life, thereby increasing the tendency for positive attitude spillover into one's psychological well-being. Recent research has demonstrated that positive work-family experiences may enhance one's psychological well-being (Carlson et al. 2006; van Steenbergen and Ellemers 2009).

The Broaden and Build Theory (Fredrickson 1998) argues that positive emotions (e.g., delight and enthusiasm) expand the way individuals
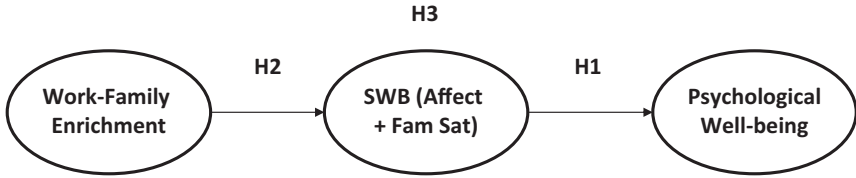
Fig. 8.1 Proposed model along with hypothesis (affect includes both positive and negative components, Fam Sat = Family Satisfaction)

think about and act upon their environment, suggesting the notion of a thought-action repertoire. These positive emotions embolden an external orientation causing individuals to respond in a benign and enthusiastic style. This increase in intensity of interactions develops more intellectual and psychosocial capabilities, while fostering greater positivity, creativity, adaptive benefits and personal development (Fredrickson et al. 2008; Rhoades et al. 2001) all in line with our operationalization of eudaimonia as flourishing or PWB. Hence, in line with the arguments made for Hypothesis 1, earlier research indicating that WFE contributes to SWB through positive emotion or affective states (Gareis et al. 2009) and the Broaden and Build Theory suggesting that positive emotions contribute towards better psychological states, we arrive at our third hypothesis (Fig. 8.1).

Hypothesis 3:
Work-family enrichment is positively related to PWB (eudaimonia) and this relationship is mediated by SWB (hedonia).

Method

Sample and Procedures

Our intent was to research adults who are married with children, primarily because of our focus on WFE as a pathway to well-being. Respondents in this study were drawn from organizations in the IT/ITES sector in two large cities in southern India (Bengaluru and Hyderabad). These two cities

were selected as they are Tier 1 Tech cities (NASSCOM 2012) employing a large proportion of India's IT/ITES employees.

Employing about 3.7 million people, the IT/ITES sector in India is worth USD 160 billion and contributes nearly 10% to India's gross domestic product (GDP), up from 1% two decades ago (IBEF Report 2017). This sector also witnesses greater time pressure and more stress (Dhar and Dhar 2010; Vaid 2009), high attrition (Bhatnagar 2007), lack of work-life balance (Singh 2010), work exhaustion (Ahuja et al. 2007; Budhwar et al. 2006), organizational deviance (Krishnan and Singh 2010) and gender disparity at higher levels (Upadhya and Vasavi 2006). With increasing dual-earners (Ramu 1989) and nuclearization of families, there is increasing pressure on the work-family interface and hence a rise in work-family conflict (Sahadev et al. 2014). Therefore, this demographic cohort is ideal to explore pathways of employee well-being through WFE. A total of 504 completely computer-aided survey-driven interviews were conducted.

The mean age of the sample was 35.5 years, with a minimum age of 30 and a maximum of 44 years. In keeping with the broad representation of females in the IT/ITES sector in India, 64% of the respondents were male. There were 60% from dual-earner families and every respondent had at least one child.

Measures

SWB was operationalized with Diener's (1984) conceptualization comprising family satisfaction (FS), positive affect (PA) and negative affect (NA). The Satisfaction with Life Scale was modified for FS (Diener et al. 1985, Cronbach's Cronbach-alpha = 0.84) and Positive and Negative Affect Schedule for general positive and negative affect (Watson et al. 1988, Cronbach-alpha = 0.94 and 0.90 respectively) was used. A composite measure of SWB was computed by averaging standardized scores for FS, PA and reverse-scored NA (Cronbach-alpha = 0.72). Higher scores indicated higher levels of SWB and this was used for the correlational analysis.

For eudaimonic well-being we used the eight-item Flourishing Scale (Diener et al. 2010; Cronbach's Cronbach-alpha = 0.85). WFE

was measured using a nine-item scale by Carlson et al. (2006, Cronbach-alpha = 0.88).

All questions were answered on a 5-point Likert scale (ranging from strongly disagree to strongly agree). Control variables were gender, dual-earner status and number of children, which were categorically measured and one continuous variable (age in years) was employed as background information in the analyses.

Analysis

First, descriptive and correlational data were calculated for each of the study variables. We used structural equation modelling (SEM) with a maximum likelihood estimation to test the hypothesized model. First, we tested our measurement model and then the structural model. Due to the relatively small sample size, we sought to reduce the number of indicators per construct using item parcels. An item parcel is an aggregate-level indicator composed of the average of two or more items (Little et al. 2002). The parcelling procedure of this study is based on the item-to-construct balance method, which combines higher-loading items with lower-loading items to minimize the loading differences among the manifest variables (Little et al. 2002). All latent variables were measured using two-item parcels each. We used multiple fit indices to assess model fit: Chi-square, Chi-square/Degrees of Freedom, root mean square error of approximation (RMSEA), comparative fit index (CFI) and incremental fit index (IFI) (Joreskog and Sorbom 1993).

Finally, mediation models were conducted in AMOS using the boot-strapping procedure of Preacher and Hayes (2008). For this 95% confidence intervals were used and 2000 bootstrapping resampling procedures were run.

Results

Measurement Model

The reliability of the measures for the constructs of interest was first tested by examining the individual Cronbach's alpha coefficients, which were all

greater than the recommended level of 0.7 as shown along the diagonals in Table 8.1. Correlations, means and standard deviations for all variables are presented in Table 8.1. None of the control variables had significant correlations with the study variables. Therefore, we decided to delete the control variables from further analyses.

To test for the factorial validity first, a principal axis factor analysis revealed one strong factor with an eigenvalue of 4.7 that accounted for 59% of the variance of the items. Moreover, there was no other eigenvalue above 1.0. The standardized factor loadings were all statistically significant with a $p < 0.001$ and the weights were between 0.66 and 0.84. Therefore, only one factor characterizes the FS scale with an alpha coefficient of 0.90. The results were consistent with the original study (Diener et al. 2010) which indicated a unidimensional model for the FS scale.

As described earlier, we measured SWB comprising family satisfaction and affect (both positive and negative) in line with earlier studies. The CFA with reverse-scored negative affect items revealed two factors with eigenvalues greater than 1, one for family satisfaction and the other for affect, accounting for 21% and 57% of the variance respectively. The standardized factor loadings were all statistically significant with $p < 0.001$.

Three primary measures were used to evaluate the convergent validity (Hair et al. 1998): (a) the factor loadings of the indicators, which must

Table 8.1 Descriptive statistics, correlations and reliabilities

Sl. No.	Variables	Mean	SD	1	2	3	4
1	Age	35.5	3.2				
2	WFE	4.1	0.36	0.1	(0.88)		
3	SWB	0	0.75	0.16*	0.55**	(0.72)	
4	PWB (FS)	4.1	0.38	0.07	0.71**	0.62**	(0.90)

Means and SDs are not provided for gender, number of children and dual-earner status as they were measured as categorical variables and did not show significant relationships with the study variables. PWB(FS): psychological well-being (flourishing); SWB: subjective well-being, comprising average of standardized scores of family satisfaction, positive affect and reverse-scored negative affect; WFE: work-family enrichment. Diagonals contain reliabilities within parentheses

N = 504; **Correlation is significant at the 0.01 level (2-tailed). *Correlation is significant at the 0.05 level (2-tailed)

be statistically significant with values greater than 0.6; (b) composite reliability (CR), with values greater than 0.7; and (c) average variance extracted (AVE) estimates, with values greater than 0.5. All factor loadings ranging from 0.84 to 0.96 were statistically significant. In addition, all CR values were higher than 0.7. The AVE values were greater than 0.5 (range 0.54–0.79). Overall, all the measures exhibited adequate convergent validity.

Next, to further assess convergent validity, we correlated the Flourishing Scale with the Subjective Well-being Scale. The test revealed substantial correlation of 0.62 ($p < 0.001$) between the FS and SWB. This result is consistent with the original study (Diener et al. 2010) where the Flourishing Scale showed a high correlation with the satisfaction with life scale of 0.62. Additionally, convergent validity was also supported by AVE values (0.54–0.79), which obviously exceeded 0.5 for each dimension (Fornell and Larcker 1981). Therefore, the measurement model results provided evidence of convergent validity for the two well-being constructs (Table 8.2).

For the discriminant validity of the Flourishing Scale we were guided by Fornell and Larcker (1981), who suggested that when taking any pair of constructs, the AVE for each construct should be higher than the squared correlation coefficient between the two constructs. Analytical results demonstrate that the AVE for each construct ranged from 0.54 to 0.79. All three constructs (FS, SWB and WFE) had AVE larger than the squared correlation coefficient between the two constructs (0.30–0.50). These analytical results supported the discriminant validity of all constructs.

Table 8.2 Discriminant validity of the constructs of interest

Sl. no.	Variables	1	2	3
1	WFE	0.79		
2	SWB	0.30	0.61	
3	PWB	0.50	0.38	0.54

PWB: psychological well-being; SWB: subjective well-being; WFE: work-family enrichment. Diagonals represent the average variance extracted (AVE) and the other matrix entries represent the squared factor correlations

The fit results for the measurement model (Chi-square (504) = 49 (p = 0.007); CFI = 0.987; IFI = 0.987; NFI = 0.971; RMSEA = 0.06 and SRMR = 0.043) provided an excellent fit. Hence the measurement model with the composite constructs of SWB and PWB as separate constructs is deemed a good fit, proving Hypothesis 1. We now proceed to the structural model with SWB and PWB as separate constructs.

Structural Model

The overall fit of the structural model showed Chi-square (504) = 30.4(p = 0.347); CFI = 0.998; IFI = 0.998; NFI = 0.981; RMSEA = 0.02 and SRMR = 0.027 and indicated an excellent fit. The Chi-square to DOF (28) ratio of the model = 1.3, which is less than 5. The Chi-square being non-significant is an indicator of a good fit (Joreskog and Sorbom 1993). This model had RMSEA of 0.02, which is good (Hu and Bentler 1999; Browne and Cudeck 1989) especially in tandem with other fit indices. Similarly, the SRMR for the study fell within the level of acceptability (<0.8) suggested by Bollen (1989). IFI, NFI and CFI values show that the model complies with the acceptable values of >0.95. In summary, it can be assumed that the hypothesized model fits the sample data.

The establishment of this path model then allows us to test the hypothesized relationship of the constructs. The path from WFE to SWB is in the hypothesized direction and it was statistically significant (β = 0.80; p = 0.000). Hence, Hypothesis 2 was supported. Similarly, the effect of SWB on PWB is in the hypothesized direction and it was statistically significant (β = 0.49; p = 0.000). To test the mediating effect of WFE as proposed in Hypothesis 3 we used bootstrapping with 2000 samples based on the method developed by Hayes (2012) as described in the analysis section. The result indicated a significant indirect effect of WFE on PWB via SWB (β = 0.43, SE = 0.30; CI: 0.15–0.90; p < 0.01). For direct effects of WFE on PWB the results showed (β = 0.45, SE = 0.39; CI: −0.1 to 0.70; p not significant). Thus, Hypothesis 3 is fully supported.

