

# Workplace Spirituality Facilitation: A Comprehensive Model

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**ABSTRACT.** This article specifies a comprehensive model for workplace spirituality facilitation that integrates various views from the existing research on workplace spirituality facilitation. It outlines the significance of workplace spirituality topic and highlights its relevance to the area of ethics. It then briefly outlines the various directions the existing workplace spirituality research has taken. Based on this, it indicates that an integration of the elements from various existing research works on workplace spirituality facilitation into a comprehensive workplace spirituality facilitation model could make relevant contributions to the existing workplace spirituality research. It then indicates that there are various points of focus in workplace spirituality conceptualization and facilitation views. It outlines various views from the existing research on workplace spirituality facilitation. Drawing on the elements of these various workplace spirituality facilitation views, it specifies a comprehensive model of workplace spirituality facilitation. It outlines how the various parts and linkages depicted in the comprehensive model of workplace spirituality facilitation are consistent with and are supported by the various views of workplace spirituality facilitation that it seeks to integrate. It then outlines how the comprehensive model specified can guide the future research in the area of workplace spirituality and how it can provide inputs to leadership and organization development (OD) efforts for workplace spirituality facilitation.

**KEY WORDS:** workplace spirituality, spirituality, workplace spirituality facilitation, model

## Introduction

### *Workplace spirituality*

The term workplace spirituality refers to employee experiences of spirituality at workplace. The exact nature of these workplace spirituality experiences of employees in workplace include aspects such as sense

of meaning, community, and transcendence (e.g., Ashmos and Duchon, 2000; Giacalone and Jurkiewicz, 2003; Kinjerski and Skrypnek, 2004).

### *Workplace spirituality: its significance and linkages with ethics*

Workplace spirituality research is of recent origin. However, researchers have noted the importance of workplace spirituality aspects for employees as individuals by indicating that individuals are seeking to fulfill their spiritual needs at work. For instance, Duchon and Plowman (2005, p. 807) note “since the late 1990s publications such as Wall Street Journal, Business Week, Fortune and others have reported a growing desire among employees for meaning and purpose at work, for a spiritual dimension to organizational life.” Researchers have noted the importance of workplace spirituality for organizations as well. For instance, Fry (2003) notes that workplace spirituality aspects cannot be overlooked by future organizations. The importance of workplace spirituality for the advancement of the organizational science as a field also has been noted (e.g., Giacalone and Jurkiewicz, 2003). Consistent with these views, Sheep (2006) notes the relevance of workplace spirituality to the well-being of individuals, organizations, and societies. Thus, workplace spirituality seems to be a significant aspect of organizations and a significant topic of inquiry.

Moreover, researchers have indicated linkages of workplace spirituality with ethics. Fry (2005, p. 49) posits that “spiritual leadership theory provides the ethical *content* in terms of the values which emphasize the issues of standards and criteria of behavior that lead to positive health and ethical and spiritual well-being. It also provides an ethical *process* that

reflects requirements for legitimacy for both leader influence and follower empowerment to facilitate value congruence across the strategic, empowered team, and individual and, ultimately, corporate social responsibility” (emphasis added). As outlined later in this article, spiritual leadership is a mechanism to facilitate employee experiences of workplace spirituality. The above outlined view from Fry (2005) suggests that the spiritual leadership mechanism of workplace spirituality facilitation incorporates ethical elements in its content as well as process. Reave (2005, pp. 667, 670) indicates that integrity is most crucial spiritual value for leadership success and notes that this spiritual value of a leader “affects followers...by creating ethical influence.” Thus, aspects of workplace spirituality such as spiritual leadership or leader’s spiritual values incorporate and influence ethics-related aspects in organizations. A different perspective on the possible linkages between workplace spirituality and ethics is noted by Sheep (2006) in suggesting that workplace spirituality can introduce certain ethical issues and dilemmas for organizations. The preceding discussion suggests that 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.

#### *Workplace spirituality: required research and this article*

Workplace spirituality is a relatively new area of research. Research in this area is at early stage (e.g., Sheep, 2006), and is developing in various directions. Research has developed in various directions such as concept specification (e.g., Kinjerski and Skrypnek, 2004), measurement development (e.g., Ashmos and Duchon, 2000; Moore and Casper, 2006; Sheep, 2004), describing the features of organizations that facilitate workplace spirituality (e.g., Jurkiewicz and Giacalone, 2004; Pfeffer, 2003), and assessment of the outcomes of workplace spirituality (e.g., Duchon and Plowman, 2005; Milliman et al., 2003). One of the aspects examined in the existing workplace spirituality research is the ways of facilitating workplace spirituality. In researching this aspect of workplace spirituality, some research works have addressed the topics such