Discussion

Our first hypothesis tested the discriminant validity of the two well-being constructs eudaimonia and hedonia, represented by the Flourishing Scale and SWB respectively. We first tested the psychometric property of the Flourishing Scale in the Indian context. Data obtained from the sample revealed a one-factor structure for the Flourishing Scale, which is consistent with the original study (Diener et al. 2010). In line with what was found in the original version of the Flourishing Scale (Diener et al. 2010), we verified that the scale shows a very good internal consistency (Cronbach-alpha = 0.90), and supports studies reported in other countries (Tang et al. 2014; Nunes et al. 2015; Hone et al. 2014; Silva and Caetano 2013; Sumi 2014). We further explored the scale's external validity (convergent and discriminant) with specific focus on the correlations between FS and SWB. Our hypotheses were supported: convergent validity was confirmed by large positive correlations with SWB. To assess discriminant validity, we relied on average variance extracted as well as model fit comparisons looking at SWB and FS collapsed into a higher-order variable and keeping them separate. The AVE scores were greater than the square of respective intervariable correlations while the measurement model with SWB and FS separate showed a better fit. Our findings afford an interesting perspective on the discriminant validity of hedonia and eudaimonia. Strong correlations between SWB and flourishing/PWB are in line with theory as experiences of hedonia could lead to feelings of eudaimonia (Waterman 1993, 2008). Flourishing encompasses the experience of growth, fulfilment and actualization of one's potentials to be accompanied by positive affect and high satisfaction levels (Ryan and Deci 2001; Ryff and Singer 1998; Waterman 1993). However, differences in correlation with WFE (0.71 for PWB and 0.55 for SWB) provide evidence that though strongly correlated, there is variation in the strength of relationship that SWB and PWB demonstrate with another other variable. Waterman (2008) says: "*If two scales, however strongly correlated, can be shown to account for significant independent portions of variability in a set of outcome measures, it would be in error to conclude that they are measuring the same construct*, p. 237". In summary, we believe that it is better to explore a stratified subjective experience of well-being through questioning mean-

ing, purpose, social capital, optimism and efficacy than to assume that satisfaction and pleasant effect are all that matter to individuals.

Positive correlations of WFE with both measures of well-being—hedonia and eudaimonia—corroborate those of previous studies in Western societies (McNall et al. 2010; Carlson et al. 2006; Allis and O'Driscoll 2008) showing the impact that WFE has on affect, satisfaction and psychological well-being represented by flourishing. In addition, our results support the cross-domain theory (e.g., Frone et al. 1992; Wadsworth and Owens 2007), as we measured SWB through family satisfaction and affect contrary to the results of previous studies (Shockley and Singla 2011).

The third aim of the study was to look at the Indian context, where the family construct assumes great significance, and to explore the link between WFE and the eudaimonic concept of flourishing. Studies connecting WFE to PWB are scarce (McNall et al. 2010) and there are no studies that link WFE to the eudaimonic concept of flourishing. We found a potential pathway from hedonia (SWB) to eudaimonia (flourishing). This could be explained by the Broaden and Build Theory (Fredrickson 2001), which highlights the importance of positive emotions enabling people to broaden their perspectives and widen their thought/action repertoires. Since the Flourishing Scale covers essential parts of human functioning and human needs like competence, relatedness and self-acceptance, the results are in accordance with the predictions of Ryan and Deci (2001), who suggested strong links between a sense of meaningfulness and fulfilment, psychological well-being and personal happiness that transcends domain boundaries. The relatedness dimension in the Flourishing Scale also covers the social facet of human mental prosperity. This is especially relevant in the Indian context where the family role salience and strong collectivist orientation (Tripathi et al. 2015) would greatly influence overall well-being judgements.

Implications

With traditional HR policies and people surveys focused on job satisfaction, affect, organizational commitment and turnover intent, the focus on psychological well-being as an end will justify some of the means or

interventions designed to promote employee well-being. The Flourishing Scale can be an instrument to evaluate the effectiveness of such interventions through pre- and post-test design, which is the evidence-based practice needed in HR functions in India. Lastly, firms in India should use WFE as an effective lever to influence well-being through organizational policies and managerial training. This will help provide a suite of resources that allow employees to integrate work and family, and in turn increase both hedonic and eudaimonic well-being.

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Part III

Predictors of Workplace Spirituality

9

Spiritual Intelligence in the Gig Economy

Arti Sharma and Himanshu Sharma

Introduction

The current business scenario is transitioning from old economy to the new economy which is often called the 'gig economy' (Eurofound 2015). A gig economy is a free market space characterized with predominance of flexible and temporary jobs and the increasing trend of hiring freelancers and independent workers in place of full-time employees (Friedman 2014). In a gig economy, employees are not per se in the same formal relationship as they are in an 'old economy' organization. This has led to the rising trend of temporary job positions, wherein the organizations enter into a contract with independent workers for short term. In this work set-up, the alignment of job role and related work activities between

A. Sharma (✉)
Indian Institute of Management Indore, Indore, India
e-mail: f15artis@iimidr.ac.in

H. Sharma
Dialog IT, Melbourne, VIC, Australia

employer and employee are performed online through digital platforms leading to the emergence of 'just-in-time workforce' (De Stefano 2016). Interestingly, this new concept of on-demand short-term contractual workers is being viewed advantageous on part of organizations with respect to saving huge chunk of employee cost. On the other hand, this kind of work arrangement also benefits the employees by providing them job opportunities of their interest with greater flexibility related to work schedules. This work culture seems quite lucrative but, in the hindsight, we are ignoring the serious commodification of the work (Bergvall-Kåreborn and Howcroft 2014). The presence of a large fraction of virtual employees may also reduce the morale and commitment of the on-role permanent employees. Besides this, organizations have to match up with the pace of automation with increasing implementation and dependence on artificial intelligence at workplace. The jobs performed by humans earlier are being replaced by automated robots is further changing the face of the entire workforce and employment scenario at a global level.

In this kind of work arrangement, the employees don't undergo a formal organization induction, training and development practices that sensitizes individual with the organization routines and overall work culture. For instance, Amazon Mechanical Turk operates in crowd work, Uber and Ola in transportation, care.com in health services to name a few. This has led to the employee mental transition of viewing work as a service for broader organization goal to work as a mere commodity. Moreover, this also adds to the 'casualness' of workforce, poor work recognition and reduced organizational commitment level. There is a greater possibility of shifting responsibilities instead of taking responsibility as the employee is not bounded with a formal organizational contract. Added to this, the presence of diverse backgrounds with respect to race, culture and ethnicity has another profound influence in the workforce. Hence, this poses a greater challenge in managing diverse workforce in times of virtual employment, prevailing automation and gig economy work arrangements.

Thus, working in gig economy requires workers to work for longer hours with no fixed work schedule and routine leading to a higher risk of 'being at ease' towards work. The non-ownership and responsibility shifts increase the casualness for organizational work. In order to keep

performing in this freelancing work space, the workers are required to be self-organized. Furthermore, in such scenario, workers intend to earn maximum by securing multiple projects with different organizations leading to poor alignment of work with the organization-specific goals. Herein, we would like to put forth, spirituality has a 'magic glue' which can bind people in common objectives and values of work to succeed in the context of highly agile workforce in gig context. Spirituality is often understood with the lens of religion or as a search for existence. But, in this chapter, we would like to elaborate on the 'Sanatana dharma' perspective of spirituality and its implications at individual and organizational level. Also, borrowing considerable support from the teachings of Bhagwat Gita, this chapter calls for spiritual intelligence among workers and organizations to combat the challenges of rising gig economy. But, before moving to spiritual intelligence, let's understand spirituality.

Understanding Spirituality

Spirituality can be understood through dual perspectives. The first perspective is derived from the word 'spirit' referring to a sacred, divine or transcendental being. The second perspective ascribes spirituality as an endeavour to search for meaning in life in one's own existence. This often makes the concept misunderstood with religion. A religion is defined as

> *beliefs, actions and institutions which assumes the existence of supernatural entities with power of action, or impersonal powers or processes possessed of moral purpose.* (Bruce 1996, 7)

On the other hand, spirituality is

> *the basic feeling of connectedness with one's complete self, others and the entire universe.* (Mitroff and Denton 1999, 83)

Spirituality is quite distinct from religion as the latter means a systematic body of belief of specific faith, while the former largely deals with the ideology of the "inner consciousness" (Guillory 2000, 33) that acts as a

driving force beyond the survival instincts of the mind (Turner 1999, 41) and body. Spirituality incorporates one's awareness of own desires and adopting a disciplined insight to attain mastery by detaching oneself from the expectations of resultant outcomes. It is a process which attributes a sense of sacredness among individuals for their actions thereby guiding them to perform best with a shared sense of connectedness with others.

So far, the research in spirituality has identified three lines of thought for conceptualizing spirituality, namely, the religious perspective, the intrinsic origin perspective and the existential perspective (Krishnakumar and Neck 2002). The religious perspective refers to the ideology and practices according to a particular faith. The intrinsic origin perspective views spirituality as the inner consciousness which is in connection with one's own self, other self and the universal consciousness (Ashmos and Duchon 2000). Lastly, the existentialist perspective of spirituality views it as a search of meaning in work being performed at the workplace leading to existential inquiry of work and organization related issues (Kahnweiler and Otte 1997). This perspective aims to define spirituality with the purpose of work. This helps employees to understand the assigned work to perform it without boredom. In absence of such clarity of purpose, the employee performs work only for the sake of doing it which can ultimately lead to poor organizational productivity (Naylor et al. 1996). For an elaborate understanding of spirituality, researchers have suggested the inclusion of other aspects such as mindfulness and transcendence (Petchsawang and Duchon 2009), compassion and organizational values (Gupta et al. 2014). Addressing these suggestions, we would like to enrich the literature with the Indian perspective of spirituality catering to transcendental aspect of spirituality in the following section.

The Transcendental Nature of spirituality

The Hindu teachings of Sanatana dharma and Bhagwat Gita profoundly advocate the transcendental nature of spirituality. This perspective puts forth the ideology of eternal relation between the individual self and the supreme self, transcending across all creations of nature. According to

this perspective, the root cause of all despondencies is the conflict due to the identification of mind or the body with the self in the materialistic world. In general, we always view world with a materialistic outlook wherein everyone is working hard to achieve one thing or the other. This insatiable sense of achievement often leads to intense competition, conflict, dissatisfaction, thereby lowering the overall individual productivity. Taking reference from the Bhagwat Gita, the crows and swans are two different birds of different mental attitude. The crow is known for seeking sensory pleasure in places of garbage while swans are known to be calm creatures living in transparent water bodies of scenic natural surroundings. Drawing upon this analogy, the Bhagwat Gita differentiates crows as worldly pleasure-seeking workers and swans as the spiritually intelligent individuals. Similarly, some individuals are inherently attracted to be pleasure seeking for their sensual gratification, while others being spiritually intelligent are inclined to get out of this materialistic bondage of passion, self-ignorance and worldly pleasures. Spiritual intelligence is the path which can help one to bond free from materialism.