as description of workplace spirituality, sources of workplace spirituality or features of an organization facilitating workplace spirituality, and an approach to facilitating workplace spirituality (e.g., Marques et al., 2005; Milliman et al., 1999; Mirvis, 1997; Pfeffer, 2003). While these works make a relevant research contribution by suggesting some inputs for workplace spirituality facilitation, a comprehensive model of workplace spirituality facilitation based on some of these various research works has not been provided in the existing research. Outlining a comprehensive model for workplace spirituality facilitation based on the inputs coming from these various individual works can make several contributions. First, it will help in integrating the various views reflected in the individual works in the existing workplace spirituality research. This will be a relevant contribution in light of an observation noted by Tischler et al. (2007) that existing workplace spirituality research has been fragmentary and non-cumulating in nature. Second, it will help integrate or use in a mutually complementary manner the inputs coming from various works on workplace spirituality facilitation. For instance, some works focus mainly on the individual spiritual development as a means of spirituality facilitation in organizations (Heaton et al., 2004), whereas some works focus mainly on the organizational aspects such as organizational values, plans, and HR systems (e.g., Milliman et al., 1999). However, a comparison of individual-focused and organization-focused approaches in recent research (Pawar, 2008) indicates that each of these two approaches has some features that can complement the other approach. In light of this, the integration of different approaches, including individual-focused and organization-focused approaches, to workplace spirituality facilitation will be a valuable contribution as it will outline a possible way in which the features from multiple approaches can be linked in a mutually complementary manner for workplace spirituality facilitation. Third, specification of a comprehensive model incorporating the relevant elements from multiple existing works would provide a comprehensive view of workplace spirituality phenomenon and would help depict the possible linkages and interdependencies between various elements of the workplace spirituality phenomenon.

*Various points of focus in workplace spirituality conceptualization and workplace spirituality facilitation views*

The different views of workplace spirituality phenomenon adopted in existing research indicate that it can be viewed by placing focus on different aspects of it. It can be viewed as having a focus on individual experiences of spirituality at work (e.g., Kinjerski and Skrypnek, 2004). It can also be viewed as an organization's facilitation of employee experiences of spirituality at work through organizational aspects such as values incorporated in an organization's culture (e.g., Giacalone and Jurkiewicz, 2003). Another view of it could be that of a mutually nurturing relationship between individual employees' spirituality experiences and workplace features (e.g., Ashmos and Duchon, 2000). This third view is reflected in the description of workplace spirituality, which suggests that an employee's inner life both "nourishes and is nourished by" work aspects of meaningful work occurring in the context of community (Ashmos and Duchon, 2000, p. 137). The presence of these different views of workplace spirituality phenomenon and the presence of different views on how to facilitate workplace spirituality (e.g., Heaton et al., 2004; Jurkiewicz and Giacalone, 2004) suggests a need for integrating these different workplace spirituality facilitation views into a comprehensive model of workplace spirituality facilitation which this article seeks to do as outlined below.

*This article*

In light of the above outlined significance of workplace spirituality and against the backdrop of required research in the area of workplace spirituality, this article specifies an integrated model of workplace spirituality facilitation. It first draws upon some of the existing research works on spirituality at work and outlines the views contained in them on workplace spirituality facilitation. The differences in the focus of workplace spirituality facilitation in these different views can be noted from these descriptions of these views outlined in the next section below. It then specifies an integrated model of workplace spirituality facilitation by drawing a view on and elements of workplace spirituality

facilitation reflected in these individual works outlined in the next section below. Finally, it outlines limitations and the research and practice implications of the integrated model specified.

**Various views on possible ways to facilitate workplace spirituality**

The various works on workplace spirituality facilitation can be roughly divided into categories based on the focal point or central area – individual, group, organization, etc. – of workplace spirituality facilitation effort that has been suggested or that can be inferred to be suggested in these works. In the past research, some of the categorizations of workplace spirituality facilitation approaches have been suggested. For instance, Heaton et al. (2004, pp. 62–63) use the terms "inside-out" and "outside-in" to suggest the possible existence of two approaches to organizational change. Heaton et al. (2004, pp. 62–63) note "while traditional approaches aim at managing change from the outside in, knowledge of the spiritual foundation of life suggests that change can be handled from the 'inside-out.' It suggests that individuals who experience the spiritual foundation of life can grow and develop in ways consistent with organizational goals." An extension of these organizational change approaches to the topic of workplace spirituality facilitation would suggest that the inside-out approach focuses on an individual's spiritual transformation or development with a view to facilitate spirituality in organizations. Thus, spirituality in organizations spreads from inside of employees to the organizational context outside them. In contrast, the outside-in approach focuses on operating on organizational aspects, which are factors outside an individual employee, with a view to induce spirituality in organizations in terms of employees' experiences of spirituality at work. Similarly, Pawar (2008) used the terms "individual-focused" approach and "organization-focused" approach to outline two approaches to workplace spirituality facilitation based on the focal point or source point wherefrom spiritual transformation in workplace evolves. Thus, the focal point or source point or thrust area seems to be an appropriate basis for categorizing workplace spirituality facilitation approaches. Consistent with and extending the two

focal points – individual and organization – of workplace spirituality facilitation efforts that have been noted in the past research outlined above, the existing research works on workplace spirituality facilitation included in the following discussion are categorized into four categories namely, individual-focused, group-level-focused, organization-focused, and leadership-focused.