The overemphasis on materialistic achievements with reference to profits and capital gains in business world has often led to the discounting of spirituality by limiting its scope to religious practices and glorification of the divine. Bhagwat Gita highlights this issue and addresses the existence of spiritual world as a requisite for the maintenance of the materialistic world. This perspective of spirituality asks individuals to have a broader sense of thinking with a holistic vision directed towards self-realization instead of materialistic worldly attachments. The transcendental perspective suggests that individual consciousness is a part of universal consciousness and an individual should strive to attain the state of impersonal (Brahman) or oneness with divine, that is, self-realization. Swami Prabhupada (2001) elaborates using an analogy of a tree which can be referred as a complete unit while leaves and branches are derived from the tree. Interestingly, the leaves and branches of the tree can also be tree, but the complete tree can never be the leaves or the branches. This analogy helps one to understand the human existence beyond body and mind with an emphasis on *manas* (can be related to consciousness to understand). Drawing on the same analogy, Swamiji extends that the souls are captivated under the influence of *maya* (worldly pleasures) wherein, the

supreme personality of divine is like a detached hand or leg from the body. Henceforth, an individual is advised to perform all his duties and responsibilities but with a sense of detachment to open the unlimited reservoir of transcendental energy. The prime ideology behind this perspective is to perform duties by being in 'flow' as a service to divine without being attached to the performing process and resulting outcome. We refer to this work attitude as being 'spiritually intelligent', which should not be confused with religion or religious practices. Instead, it is a way of living to attain the stage of *Brahma Bhuta* or the stage of self-realization.

According to Bhagwat Gita, after reaching to the level of self-realization, one feels a feeling of satisfaction which further leads to transcendental bliss in service of your duties or work assignments (Prabhupada 2001). Spirituality, by nature is pragmatic, human centred, deeply rooted and inspiring. John Dewey refers to it as intelligent spirituality in his book, *A Common Faith* (1934). He defined intelligent spirituality in context of religion calling it as self-conscious beliefs about religion. Drawing upon the previous discussion in practical aspect, intelligent spirituality can be understood as a human-centred process that fosters amendment and achievement of alignment between the varying intellectual and emotional desires resulting in overall growth of an individual.

Understanding Spiritual Intelligence

Being spirituality intelligent makes a person aware to be in the present moment to focus on the required changes to reach higher levels of work quality. The nature of intelligent spirituality is largely social as it resides in individual embedded in social environment.

Often understood with religious perspective, intelligent spirituality is beyond religious faith and beliefs with an open and scientific approach in making choices. The idea resonates parallel to the Hindu ideology of *atmagyan* and *nishkama karma*. The concept of *atmagyan* ascertains that an individual should look within and explore the divine connection between the inner self (meaning, being self-conscious) and the supreme self or power (can be understood as collective consciousness). This has nothing to do with religious practices that are performed in different

religious faiths. Instead, spiritual intelligence makes oneself more aware and conscious about their desires, strengths, weaknesses, potential, and so on (*self-awareness*) to work consistently for individual and mankind betterment (*vision*). The ideology of *nishkama karma* asserts that work is a service to supreme power, wherein work is done not for the sake of doing it, instead it is done because one loves to do that work and that too without any botheration and expectation of final outcomes. This inculcates an inherent feeling of fulfilment (*sense of contentedness*) that intrinsically motivates a person to have well devised *choice of actions* to perform better, irrespective of any extrinsic forces. Thus, based on the above discussion, we can understand, intelligent spirituality as a combined function of self-awareness, clarity of vision (goals), choice of action(s) performed to reach the vision and self-contentment, given as

$$\text{Intelligent Spirituality} = f\left(\text{Self} - \text{awareness} + \text{Vision} + \text{Choice of Action}\left(\text{s}\right)\right.$$
$$\left. + \text{Sense of Contentedness}\right).$$

Let's understand this by taking a look at an incidence from the historical account from the times of great Indian Emperor, Chandragupta Maurya.

> *Once, Chandragupta Maurya, the great ruler and the famous disciple of the great economist sage Chanakya was having daily meetings with his ministerial staff. He was discussing the town planning with one of the officers with an eagerness to know about the minutest details. Seeing this, one of the officers from the staff said, "O mighty King Chandragupta Maurya! Why to worry about all these minor issues. You are the king and the kingdom has to follow your word".*
>
> *Listening this, Chandragupta replied, "Oh dear minister!!! You are living in different world. It is not the way a kingdom is ruled. I am the servant of my people, my people tell me and I just listen and help them get what they want".*

It is just a short excerpt from the story, but with a big lesson. Herein, we can see the pursuit of service in leading a kingdom. This reflects the spiritual intelligence of the king in being self-aware of his capabilities with a broader vision of public welfare by choosing the act through the path of servant leadership. Being in this discourse kept the king detached from the worldly associations attributing to a sense of contentment on serving

mankind, which further paved his way to become the great emperor of his time. Thus, drawing upon this exemplary incident at societal level, spiritual intelligence can help one to achieve greater success not only at individual level but also at organizational level.

Spiritual Intelligence at the Workplace

Organizations exist in a globalized workspace with increasing technological advancements, automation and intense competition. The distinctive selves, desires and approaches of different stakeholders interact and combine together to attain economic objective. This requires the organization employees to have a cordial working relationship and a team spirit to work cohesively towards greater organizational productivity. Further, the overemphasis on profits and economic motives in the organization stagnates the social relationships and reduces the moral obligations of organization towards the social community in which the organization is embedded. This further influences the social environment around the organization (economic, social, cultural and natural) leading to adverse effect on the organization from both internal and external environment. This requires a consistent effort on the part of the organization to integrate experiences in order to keep a balanced working environment in the organization.

The challenge becomes more pressing with the rising trend of gig economy with the increasing trend of freelance and contractual workforce. Organization can hire the workers on contract to get their work done, but they can't control the level of commitment towards organization in such scenario. Herein, spirituality can serve as a binding and driving force that can facilitate the alignment between the gig workforce and the economic-social motives of the organization.

Let's root it deeply in an organizational context. Practically, an organization works primarily for economic goals with employees being the main performing entity embedded in a social community. The intense competition for profits and rigorous emphasis on new innovative solutions with fading business boundaries and time zones has distanced the employees from their social environment penalizing the overall organizational performance.

Being spiritually intelligent helps the organization to adopt a self-conscious and human-centred approach by making best decision from the available choices with appropriate actions to advance towards the pre-identified organizational vision. It can keep the organization deeply rooted with social environment instilling the emotional roots in the rational business approach making the organization more responsible towards the different stakeholder.

Intelligent spirituality plays all the more a crucial role as there are multifold interactions in multiple dimensions in a classic social set-up. This set-up is a perfect breeding ground for anomalies in an individual's behaviour due to social comparisons and intense competition for limited resources to name a few. As the organization set-up is getting more and more virtual day by day, it may further trigger discontent, sense of disillusionment and drifting away of an individual's attention from the common objective. In a gig economy, the bigger the size of an organization, more are the chances of shifting of focus from the organizational core objectives and submerging itself in a toxic environment. To combat this, intelligent spirituality can come to the rescue by uplifting the self-potential. This can be done by making it more humane centric and instillation of a sense of purpose which empowers a person to his or her potential thereby realizing the full potential and contentedness, even when the formal organization contracts are absent.

Let's unfold the aspects of spiritual intelligence in an organizational context. 'Self-awareness' in the context of an organization relates to an individual's understanding of his work and the impact that work has his performance aligned with the overall organization success. This realization is quite important as this aspect instils the feelings in an individual to relate to the organization apart from the monetary relationships. Hence, this facet gets more crucial with virtual workforce in absence of any formal organizational contract. Herein, the self-awareness of duties and service towards the hiring organization can contribute to the success of both individual and organization, respectively. It is the self-awareness about the work allocation and work expectations to perform the job role in an efficient manner to collectively contribute to the overall organizational effectiveness.

Similarly, with a gig workforce, 'vision' can be understood as a long-term outlook of an individual. If the sole purpose is to earn money then it is not counted as vision. Vision is something which drives the person to reach at a defined destination. Organizations define their vision in

such a way that most of the times they can't be related by an individual working for it. Usually, we focus on vision of an organization, but in context of virtual workforce, one has to focus on the individual vision and its alignment with the overall organizational vision so that the individual can be on track as per the organizational requirements to get mutually benefited. Once, the individual is self-aware and has clear vision about the set expectations and deliverables, the individual will adopt best suitable 'choice of action(s)' to serve the organizational interest within a virtual work set-up in the best possible manner. Thus, working with greater work flexibility with reduced deadline culture with an emphasis on skills makes an individual self-aware and 'content' in providing service to the organization leading to a state wherein the individual is in a psychological 'flow of performing the duties to the best of abilities which ultimately benefits the organization'.

To elaborate further, let's take up the example of 'Uber', a highly successful 'gig economy' company which is now almost synonymous with ride-sharing industry. Freelance drivers or 'gig workers' had no idea about the vision of the company and the potential difference it will make in their life. In fact, in early days, people were not even certain of the life of the company, but we kept on hearing stories of exceptional service by 'Uber drivers'. This aspect was interesting as they were not formal employees and 'Uber' did not have a much formalized induction process back then. This makes us think as to what factors were playing a role in increasing the gig workers' contentedness and why some of the early adopters were not being satisfied with the work. To us it is the intelligent spirituality which plays an important role in one's life. It is definitely affected with lots of external variables but eventually boils down to the above four factors of self-awareness, vision, choice of actions which results in sense of contentedness which further leads to consistency in performance.

The early driver employees of Uber as 'gig workers' were self-aware of their service towards the larger masses. This was further projected by Uber as 'share economy' concept with a contribution in saving environment by limiting vehicle pollution. Thus, the vision of drivers for making money through transportation got broadened with the sense of service to Mother Nature which further gave them a sense of contentment. This contentment was a resultant of serving a larger goal, to serve the mankind

by saving environment. This ultimately led to the choices of action(s) the Uber drivers are adopting to serve their passengers with the best comfortable ride with various added features in their cab such as, free internet, mobile charging facility and more. This has led to the shining success of Uber which has revolutionized the transportation industry with its large and spiritually intelligent gig employee base.

Future Thoughts

The prevailing business practices are hinting at the lack of employee motivation as an important concern being faced by the organizations. It is tougher to visualize employee commitment in this gig concept of employment. It is also difficult to keep a large group of people motivated all the time as there are lots of internal and external factors which affect the mental makeup of an individual. Accordingly, based on the discussion above, we can perceive a strong correlation between spiritual intelligence and an individual performance along with overall organization success. This is evident overwhelmingly while looking at factors contributing to success in organizations. Future research can focus on to identify, within the 'gig economy', why some people are quite successful and others remain at bay. It can explore the role of spiritual intelligence in relation to motivations, values, driving forces and how spiritual intelligence plays a role in the life of a successful gig worker.

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10

Workplace Spirituality as a Predictor of Employee Engagement

Rupa Rathee and Vandana Sharma

Introduction

In the twenty-first century there has been an escalating attention to the concepts of employee engagement and workplace spirituality (Case and Gosling 2010; Milliman et al. 2003; Saks 2011) among the academicians and business practitioners. Though both the concepts have evolved independently they are still in the emerging stages of development of the constructs and definitions (Roof 2015). The research is ongoing and there is little evidence of any relationship between both the constructs. According to a report by Deloitte (2016), 85 per cent of the top officials affirmed that employee engagement is the highest priority of many organisations and millions of dollars are spent to enhance the engagement levels. The antecedents of employee engagement are co-worker and supervisor relationship, job design characteristics (meaningful and challenging work), safety and availability of resources, job enrichment,

R. Rathee • V. Sharma (✉)

Deenbandhu Chhotu Ram University of Science and Technology, Murthal, Sonipat, India

psychological climate which predict employee engagement (Fairlie 2011; Kahn 1990; May et al. 2004; Shuck et al. 2011). "Spirituality" is one of the significant determinants of employee engagement, but has not yet received the due attention in organisational setting (Devendhiran and Wesley 2017).