#### *Individual-focused views of workplace spirituality facilitation*

Some of the works on spirituality at workplace reflect the view that spiritual development undertakes inside an individual employee or the manifestation of spirituality in workplace starts with some change in an individual employee and then the organizational context gets positively influenced by these spiritual changes in an individual employee. Chakraborty (1993) outlines an approach to facilitation of spirituality at workplace that focuses on an individual employee's spiritual transformation as the focal point. This approach focuses on providing various forms of inputs to individual employees, including experiential inputs, with a view to facilitate spiritual transformation in them. Improvement in personal functioning (e.g., improvement in ability to overcome fatigue), interpersonal functioning (e.g., improved conflict handling), and organizational functioning (e.g., improved interdepartmental understanding) are suggested to be some of the organizationally relevant outcomes of individual spiritual transformation. One of the organizational outcomes sought to be attained through this approach is a positive change in organizational culture. Thus, employee experiences of spirituality at work and resulting benefits for an organization are sought to be attained through individual spiritual transformation and the resulting positive outcomes for individual employees, interpersonal aspects, and organizational aspects.

Heaton et al. (2004) outline an approach which focuses on an individual and, by implication, on an individual employee at workplace. They divide spirituality into two aspects namely, pure spirituality and applied spirituality. In their work, the term pure spirituality refers to “silent, unbounded, inner experience of pure self-awareness, devoid of customary content of perception, thoughts, and feelings” and the term applied spirituality refers to “the

domain of practical applications and measurable outcomes that automatically arise from the inner experience of ‘pure spirituality’” (Heaton et al., 2004, p. 63). Further, Heaton et al. (2004, p. 63) adopt “the term ‘spiritual development’ to refer to a holistic process of positive transformation through experience of pure spirituality.” This positive transformation reflects growth in all aspects of an individual's personality. Thus, in their approach a positive individual transformation is an outcome of inner spiritual transformation of an individual. Further, this can also result in positive outcomes for organizations as Heaton et al. (2004, p. 73), based on a review of some studies, note “these studies suggest that enlivening pure spirituality within organizational members may provide an ‘inside-out’ approach for meeting the performance goals traditionally sought by organizational change programs.” Heaton et al. (2004, p. 65) also note that applied spirituality can manifest in several outcomes including “emotional dimensions of spirituality such as respect, love, humility, and courage.” Aspects such as respect, love, and humility are similar to some of the values referred by other researchers (e.g., Jurkiewicz and Giacalone, 2004; Reave, 2005) as spiritual values, or as spiritual values that are a part of workplace spirituality. The above discussion suggests that an individual's spiritual development, which is enhanced experience of pure spirituality, is a source of workplace spirituality and can also have positive outcomes for an organization. The description in Heaton et al. (2004, pp. 67–75) also suggests that a specific technique/program termed as “Transcendental Meditation” is a process aimed at enhancing pure spirituality, which is the source point of transformation in this approach. Thus, an approach reflected in the work of Heaton et al. (2004) is an individual-focused approach in which spirituality of an individual is sought to be enhanced with the likely outcomes including employee experience of workplace spirituality in terms of workplace spirituality values such as respect and love and organizationally positive outcomes.

Marques et al. (2005, p. 81) developed “an integral model and a comprehensive definition” of workplace spirituality. Marques et al. (2005, p. 87) define workplace spirituality as “an experience of interconnectedness, shared by all those involved in the work process, initially triggered by the awareness