It is argued that to enhance engagement, goal achievement and interpersonal relationships are significant ways (Collini et al. 2015; Pirkola et al. 2016), which are also strongly associated to workplace spirituality (WPS) (Fry 2003). According to Milliman et al. (2003) the commitment of the employee is greatly influenced by the extent to which they unearth purpose and meaning in their life. "The more the employees find purpose and meaning in their life, more they are committed to the organisation" (Milliman et al. 2003). This quest for meaningful work is significant to appreciate association between workplace spirituality and employee engagement. Hence, the chapter is oriented to understand workplace spirituality as a predictor of employee engagement. It focuses on the following question: Is workplace spirituality a predictor of employee engagement? If yes, what is the connecting link between them? With the help of review of literature an endeavour has been made to fill the gap by generating a theoretical frame of workplace spirituality as a predictor of employee engagement. The chapter seeks to contribute to the discipline of HRM by connecting WPS and employee engagement research and theoretically developing the relationship between the two.

Workplace Spirituality

According to religious standards "Spirituality" is a process of personal transformation. Maintaining the progress of spirit is as significant as progress of mind because spirituality in the workplace means people have both mind and a spirit (Ashmos and Duchon 2000; Robbins 2003). In WPS, *Work acts as a spiritual path* for employees to nurture themselves and to add to humanity in a meaningful way. WPS is a means for individuals and organisations to live their morals copiously in the work they do. "It is care, compassion and support of others;

about integrity and people being true to them and others" (Roof 2015). Spiritual organisations lead to the development of meaning and purpose in work and thereby employees feel dedicated and associated to their organisations (Devendhiran and Wesley 2017). The rationale behind is that employees are rendering their services not only to earn a hefty pay package but also to realise their "inner potential, inner peace, meaningful work and collaborative atmosphere with one's peers and colleagues" (Pradhan and Jena 2016). Research indicates that employees high on spirituality distinguish their work differently from their other counterparts in the organisation. In spiritual terms employees work behaviour is "caring, service and transcendence" (Curlin et al. 2007). The work performed by employees receives a stronger feeling of meaning and purpose when they identify work in a spiritual way.

Though there are various definitions of workplace spirituality, there is no accord to explain the concept exclusively (Pardasani et al. 2014). The problem of defining the concept exists because of the subjectivity of the concept (Gull and Doh 2004), early stage of the concept (Roof 2015), lack of practical research (McCormick 1994), and common characteristics with religion (Zinnbauer et al. 1999).

Neck and Milliman (1994, 9) stated that "spirituality is expressing our desires to find meaning and purpose in lives and is a process of living out one's set of deeply held personal values". It includes "meaning and purpose in lives and the personal values" held by the individuals as the key elements. According to Giacalone and Jurkiewicz (2003, 13) WPS is a "framework of organizational values evidenced in the culture that promotes employee's 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". Table 10.1 depicts definition of workplace spirituality from different dimensions.

From the above review of literature, it can be concluded that workplace spirituality is "too idiosyncratic and multifaceted construct" (Do 2018, 3) to be conceptualised as a universal construct (Klenke 2003; Markow and Klenke 2005). It is being studied from diverse dimensions including transcendence of self, meaningful work, sense of community, inner life, self-work immersion, personal growth, and development.

Table 10.1 Definition of workplace spirituality from varied dimensions

Author(s)	Year	Definition	Dimensions of WPS
Ashmos and Duchon	2000	WPS is defined "as the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community".	"Conditions for community, meaningful work, inner life, personal responsibility & positive connections with others".
Milliman et al.	2003	WPS is "employee experiences as they note that workplace spirituality involves an employee's experiencing sense of meaning in work, sense of connectedness with others at work and an experience of alignment with the organization's mission and purpose".	"Meaningfulness in work, sense of community & value alignment".
Kinjerski and Skrypnek	2004	"Spirit at work is defined as a term that describes the experience of employees who are passionate about and energized by their work, find meaning and purpose in their work, feel that they can express their complete selves at work and feel connected to those with whom they work".	"Meaningful work, sense of community and self-work immersion".
Marques	2006	WPS is "the awareness that interconnectedness, respect and recognition are not limited to ourselves and our private environment, but are also very applicable to all those with whom we work on a regular or incidental basis".	"Interconnectedness & sense of community".
Marschke	2007	WPS "is theology not directly related to God and it refers to morality and ethics, meaningful work and business ethics".	"Meaningful work & ethics".
Petchsawang and Duchon	2009	Workplace spirituality as "having compassion toward others, experiencing mindful inner consciousness in the pursuit of meaningful work that enables transcendence".	"Compassion, mindfulness, meaningful work, transcendence".
Srirangarajan and Bhaskar	2011	"WPS is about employees who are passionate and energised by their work, who find meaning and purpose and pursue excellence in their work, and who feel that they can express their complete selves at work. It is about individuals and organisations that see work as an opportunity to grow and to contribute to society in a meaningful way".	Meaning and purpose in work.
Roof	2015	"Spirituality is the personal relationship or experience with God or the divine that informs an individual's existence and shapes their meaning, purpose and mission in daily life. It does not need to encompass religion nor does it by nature exclude religion".	Transcendence.

The spiritually driven employees are encouraged, recognised and valued. "Integrating spirituality into workplace means creating a place where people can bring their whole selves, with all their talents and complex emotions … such organisations have an elevated sense of integrity" (Rigolioso 1999, 175). Robbins et al. (2011) viewed that spiritual organisations focus on purpose and objectives and has a cultural environment which can be relied upon and employees are free to express their views. "Creativity inculcates and in comfortable working environment employees are promoted to be themselves at work" (Devendhiran and Wesley 2017, 9). According to Krishnakumar and Neck (2002), workplace spirituality improves employee loyalty and retention, and hence leads to higher profits and development. A study by Quatro (2002) reveals that organisations that exhibit moderate to strong organisational "spiritual normativity" have better income growth rates in long term.

Employee Engagement

The theory of employee engagement has received a significant interest among HR managers and consultants, communication practitioners, and business conferences (Rurkkhum and Bartlett 2012; Saks and Gruman 2014; Shuck and Wollard 2010). Employee engagement emanates in scholastic literature from two basic groups. The first group resulted from Kahn's (1990) "**Personal engagement**" and the construct emphasised "the individual's perception of the work environment as a place to manifest one's *preferred self*". Employee engagement is defined as "the harnessing of organisation member's selves to their work roles; in engagement, people employ and express themselves physically, cognitively and emotionally during role performances" (Kahn 1990, 694). "**Burn out**" family is the second most often used in terms of grouping engagement evolution. Burnout family conceptualises work engagement "as the opposite of psychological burn out" (Maslach and Leiter 1997, 24). It defines engagement as "a positive, fulfilling, work-related state of mind that is characterised by vigor, dedication and absorption" (Schaufeli and Bakker 2003, 5). Table 10.2 depicts definitions proposed by various researchers.

Table 10.2 Definitions of employee engagement

Author(s)	Year	Definition
Kahn	1990	"As the harnessing of organisation members' selves to their work roles; in engagement, people employ and express themselves physically, cognitively and emotionally during role performances".
Maslach et al.	2001	"As the opposite or positive antithesis of burnout. It is characterised by energy, involvement, and efficacy, the direct opposite of the three burnout dimensions of exhaustion, cynicism, and inefficacy".
Rothbard	2001	"It is the psychological presence but state that it involves two critical components: attention and absorption". Attention refers to "cognitive availability and the amount of time one spends thinking about a role" while absorption "means being engrossed in a role and refers to the intensity of one's focus on a role".
Schaufeli et al.	2002	"Engagement is a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption".
Rich et al.	2010	"Job engagement is a multidimensional motivational concept reflecting the simultaneous investment of an individual's physical, cognitive and emotional energy in active, full work performance".
Shuck and Wollard	2010	"As an individual employee's cognitive, emotional, and behavioural state directed toward desired organizational outcomes".
Eldor and Vigoda-Gadot	2016	"Employee engagement is an active, fulfilling concept that reflects the simultaneous expression of multidimensional energies—physical, affective and cognitive—that benefit organisation and employees".

Meaningful Work

Mirvis (1997, 193) emphasises that "Work itself is being re-discovered as a source of spiritual growth and connection to others". Kinjerski and Skrypnek (2004) states that "work is a pathway which gives a sense of connection to something larger than self and a sense of perfection and transcendence". Companies should concentrate and realise the in-depth desires of employees so as to motivate and retain them as "talented people demand meaningful work … deny it, they leave" (Havener 1999). Meaningful work is concerned with meaningful tasks which utilises the

motor skills (cognitive skills), work that generates a feeling of happiness, links employees to a greater good and to things that are reckoned by others as significant in life (Wrzesniewski 2003). "Meaningful work signifies the degree to which people experience a deep sense of meaning and purpose at work" (Milliman et al. 2003). Man's quest for meaningful work is nothing new but it has always been left unaddressed. They work as they enjoy performing which is worth it, gives confidence and sense of perfection in their life. Work that leads to things believed by others as central in life and they can contribute to society at large instils attachment and happiness. A meaningful work leads to workplace spirituality and engages the people at workplace.

Dimensions of Meaningful Work

Definitions of WPS give clarity as to the presence and relevance of meaningful work as a key input enabler. To understand the concept of meaningful work, Table 10.3 depicts the review of literature portraying the key aspects of meaningful work.

Table 10.3 Dimensions of meaningful work

Author(s)	Title of the paper	Dimensions of meaningful work
Hackman and Oldham (1976)	"Motivation through design of work: Test of a theory"	"Task identity, task significance and skill variety".
Bowie (1998)	"A Kantian Theory of meaningful work"	"Work autonomy and independence to develop rational capacities, wage sufficient wage, support moral development, work is not paternalistic".
Rosso et al. (2010)	"On the meaning of work: A theoretical integration and review"	"Self-efficacy, self-esteem, purpose, belongingness, transcendence, cultural and interpersonal sense making, authenticity".
Steger et al. (2012)	"Measuring meaningful work: The work as meaning inventory (WAMI)"	"Greater good motivations, Positive meaning, meaning making through work".

Hackman and Oldham (1976) in his pioneering research on "Motivation through design of work" identified five characteristics of job which advanced the inception of psychological states which contributed to the experience of meaningful work. According to them, "skill variety, task identity and task significance" determined the psychological meaningfulness of job. The above review outlined how scholars have studied the different dimensions of meaningful work to understand.

Spirituality and Employee Engagement

A report by Gallup (2016) presented that 71 per cent of the employees were actively disengaged at work. The workplace spirituality and revival of employee engagement can address this problem of disengagement at work in the organisations. Saks (2011), in his introductory research paper linking workplace spirituality and employee engagement represented certain similarities between them and proposed that they might co-exist in organisations. In his model of workplace spirituality and employee engagement, he showed a direct link between WPS and employee engagement and an indirect link between WPS and employee engagement with the help of Kahn's psychological conditions. Thus, workplace spirituality might be a strong predictor of employee engagement. Based on his future line of research one variable from Kahn's psychological conditions, that is, meaningful work was used to comprehend the link between the both. Figure 10.1 depicts the relationship between workplace spirituality and employee engagement.
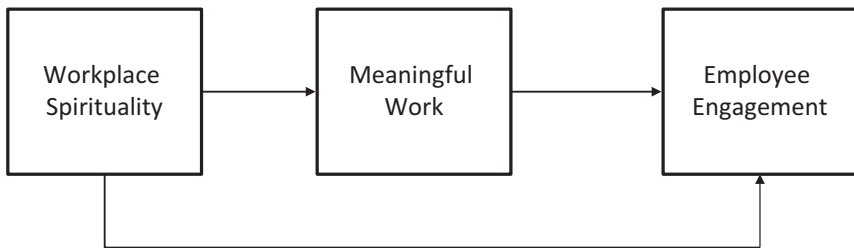
Fig. 10.1 Workplace spirituality and employee engagement

Below is the review of literature to understand how meaningful work acts as a bridge to connect workplace spirituality with employee engagement. A number of scholars have studied the concept of WPS and illustrated that definition of WPS has evolved around major aspects: "inner life, meaningful and purposeful work and a sense of community and connectedness" (Houghton et al. 2016). The three aspects of WPS were initially conceptualised by Ashmos and Duchon (2000). Krishnakumar and Neck (2002) described WPS from the "intrinsic-origin view and existentialist view". The intrinsic-origin view conceptualises spirituality "as a concept which originates from the inside of an individual" and it entails a sense of being associated with one's work and with others (Ashmos and Duchon 2000; Neck and Milliman 1994). The existentialist view focuses on the "search for meaning" at workplace and in work. "A sense of community and meaningful work depicts group and organisational levels of workplace spirituality, which has confirmed to be the most significant dimensions of WPS" (Pirkola et al. 2016).

Pfeffer (2014) described four fundamental dimensions of workplace which people search for to build the spirit: "interesting work that permits the individuals to learn, develop and have a sense of competence and mastery, meaningful work, sense of connection and positive social relations with co-workers and the ability to live an integrated life, so that work roles and other roles are not inherently in conflict" (as cited in Saks 2011). Meaningful work is concerned more with working together for a greater good purpose that you are serving for something good, which is something beyond compensation—the work itself is valuable (Pirkola et al. 2016; Steger et al. 2012). A study to examine the elements of WPS (Pawar 2009) found that WPS is positively associated with the attitudes of employees in a manner that the more an employee finds meaning in work and community, the more he/she was committed to the organisation. Kinjerski and Skrypnek (2004) emphasised that individuals who find passion and energy by their work, as well as meaning and purpose, are more connected to others in the workplace. The existentialist perspective (Krishnakumar and Neck 2002; Houghton et al. 2016) includes meaningful and purposeful work, which means that people seek meaning in their work (Ashmos and Duchon 2000) and they place higher

value to their work and higher purpose in their lives. Meaningful and purposeful work involves a feeling of happiness by completely engaging the employees' potential and becoming connected to things that are of value in life (Ashmos and Duchon 2000; Duchon and Plowman 2005; Fry 2003).

WPS involves the feeling of connectedness with one's work and also with others (Mitroff and Denton 1999). It also elucidates that every individual has an inner life which is supported by meaningful work. Consequently, spirit at work makes one feel that one's work makes a benefaction and have a feeling of association with others and common purpose. WPS is a personal feeling of an individual and it differs from one another. Individuals seek meaning in their life with the help of work. This exploration for meaningful work provides the man the reason for his existence. Hence, from the above review it is evident that workplace spirituality is theoretically related to psychologically meaningful work.

Kahn (1990) identified "psychological meaningfulness, psychological safety and psychological availability" as important psychological conditions that influenced individual's engagement/disengagement at work. The aspects of psychological meaningfulness can be understood as one's sense of being "worthwhile, useful and valuable". According to Kahn (1990), the task characteristics of a person's work highly influence the psychological meaningfulness which includes "challenging work, clearly identified, creative and autonomous role". May et al. (2004) suggested that meaningfulness of work displayed a significant positive relationship with engagement. Saks (2006) established that "job characteristics are predictors of job engagement". Fairlie (2011) studied numerous meaningful work characteristics and elucidated that meaningful work has the strongest correlation with employee engagement. Crawford et al. (2010) identified "job challenge, autonomy, task variety, feedback, rewards and recognition and development opportunities as key antecedents to motivating engagement". Eldor and Vigoda-Gadot (2016) reverberated the thoughts of researchers that employee has more value for work in their life, that is, "they have an incremental value for work centrality over and above psychological empowerment and psychological contract". Thus, meaningful work characteristics are strong predictors of employee engagement (Fairlie 2011; May et al. 2004; Saks 2006).

Building Spirit at Work in the Organisations

Organisations are nurturing spirituality at work. For example, Maruti Suzuki India, an automobile company conducted spirituality and mind enlightenment programmes for its 18,000 employees. Tata Motors focuses on overall well-being of its employees by providing free medical aid, vocational training programmes, safety measures, and fair compensation policies, as well as crèches/schooling facilities for their children. In addition, Tata Sustainability Group (TSG) monitors the impact of its activities on the environment and community (Venkateswaran and Roy 2018). TSG, through its newly launched "Tata Engage Program", encourages employees to work for the community. Wipro, Dabur, and Oriental Insurance offer Buddhist meditation technique "Vipassana" for their employees. Hero Honda Motors and Satyam Computers took up Transcendental Meditation (TM) sessions to enhance employee's effectiveness, peer relationships and self-knowledge (Nandram and Bindlish 2017). These initiatives help in building a positive work environment by connecting their employees as a family and creating meaningfulness in their work.

Conclusion

Through this integrative approach authors conceptualise and understand workplace spirituality as a predictor of employee engagement, with special reference to meaningful work. This chapter with the help of review of literature theoretically develops the relationship between workplace spirituality and employee engagement and concludes that workplace spirituality is an important predictor of employee engagement and can be empirically tested. This chapter also highlights the measures adopted by Indian firms to spiritually engage their employees at workplace.

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11

Rethinking Management Education: Integrating Spiritual Values into Education as Envisaged by Swami Vivekananda

Moitreyee Paul

Introduction

In earlier times reputed educational institutions were attributed as temples of learning where knowledge was given prime importance. In the present era of globalization, educational institutions are mushrooming all over the country. However, mere distribution and diffusion of knowledge are not adequate for the country. Academic institutions have to manage several things apart from scholastic growth. The growth and success of any educational institution depend upon its vision and mission, ability to adapt to the continually changing academic work environment and creation of both academic and human resources. The capability to create an innovative course curriculum with a strong focus on subject knowledge paves the way towards sustainable development and growth of any learning organization. In this manner, this persistent evolution sets standards

M. Paul (✉)
Xavier School of Human Resources Management, Xavier University, Bhubaneswar, Odisha, India
e-mail: moitreyee@stu.ximb.ac.in

for both the students and the teaching professionals about what is expected from them. In order to build up world-class academic institutions, much-needed attention is given to the practices in accreditation and assessment and in improving the professional aptitude of students and faculties. The educational philosophy of Swami Vivekananda that stressed upon spiritual development of an individual has the potential to contribute to the contemporary education system.

Indian education needs to realign itself with global trends, striving for academic excellence and fulfilment of spiritual vision of life. Faculties and students must be imparted training in developing employability skills comprising of not only technical and managerial skills but also life, holistic and employability skills. Swami Vivekananda proposed that spirituality must be embedded in the innermost core of our education system as it is the way by which lack of knowledge is replaced by intelligence and spiritual wisdom.

The objective of this chapter is to discuss education as visualized by Swami Vivekananda and also to recommend measures to imbibe the spiritual values among teaching professionals and students.

Swami Vivekananda and His Vision of Education

Swami Vivekananda was an epitome of strength and crusader of human values. He is a golden milestone in the history of India. Within the brief span of thirty-nine years, he has made a remarkable contribution not only to India but to the entire world as an exemplary social reformer, philosopher, spiritual leader and educator par excellence. He was a youth icon and showed us the path towards character building. He believed that our life is a roller coaster ride and we must have the inner strength and courage to withstand those challenges of life and not just get rattled by the ups and downs of life. His dynamic ideas and educational philosophy formed the basis of the Vedanta idealism which was a torchbearer for human development and fulfilment. The nucleus of Swami Vivekananda's ideas does not merely lie in sacred and theoretical

doctrine and dogmas but in the real nature of man, which he described as inherently divine. Swami Vivekananda understood the plight of mankind. He devoted his mind and soul to identifying the root cause of the problems encountered by the common man and solving them diligently. He said, "*The men and the women are the two wheels of the society. If one of the two falls defective, the society cannot make progress. Hence we need education for the females as we need for the males*" (Kanoria 2017). He stated emphatically that education is the root cause of the progress of a nation and everyone irrespective of their gender, caste and creed must be educated as they are the constituents of the society. He believed that women are the torchbearers of the society and hence they must be provided education. In his words, "*There is no chance of the welfare of the world unless the condition of women is improved. It is not possible for a bird to fly on one wing*" (Kanoria 2017). In the spiritual sense, education is the course of realizing the ability, proclivity and aptitude of a human being to realize one's own soul's impeccable nature. Swami Vivekananda tirelessly worked towards women seeking education in universities. His focus was on vocational skills and training, the dynamics of which changes with time and technology and impacts the way of living.

Education is an incessant pursuit for ascent and excellence. It becomes more unequivocal and emotive when it is translated into perfection inherent in every human being. It is interesting that Swami Vivekananda has foreseen the vision of spirituality for excellence and development in and through education of the right mind and of the right kind. According to him, "*Education is the manifestation of perfection already in man*" (Vivekananda 1966a, 358). Perfection takes shape in an individual from a rather early age, as it moulds him into a fine person and as a citizen of tomorrow: one who gives back to the society! Education is simply the way our expressions are controlled (Vivekananda 1966b, 490) and the spirit of learning is entirely focused on improving the concentration of mind (Vivekananda 1963, 38–39). Swami Vivekananda has embarked upon different avenues of spirituality, and education is the means by which ignorance and boredom are substituted by the genius and the spiritual force of vision.

Swami Vivekananda's philosophy is embedded in Vedanta idealism. He offered a very rational and practical system of education. He suggested divergence of curriculum, education of masses, education of the mind, education for employment and education for the eradication of poverty. He understood the significance of the pragmatic value of education. Education is a lifelong process that takes one towards self-discovery, self-perfection, self-awareness and self-manifestation. He believed that "*real education is that which enables one to stand on one's own legs*" (Vivekananda 1964b, 147–148). Education acts as a shield or armour that supports the individuals to face challenges of life, become an embodiment of strength, arouse the spirit of philanthropy and be brave like a lion to overcome obstacles. He voiced against the imperfect academic education and mundane learning that was accentuated in institutions then and conveyed the need for experimental based education and the fusion of religion and science in education. Self-learning through practice was the sole path to learning. According to Swami Vivekananda, education must be based upon the Vedanta principles, as it aimed at growth, advancement and multifaceted accomplishment: physical, mental, spiritual and upheld the unity of brotherhood all over the world. Education should evolve our true nature and eliminate ego, ignorance, malice and create fruitful human relationships. Knowledge emanates from within the core of our heart. He said, "*All knowledge that the world has ever received, comes from the mind; the infinite library of the universe is your own mind*" (Vivekananda 1965, 28). His scheme of education promoted constructive, practical and comprehensive approach. Another thing he rightly said was that students must learn to obey. Everyone wants to command but seldom obey. Therefore, "*we must first learn to be a servant, and then only one can be fit to become a master*" (Vivekananda 1964a, 134–135). His dream for quality education was highly acclaimed globally by educationists worldwide. John Dewey's educational philosophy was also positioned on inner strengthening and self-development, which Swami Vivekananda summed up as man-making education.

Spirituality and Management Education in India

Indian management education has undergone a perpetual change and is gradually realigning itself with the global trends and needs. With management curriculum all over the world getting a makeover by being more innovative, laying emphasis on practical skills, Indian management institutes, too, are on the path of upgrading their syllabus, keeping pace with top-notch B-Schools. Indian B-schools are actually innovating and experimenting at a faster pace. They are innovating their programmes that are worthy of consideration. B-schools are breaking the barriers in training methods, internship experiences and skill building. New courses on sustainability, rural and urban management are evolving to help the students to enlarge their avenues of exploring new fields of management. Graduate engineers are opting for various management specializations to enrich their career opportunities. New courses on sustainability and sustainable development are being offered by various educational institutes in India. However, top management officials argue that the management institutes are now plagued and unable to decide between the quality and ever-increasing quantity of students. Students and faculties are suffering from poor physical and mental health conditions which are affecting their performance at the workplace. Spirituality is the connection between the mind and soul of the body. Scientific studies have proved the fact that spirituality programmes like yoga and meditation improve the physical health, mental health and well-being of individuals. Spirituality embraces divine attributes such as affection, empathy, endurance, compassion, sacrifice, happiness, accountability and sense of coherence, assisting people in distress, values, principles, personality, mindfulness and vigour. Thus it has become evident to introduce that holistic education in management. Time has come to invoke spirituality in Indian management education and foster spiritual values in the minds of both students and educators. Education is the pathway to undergo innermost spiritual renovation. It is the cluster of learning resources and the sole means to show an individual the galaxy of knowledge, graduating further to discover spiritual wisdom,

to see life in its totality. Spirituality is an unfathomable wisdom. It is chiefly concerned with interconnectedness among people and the invisible zeal to boost up human motivation. Spirituality assists in the inculcation of moral beliefs, being responsible citizens and deriving happiness from work so as to sustain challenges of the business environment. Management education needs to inculcate the self-confidence, vanity and desire, dream, emotion and the self-esteem to achieve the goal. Learning about spiritual values in management courses encourages the students to rethink the way they are dwelling with other human beings in and outside the workplace and discovering an inborn zeal to search for work environments where they will be more able to acclimate their creativity, talents, and longing to interconnect with other fellow colleagues and teachers. Spirituality also provides lessons so that the students are capable of protecting themselves from any fraudulent practices occurring in various companies and uphold the code of business ethics. In fact, it is the moral duty of academic institutes to provide an ambience to students that will help them to grow from within and serve the society with a self-less attitude. Therefore, the main aim of education is not just to learn but to enhance eminence of life, not solely relied upon awareness, but remaining focused on moral principles, spiritual intelligence, clarity and perseverance.

Rethinking Management Education: Future Managerial Implications

Spirituality is the science of holistic living and therefore inculcating spirituality in management education in India will propel it towards academic excellence. One facet of research concentrates on how different kinds of organizations (educational, health and non-governmental) can undergo a spiritual transformation by involving in extensive, holistic and conciliatory activities aiding the humanity and future compeers. Another aspect of the study is to focus on incorporating spiritual practices into the management profession. Spirituality is the essence of quality for individual, society and organizations. This is becoming pertinent as our society is

enduring a perpetual transformation and business organizations are evolving into "knowledge organizations" or "learning organizations". Since human resources are the key asset of organizations, they must strive towards enhancing their capability for the smooth functioning of day-to-day activities. The motto of future academic organizations should be "Learning for Life" where students are taught not just management skills but are also imbibed the aptitude for knowledge, which then emerges as lifelong learning. Simultaneously, it is equally important to ensure that students are engaging themselves in the learning process and not just receiving it. At the same time, institutions must impart holistic education to the youth so as to make them self-sufficient and confident. Teaching life skills in business education through the implementation of ground-breaking, scientific research methods and approaches, exceptional teaching resources and also imparting practical training to support the pupils to achieve success in this continuously changing biosphere is what it strives to achieve. They must set up brain research centres for advancing research on mindfulness and spiritual consciousness and even spiritual centres for imparting training in different forms of yoga and meditation. Education starts with the creation of a value system that helps their pupils to seek true calling. For the physical and mental well-being of students, sports complex and open playground providing an array of opportunities for playing all types of indoor and outdoor games must be provided to the students. Moreover, conducting workshops and seminars on spiritualism must be arranged for teachers for honing their skills further. Hence, future implications are to establish premier educational institutions imparting holistic management education where students will be exposed to various opportunities to explore interests of an individual as well equip them with such strong spiritual bent of mind that enables them to inculcate positive emotions and deal with stress and depression. Therefore, the main aim of management institutes is to create an inspired workforce displaying positivity at the academic workplace. The vision of creating a spiritually conscious education system in India is what we aim for. Finally, we need a good number of young and motivated faculties, who will be able to create passionate students with analytic minds. With the right planning, adequate faculty and infrastructure,

I am quite optimistic that India will find a coveted place amongst the best in the world.

Conclusion

Spirituality in Management education brings much happiness, satisfaction and makes the journey more relevant and exciting. Spirituality is a way of discovering the underlying reality in oneself and connects the knowledge in a meaningful way to one's own life. So it is a necessity to set up a wonderful, nurturing and supporting community that inculcates deeper connections and creates more meaningful relationships with others on the campus. There is a need for educators who share commitment to personal growth, give personal attention to each student and lay emphasis on the value of student engagement and active learning.

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Part IV

Critical Perspectives

12

Critical Perspectives on Corporate Mindfulness and Workplace Spirituality

Vivek Khanna and Prabhjot Dutta Khanna

Introduction

Corporate mindfulness and workplace spirituality have become particularly fashionable in the business lexicon since some time. They are projected as representing the softer and more humane aspects of the corporate world which is often characterized by 'cut-throat competition' and similar metaphors. Mindfulness, as understood and advocated by the modern organizations, is principally utilized as a tool for stress reduction (Kabat-Zinn 1982). Reducing the stress of employees is definitely a good thing and mindfulness definitely needs to be applauded if it is able to achieve this end. However, mindfulness is often projected as a personal resource (Hobfoll 1989) which needs to be harnessed by the employees to cope with the stress induced by the workplace. Thus, the projection of mindfulness as a personal resource helps the organizations to absolve themselves from making efforts to minimize the stress-inducing conditions in the workplace (Guthey and Jackson 2005).

V. Khanna (✉) • P. D. Khanna
Vellore Institute of Technology Business School, VIT University, Chennai, India
e-mail: vivek.khanna@vit.ac.in

It may be remarked that the collapse of capitalism, as Marx predicted it, never happened because Marx did not foresee the ways in which capitalism would reinvent itself. The capitalist system made tremendous progress by way of appearances since the days of industrial revolution (and the days of Marx). Marx had no idea of how innovative capitalism could be to ensure its survival. The capitalism of industrial revolution days transformed itself into a system which allowed the workers to vent their anger and frustration before their repressed feelings had the chance of exploding with a revolution. It can be said that capitalism pre-empted its demise by providing a perception of support and appreciation to the workers and giving space to the workers to express their grievances within the system.

In ancient Rome, gladiator fights were held in the Colosseum in front of the public. A covert purpose of this was to keep the minds of the public engrossed in the fights so that they would not scrutinize the actions of the authorities. The fact that such elaborate schemes were designed to distract the public from the matters which concerned them speaks a lot about the ingenuity of the 'powers that be' in preventing people from getting to know that they are being exploited. The critical perspective on corporate mindfulness and workplace spirituality contends that these are the 21st century analogues of the distractions like gladiator fights. They appear to empower the employees while in essence they prevent the employees from realizing the extent of their exploitation.

Pointing towards a similar direction, Žižek (2001) argued

> *'Western Buddhism' … is establishing itself as the hegemonic ideology of global capitalism … although Western Buddhism presents itself as the remedy against the stressful tension of capitalism's dynamics, allowing us to uncouple and retain some inner peace … it actually functions as its perfect ideological supplement.*
> (From Western Marxism to Western Buddhism section, para. 1)

Moving on to the concept of workplace spirituality, it has been defined as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos and Duchon 2000, 137). Workplace spirituality purports to make the organizations more inclusive in the sense that they (i.e. the organizations) are willing to make space for the spirit of the employee

along with his/her body. There has been a steady progress in the direction of incorporating spirituality into the workplace. While this is a benign move in that it enables the employees to bring their holistic selves into the workplace, thus, giving a chance for them to express their spiritual selves which may help them to find renewed purpose and meaning in their work, we need to be aware if there are any covert motives of the organizations behind such a move, such as using workplace spirituality as just one another tool for enhancing productivity.

It was keeping in mind such motives, that Eagleton (2011) argued:

> *executives of the metropolitan nations … fretted about their employees' spiritual well-being … this [did not happen] because the capitalist system was in blithe, buoyant mood. On the contrary, [this] … sprang from deep anxiety … What drove this reorganization above all was the sudden fade-out of the postwar boom. Intensified international competition was forcing down rates of profits, drying of sources of investment and slowing the rate of growth.* (pp. 4–5)

Similar concerns have been raised by researchers over the years. It was remarked "that part of the workplace spirituality movement views spirituality in the workplace as a technique to be used for instrumental, financial-centred ends rather than seeing spirituality as the central organizing principle in the workplace" (Driscoll and Wiebe 2007, 333–334). Corporate mindfulness and workplace spirituality appear to be just two new fancy ways for satiating the workers so that they do not get a chance to ponder over the ills of the capitalist system. Thus, we note that the progression towards corporate mindfulness and workplace spirituality are not all that nice as they are made out to be. We need to keep a critical eye on these phenomena. Keeping in line with the above arguments, in this chapter we offer some critical perspectives on corporate mindfulness and workplace spirituality.

Mindfulness

Einstein had allegedly remarked that "Things should be made as simple as possible but not simpler." This seems to the case with the modern mindfulness movement. The making of the phenomenon of mindfulness,

which is originally a Buddhist concept, comprehensible to the western world, is a welcome thing in that it is a diffusion of cultural knowledge, but presenting it as an ethically and religiously neutral phenomenon would be committing the very mistake against which Einstein had advised. The modern conception (or it may be said the conception of the capitalist worldview) of mindfulness is ethically neutral. A question regarding the intentionality of such a distortion may be raised. Is the undermining of the ethical context of mindfulness a deliberate attempt? Is capitalist system opposed to the creation of an ethical climate?

The modern operationalization of mindfulness uproots it from the ethical and religious context of Buddhism. This modern rendering of the concept of mindfulness to make it more readily accessible to the corporate world is being referred to as McMindfulness (Purser and Loy 2013). Purser and Loy (2013) commented on the current state of affairs by noting that "rather than applying mindfulness as a means to awaken individuals and organizations from the unwholesome roots of greed, ill will and delusion, it is usually being refashioned into a banal, therapeutic, self-help technique that can actually reinforce those roots" (Beyond McMindfulness section, para. 6).

Purser and Loy (2013) argued that while training in mindfulness is being projected as a magic bullet that "[will] improve work efficiency, reduce absenteeism, and enhance the 'soft skills' that are crucial to career success … [and will reform] even the most dysfunctional companies into kinder, more compassionate and sustainable organizations" (Beyond McMindfulness section, para. 3), these claims have not been backed by any empirical study.

According to Hyland (2016), McMindfulness is "the commodified, marketised and reductionist version of mindfulness practice which consists in the construction of courses, 'apps', books, and other items for sale to the public". He goes on to say that McMindfulness techniques fully satisfy Ritzer's original model of McDonaldization—the commodification of all aspects of life through standardization, calculability and control in the relentless capitalist pursuit of profits—and are distinguished by their denaturing and reductionism of basic practices and the divorcing of these from their ethical groundings in contemplative Buddhist traditions (Hyland 2016).

Hyland (2016) further noted that McMindfulness feeds the very desires which are considered the cause of suffering in Buddhism. Hyland (2016) echoed the analysis of Žižek (2001) by noting that "the marketisation of mindfulness can—in this sense—be compared directly with the expropriation of the Protestant Ethic by capitalist interests during the Industrial Revolution". A frequently used operational definition of mindfulness is the one associated with the mindfulness-based stress reduction (MBSR) (Kabat-Zinn 1994). It defines mindfulness as "paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally" (Kabat-Zinn 1994, 4). MBSR and mindfulness based cognitive therapy (MBCT) are based on the practice of mindfulness within the Buddhist tradition. However, it has been argued that the conceptualization of mindfulness on which these therapies are based is not in line with the canonical descriptions of Buddhism (Gethin 2011).

Researchers who have tried to work with the conceptualizations of mindfulness as espoused within the Buddhist tradition have based their work on the popular western texts dealing with Buddhism. As a consequence, their conceptualizations are at variance with the canonical conceptualization of mindfulness (Bodhi 2011; Gethin 2001). Bodhi (2011) raised a pertinent point when he remarked that phenomenon of mindfulness has turned into something "so vague and elastic that it serves almost as a cipher into which one can read virtually anything we want" (Bodhi 2011, 22).

Further, Bodhi (2011) questioned

> *whether mindfulness can legitimately be extracted from its traditional context and employed for secular purposes. He maintains that … non-traditional applications of mindfulness are acceptable and even admirable on the grounds that they help alleviate human suffering, but he also cautions against a reductionist understanding of mindfulness and urges that investigators respect the religious tradition in which it is rooted.* (p. 19)

Purser and Milillo (2015) emphasized the respecting and preserving of the traditional context of mindfulness, reiterating the advice of Bodhi (2011). They further noted as to "how the increasingly popular trend of allegedly 'Buddhist-inspired' mindfulness training and interventions in

corporations runs the risk of being co-opted and exploited for maintaining the status quo rather than effecting transformative change" (Purser and Milillo 2015, 4).

Mindfulness is often projected as the process of being attentive to the present moment as opposed to being rooted in memory (which is the traditional conception) (Ṭhānissaro 2012). Thus, we see there is a huge difference in the conceptions of mindfulness in the Buddhist and the western/modern perspectives. Bodhi (2011) noted that the word used for mindfulness in the Buddhist tradition was *sati*. "The purpose and function of *sati* within the context of the Buddhist path is to put an end to suffering" (Purser and Milillo 2015, 5) and *sammasati* or right mindfulness is a component of the eightfold path of Buddhism.

According to Purser and Milillo (2015)

> *Right mindfulness signifies a faculty of mind that is able to remember both skillful and unskillful actions, expanding the temporal field of vision … [It] is not merely a passive and nonjudgmental attentiveness to the present moment exclusively but an actively engaged and discerning awareness that is capable of recollecting words and actions from the past as well.* (p. 5)

Right mindfulness is one of the components of the eightfold path of Buddhism which comprises right view, right intention, right speech, right action, right livelihood, right effort and right concentration besides right mindfulness. It is imperative for modern researchers to understand that right mindfulness can only be developed in the ethical context of these components. A certain amount of mental restraint and ethical behaviour is a precondition for the establishment of right mindfulness (Ṭhānissaro 2012). This emphasis of restraint is most conspicuously missing from the modern conceptualizations of mindfulness and this may be a strong point why researchers like Žižek (2001) argue that the concept of mindfulness has been expropriated by capitalism to ensure its hegemony.

On the inclusion of mindfulness in the eightfold path, Ṭhānissaro (2012) noted that

> *The Buddha … instead of telling you to abandon past memories so as to approach the present with totally fresh eyes and bare awareness, he's saying to be selective in calling on the appropriate memories that will keep you on the path to the end of suffering. And instead of telling you to watch passively as things arise and pass away on their own, he's saying to keep remembering the need to complete any uncompleted tasks required by the path, and to protect any attainments that have already been attained.* (p. 21)

This is in stark contrast to the modern conceptualizations of mindfulness, according to which mindfulness is devoid of discrimination and judgement. As per the Buddhist canon, right mindfulness can discriminate between wholesome and unwholesome outcomes (Bodhi 2011). Stanley (2013) argued that there was no convergence in the way that mindfulness was defined and measured by researchers. The measures used to operationalize mindfulness suffer from validity and reliability concerns (Grossman and Van Dam 2011).

Purser and Milillo (2015) questioned the conceptualization and operationalization of mindfulness as an inherent psychological characteristic independent of the need to nurture it by practice as such a formulation went against the canonical conceptualization of mindfulness as a practice. Another characteristic of mindfulness as conceptualized in the western world that is divergent from the canonical conceptualizations is that it is seen as a non-judgemental awareness. It has been argued that in addition to being at variance with the classical Buddhist formulations in which mindfulness involves remembering and recollection in order to discern wholesome thoughts from unwholesome ones, such a conceptualization undermines the ethical context of such a practice (Hickey 2010).

Purser and Milillo (2015) remarked beautifully that "the rhetoric of nonjudgment, appreciation, and acceptance is a Western Romanticist re-articulation that is orthogonal to Buddhist mindfulness training, at least as understood from within the early canonical literature" (p. 14). Purser and Milillo (2015) argued that mindfulness was neither equivalent to bare attention nor equivalent to non-judgemental awareness. However, it may be noted that Hanh (1999), a well-known Vietnamese Buddhist teacher, contends that mindfulness entails "attention to the present moment" and "which accepts everything without judging or reacting" (p. 64).

Bodhi (1984) noted

Mindfulness is presence of mind, attentiveness or awareness. Yet the kind of awareness involved in mindfulness differs profoundly from the kind of awareness at work in our usual mode of consciousness. All consciousness involves awareness in the sense of a knowing or experiencing of an object. But with the practice of mindfulness awareness is applied at a special pitch. The mind is deliberately kept at the level of bare attention, a detached observation of what is happening within us and around us in the present moment. (p. 70)

He further noted

To practice mindfulness is thus a matter not so much of doing but of undoing: not thinking, not judging, not associating, not planning, not imagining, not wishing. All these "doings" of ours are modes of interference, ways the mind manipulates experience and tries to establish its dominance. Mindfulness undoes the knots and tangles of these "doings" by simply noting. It does nothing but note, watching each occasion of experience as it arises, stands, and passes away. In the watching there is no room for clinging, no compulsion to saddle things with our desires. There is only a sustained contemplation of experience in its bare immediacy, carefully and precisely and persistently. (Bodhi 1984, 72)

Bodhi (1984) equates mindfulness with bare attention as well as non-judgement.

I have deliberately quoted these long passages from the book so as to avoid any confusion or misunderstanding which may arise as a result of using a few lines in support of an argument. So we see that even experts, who agree on the misuse of mindfulness by the corporate interests, differ on what constitutes mindfulness. Grossman (2011), while contemplating the state of research into the concept of mindfulness, advised

Our apparent rush to measure and reify mindfulness—before attaining a certain depth of understanding—may prevent us from transcending worn and familiar views and concepts that only trivialize and limit what we think mindfulness is. The scientific method, with its iterative process of re-evaluation and improvement, cannot correct such fundamental conceptual misunderstandings but may actually serve to fortify them. (p. 1038)

Workplace Spirituality

Workplace spirituality is being projected as a panacea for the ills of modern management. Biberman and Whitty (1997) noted that "rekindling the spirit in work is not only good business, but also subconsciously sought after by workers and managers alike" (p. 135).

However, the intentionality of workplace spirituality programmes needs to be analysed thoroughly. On the one hand they seem beneficial in that they seek to "promote wholeness and integration, include ethics and aesthetics in the workplace, assist in the development of emotional and spiritual competence, encourage holistic ways of working, develop community at work" and "empower the workforce" (Brown 2003). On the other hand, the workplace spirituality programmes may be used to "control the workforce, 'push' acceptance of organizational goals and practices, manipulate meaning, avoid conflict" and "achieve compliance, if not cooperation" (Brown 2003). It was further noted by Brown (2003) that there was a paucity of empirical evidence to determine which outcomes were more likely. Brown (2003) raised an important issue when she argued that while workplace spirituality was being projected as a panacea, "where are the guarantees that the trust that is central to spiritual expression is not abused?" (p. 397). Such abuses of trust were noted by Bell and Taylor (2004) in reference to the role of workplace spirituality. They argued that

> *[Workplace spirituality as it is projected today] does not encourage the deepening of inner resources to challenge the external world. Instead it encourages the individual use of inner resources to cope with organizational demands more effectively … [such] privatization of spirituality, [has] the potential to become repressive rather than enlightening.* (Bell and Taylor 2004, 462)

Driscoll and Wiebe (2007) used the theoretical lens of 'technique', developed by Jacques Ellul, to analyse the workplace spirituality movement. Ellul (1954/1964) had defined technique as "the totality of methods rationally arrived at and having absolute efficiency (for a given stage of development) in every field of human activity" (p. xxv). He had further

warned that "technique never observes the distinction between moral and immoral use" (Ellul 1954/1964, 97) and that an overemphasis on technique would lead to the degradation of human values.

Driscoll and Wiebe (2007) elaborated on their theoretical lens. According to them, "technique refers to the dominating technical processes that are created to serve a limited form of economic rationality" (Driscoll and Wiebe 2007, 334). Whereas once technique was thought of as a means towards some end, nowadays, technique is being sought as an end in itself. It was noted that "the workplace … [is] increasingly dominated by technique and an accompanying [focus on] production and consumption" and that the workplace spirituality movement gives topmost priority to the economic aspects of life whereby "people are led to believe that they will find happiness and meaning in life in producing and consuming" (Driscoll and Wiebe 2007, 335).

On the evolution of techniques, Ellul (1954/1964) remarked "To the degree that material techniques became more precise, intellectual and psychic techniques became more necessary. By these means man acquired the conviction and strength needed to make possible the maximum utilization of the others. So the edifice was completed" (pp. 115–116). The economic rationale of using workplace spirituality as a technique was expressed eloquently by Aburdene (2005) who noted that "why wouldn't business, which is ever the patron saint of the practical, embrace any technique—mundane, spiritual or Martian—that generates results?" (p. 117) and "spirit will drive performance and shareholder value" (p. 139). This technical imperative with respect to workplace spirituality is also forwarded by the field of academics. Research on the topic of workplace spirituality has focused on its beneficial impact on organizational performance (Ashmos and Duchon 2000; Giacalone and Jurkiewicz 2003; Krishnakumar and Neck 2002). Benefiel (2003) suggested that the positive impact of workplace spirituality on organizationally relevant outcomes was the main driving force behind the momentum garnered by the research in the field of workplace spirituality. Driscoll and Wiebe (2007) argued that the beneficial effects of workplace spirituality on the employees were sought only so

they could contribute more towards the productivity rather than for their own benefit.

Bell and Taylor (2003) suggested that

Rather than enabling liberation from the constraints of work and modernity, workplace spirituality ensures that the search for meaning is harnessed to specific organizational purposes. Existential questions about the purpose of life and suffering are translated into technical questions of self and organizational management. (p. 331)

Fenwick and Lange (1998) described workplace spirituality as "handmaid of corporate power" (p. 63). They asserted that in the guise of workplace spirituality, companies were "targeting the worker's spirit as a final frontier to be colonized and developed for the company's benefit" (p. 82). The dangers implicit in workplace spirituality with respect to corporate control over the employees were highlighted by Zhuravleva and Jones (2006). They pointed out:

We … dread the thought of giving out mind technologies used by meditators and monks in spiritual traditions for centuries to those power figures who will see them as a brilliant and the most sophisticated instrument in moulding the minds and behaviors of employees into the ones desired by the organization. (Zhuravleva and Jones 2006, 6)

According to researchers, "the very notion of attempting to formally include spirituality in modern firms will *always* include the potential for misuse and misappropriation through control" (Lips-Wiersma et al. 2009, 292). A potential misuse of notion of workplace spirituality is that "those in positions of power construct meaning and impose their ideology to encourage ownership of current organizational conditions and prevent systematic critiques" (Lips-Wiersma et al. 2009, 290). Such narratives, while implicitly implying that employees should harness their spiritual resources to counter the stressful conditions at work, absolve the managers from the responsibility for ensuring the well-being of their employees (Guthey and Jackson 2005).

Conclusion and Implications

We have endeavoured to present some critical perspectives on the phenomena of mindfulness and spirituality in the workplace in this chapter. Under a critical eye, corporate mindfulness and workplace spirituality fulfil the criteria for potentially being used as just another 'technique' (Ellul 1954/1964) used by the organizations in maintaining the status quo (Guthey and Jackson 2005; Žižek 2001). The use of religious values for ulterior motives (Žižek 2001) gives support to the views held by many atheists that religion has never been a force for good. However, this very thing gives a chance to those vouching for religion as a positive and healing force to raise their voice against such misuse and stop this misappropriation by corporate interests.

The critical perspectives offered raise fundamentally important issues regarding the place of ethics in our lives. We must introspect as to what, if any, significance do ethical values hold for the way in which we live our lives. We should also ponder over the impact which the corporations may be having over these ethical values under the guise of practices like corporate mindfulness and workplace spirituality. In these times of neoliberal power systems across the world, these concerns become more urgent. Another concern that this modern transformation of the concepts of mindfulness and spirituality raises is that the very things which could have made us more aware ('humans' being sentient creatures) are used by the corporations to keep us in chains and (in a Huxleian way) to love our chains.

These critical perspectives on corporate mindfulness and workplace spirituality have significant implications. If mindfulness is reduced to just a tool for stress reduction, humans will lose the essential wisdom from an ancient tradition which focuses on right living and the end of suffering. Forbes (2012) remarked on this issue "Even after we're de-stressed and feeling great, we still need to ask: *how do we live now?* We're in control and are more efficient, but toward what end?" (Occupy Mindfulness section, para. 5). A quote by Albert Einstein seems apt in this context—"A perfection of means, and confusion of aims, seems to be our main problem."

Introduction of spirituality in the workplace is a welcome move but organizations must be wary about introducing it just to increase the

productivity of the workforce without letting it transform the workplace for the better of the employees; for such a move, although may lead to increase in productivity in the short run, will reduce the commitment of the employees towards the organization in the long run and increase their cynicism towards the introduction of any new interventions.

Limitations and Future Directions

This chapter is theoretical and is based on the previous research offering critical perspectives on corporate mindfulness and workplace spirituality. Hence the scope of the analysis of this chapter was constrained by the operational boundaries set by the previous studies. Although scholars have started to move beyond the contemporary definitions of mindfulness and to discover the meaning of mindfulness as enunciated in the Buddhist scriptures, these endeavours need to be pursued much more aggressively. Similarly, steps should be taken to ensure that workplace spirituality is not reduced to just a 'technique'. We believe that research should continue to unravel the covert motives of the organizations behind such moves as towards corporate mindfulness and workplace spirituality.

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Workplace Spirituality: An Agenda for Future Research

Arup Varma and Sushanta Kumar Mishra

Introduction

In this volume, we set out to examine the notion of spirituality in the workplace. As we have noted in the introductory chapter, the notion of spirituality conjures different images for different people. As such, it is difficult to reach consensus on the meaning and message of spirituality. In the Indian context, which is what we have emphasized, this issue takes on a much more complex character due to the multi-ethnic, multi-religious nature of Indian society. Further, given the history of numerous invasions into India from the different parts of the world, the Indian ethos is, by design, complex, and defies easy characterization. Of course, what makes the issue of spirituality even more complex is its close con-

A. Varma (✉)

Quinlan School of Business, Loyola University Chicago, Chicago, IL, USA
e-mail: avarma@luc.edu

S. K. Mishra
Indian Institute of Management Indore, Indore, India
e-mail: sushantam@iimidr.ac.in

nection with religion. As is well known, most of the conflicts in human history have their roots in religious ideology, and the desire by some to impose their beliefs on others. Even in this day and age, proselytization continues around the world. At the same time, the number of people who claim to be atheists is also increasing. Of course, the beauty of human existence is that ultimately we control our own thoughts and feelings. In the workplace, we have a common, shared, purpose—to meet the organization's strategic goals and objectives. Yet, we bring with us our values, attitudes and beliefs and draw upon them in our work. As such, when people from different backgrounds work in a team or in the larger organization, their various attitudes, values and beliefs could be a strength when combined correctly or a weakness if these personality traits clash with each other.

Not surprisingly, there is a constant struggle for organizations to answer the fundamental question—"which aspect of the individual is beneficial to them?"—because the individual self is a multi-faceted concept (Miller and Rice 1967). In the early twentieth century, scientific management theory suggested the importance of human body for organizational requirements with a clear message: "Bring your body, but not your mind" (Taylor 1911). Elements of Taylorism include division of labour, standardization of the tools, procedures and repetition of work, predetermined methods of doing work, time optimization and the monetary nature of the incentive. Indeed, Taylorism contributed to the belief that there is one best way to do the work, and if employees are provided the chance to apply their mind they might disturb the scientifically designed workplace.

Of course, this view of the employee and his/her relationship with work and the organization is rather simplistic. Both individuals and organizations evolve in response to environmental stimuli. Increased competition leads individuals to become creative and innovate, and through increased creativity and innovation, organizations can successfully achieve sustainable competitive advantage. This development brought the role of cognition front and centre. In other words, the idea of building 'intellectual capital' and 'knowledge work' became prevalent in management thought and action. Organizations focused their attention on the cognitive ability of the worker's knowledge rather than their physical body. However, the

struggle between the individual and the organization led to cognitive dissonance and related outcomes. In this connection, the uncomfortable feeling that emerges when an individual experiences two contrasting behaviours/reactions/actions at the same time is called cognitive dissonance (Festinger 1957). Here, it should be noted that every individual possesses different cognitive abilities, and scholars have further highlighted the challenges in the division of 'cognitive labour'. The management of cognitive differences in the workplace and its impact on individual employees are the challenges often faced by the organizations (Kitcher 1990).

Relatedly, increased customer focus along with gradual shifts in the organization have led to a shift in focus from tangible aspects of business (associated with the product and service) to more intangible aspects of customer interaction, suh as the expression of appropriate emotions during customer interactions. This is termed as emotional labour, as an employee is expected to express the desired emotions as part of his/her work, irrespective of emotions they might experience, as part of their job. Hochschild (2003) has termed this as commercialization of feeling–the "management of feeling to create a publicly observable facial and bodily display" for a wage is termed as emotional labour (Hochschild 2003, 7). The discrepancy between what an employee feels and what they express during customer interaction (emotional dissonance) was found to have negative consequences such as emotional exhaustion (Mishra and Bhatnagar 2010). In this connection, studies have explored the predictors that can minimize the negative consequences of emotional labour (Mishra 2014; Mishra et al. 2012). Scholars also highlighted the importance of emotional intelligence as a critical leadership competency. Furthermore, issues of affective diversity in groups have started attracting the attention of organization scholars.

With increasing complexities at the workplace, there is an expansion in the conceptualization of labour, that is, physical, cognitive and emotional labour. However, irrespective of the labour, the world of work has been criticized for dehumanizing individuals. For example, scientific management has been criticized for deskilling, while service management has been criticized for the depersonalization of employees. As a result, there is an increased attempt to rehumanize the work and the workplace. In

this connection, scholars argue that individuals must be "able to engage the cognitive, emotional and physical dimensions of themselves in their work" (May et al. 2004, 12). Indeed, this approach is supported by other streams of research. For example, 'life' is argued to be more than just biological existence. As spirituality is concerned with a holistic, that is, a fully integrated approach to life, it accepts that human life involves more than biology. It can, thus, be argued that as individuals bring their 'whole' self to the workplace, their personal beliefs and spirituality will also be a part of their workplace persona(s) and inform their work and workplace behaviours.

Of course, there are competing perspectives on workplace spirituality. Some scholars argue that spirituality pertains to intangibles and hence it is an end in itself. This argument is based on the assumption that employees prefer to do work that is meaningful and organizations provide a context for spiritual fulfilment of their employees (Ashmos and Duchon 2000). In fact, Rosner (2001) argued that the purpose of work is to serve spirituality and not the other way around. Of course, the typical organization focuses on tangibles, such as financial and operational performance (see, e.g., Varma et al. 1999). As one can well imagine, there is a seeming contradiction between human value and the commodification of human activities. As a consequence, the idea of spirituality co-existing with profit-driven organizations seems somewhat paradoxical (Brown 2003). Given the difference in the focus of the individual (intangibles) and the organization (tangibles), questions are sometimes raised about the appropriateness of integrating spirituality into organizational life. There is an apprehension that organizations will codify, commodify and manufacture spirituality for their material gain (McGuire 2010), rather than letting it exist as it would. In addition, spirituality being deeply embedded in a social context, it is termed "chameleon-like", that is, depending on the work context, it takes on different shapes and priorities (Sheldrake 2012, 1). In such a scenario, organizations might be tempted to exploit the concept of workplace spirituality to their advantage. Consequently, spiritual labour will swing towards meeting the organizational goals leading to dissonance and the experience of hypocrisy by the employees (McGuire 2010). In the drive to

improve their bottom lines, organizations thus run the risk of trivializing or minimalizing spirituality, or worse, forcing it to evolve into a convoluted form. Clearly, spirituality and organizations are different in their discourses, hence, there is reasonable apprehension about that organizational pursuit of the bottom-line may find it difficult to co-exist with spirituality in workplace. The challenge for future research is investigating the mechanisms that organizations can employ to align spirituality and material gain.

The above discussion highlights the challenges and the opportunity in bringing spirituality to the workplace. Clearly, spirituality is a very broad concept because of its breadth and diffuse nature and it is embedded in the relevant context. In order to better understand how spirituality can impact the organization, both positively and negatively, it is important that future studies explore this construct from numerous perspectives. Indeed, the chapters included in this volume make it clear that this subject is rich with possibilities and offers tremendous scope for scholars to investigate further. As an example, scholars may begin by looking at how individuals operationalize the construct of spirituality. Is it simply another word for religion, is it something higher than religion, is it used to avoid the term religion? Next, another interesting line of investigation would be to examine the degree to which individuals believe that spirituality helps them in their day-to-day lives and in their work. In the same way, it would be interesting to investigate the degree to which people call on their spirituality in difficult times. To take this a step further, since spirituality is undeniably linked with religion, it would be interesting to investigate the meaning of spirituality to people who practice different religions. Finally, scholars could also investigate the type of spirituality experienced by those who claim to follow no religion.

In this volume, we included 11 chapters presenting different perspectives on spirituality in the workplace. Each of these chapters was specifically commissioned for this volume, and presents a unique and provocative perspective on spirituality in the workplace. We are confident that the readers would have found the chapters in this volume interesting and thought-provoking.

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[1] Note: Page numbers followed by 'n' refer to notes.