that each is individually driven by an inner power, which raises and maintains his/her sense of honesty, ... kindness ... and courage, consequently leading to the collective creation of an aesthetically motivational environment characterized by a sense of purpose, high ethical standards, acceptance, peace, trust ..., thus establishing an atmosphere of enhanced team performance and overall harmony ...” The initial or starting point of workplace spirituality reflected in this definition of Marques et al. (2005, p. 88) is an individual’s awareness that “each is individually driven by an inner power.” Further, in discussing their model, Marques et al. (2005, p. 88) outline the starting point of spirituality at work as a set of internal values of an individual such as honesty, kindness, and courage and note “this set of values typifies the worker that performs at his or her highest level of spiritual awareness ... due to this spiritual awareness and the internal set of values, this worker realizes his or her interconnectedness with the work environment.” The above discussion of the definition and integral model of spirituality at work outlined by Marques et al. (2005) indicates that the spiritual awareness of an individual is the starting point of spirituality at work and the effect of it is reflected in a positive work atmosphere and outcomes. These aspects of this model suggest it to be outlining an individual-focused or inside-out approach to workplace spirituality facilitation. Two of the distinctive features of this individual-focused approach in comparison to the other two works on individual-focused approaches to workplace spirituality outlined in the preceding discussion can be noted. First, this approach does not outline a specific mechanism or process through which the spiritual awareness is created in an individual. Second, it focuses considerable attention on outlining the process through which individual spiritual awareness and values result in positive outcomes in the aspects external to an individual such as work environment and the organization. Thus, though an individual’s internal aspect – spirituality and values – is the starting point of the workplace spirituality in this model, what happens inside an individual to create individual spirituality is not outlined while how the effect of spirituality inside an individual is reflected in positive aspects outside of an individual and in the organizational environment is outlined. Further, while the features discussed so far suggest this

approach to be an individual-focused or inside-out approach, Marques et al. (2005) note that there are three factors associated with spirituality at work namely internal, external, and integrated factors. In particular, they also indicate that leader behaviors and creation and maintenance of interconnectedness among workers are the two factors that are important in creating and nourishing a spiritual workplace. Thus, certain external factors that could create spirituality work are also touched upon in Marques et al. (2005) and in that their model and associated discussion seems to suggest model that has some elements of an outside-in approach also or some recognition that outside/external factors can facilitate the ‘inside-out’ unfolding of the spirituality at work.

*Group-focused views of workplace spirituality facilitation*  
Facilitation of workplace spirituality through group-based processes is another possible category in the set of workplace spirituality facilitation approaches. Certain features of a possible variant of this approach are reflected in the ‘community’ building process described in Mirvis (1997). Mirvis (1997, pp. 195–196) notes that the development of community in a group occurs on four cornerstones namely; consciousness of the self, consciousness of others, “group consciousness,” and organizing “in harmony with ... unseen order of things.” Mirvis (1997, p. 196) further notes “community is understood as a ‘process,’ rather than a psychological state or sociological condition” and “true community ... is born of *inclusiveness* and comes into being as a group *transcends* differences” (emphasis original). The transcendence aspect of community touches upon the spirituality-related dimensions. This is reflected in Mirvis’ (1997, p. 197) view that “yet the experience of making community is described as transcendent: a term that means literally to ‘climb over’ or ... find one’s ‘higher self.’ In this sense, community building at a group level in a workplace reflects an approach to facilitate group’s transcendence possibly reflecting a group’s and/or group members’ experience of spirituality and hence community building reflects facilitation of workplace spirituality with a focus on group processes. The spirituality-facilitating aspect of community building is reflected in another view of Mirvis (1997, p. 198) that “community building workshops offer ... near-universal *medium for accessing spiritual knowledge and becoming our better selves*”

(emphasis original). Thus, community building approach outlined in Mirvis (1997), if extended to workplace, reflects a way to facilitate employee experiences of spirituality at work by focusing on group level processes that facilitate individuals' transcendence and access to spiritual knowledge for becoming their better selves. The particular approach to community building, including the stages of pseudocommunity, chaos, and emptiness leading to community formation, reflects one specific group-focused approach to help individuals to experience spirituality at work in terms of possible experiences such as transcendence. While the above description draws on only a part of Mirvis' (1997) work, to outline the group-focused aspects that could facilitate spirituality in general and therefore in the workplace, Mirvis' (1997) work also includes descriptions of other possible ways to facilitate spirituality or spirit in organizations.

*Organization-focused views of workplace spirituality facilitation*

These views (e.g., Jurkiewicz and Giacalone, 2004; Milliman et al., 1999; Pfeffer, 2003) focus on organizational aspects and through them seek to induce employee experiences of spirituality at work. Milliman et al. (1999) outlined an approach that focused on several organizational features such as spiritual values, business plans and goal, and HRM practices that are supportive of these values. These organizational features create work and its context in the organization that facilitate employees' experiences of spirituality at work. Milliman et al. (1999) illustrated the presence and operation of these organizational features and resulting employee experiences of workplace spirituality using the case of Southwest Airlines (SWA). Their description indicates that organizational spiritual values such as the organization's having a cause, employee empowerment, employee expression of emotions, and work ethics when reflected in appropriate business and employee plans and goals and supported by suitable HRM practices such as selection of employees using criteria such as teamwork orientation can collectively create an organizational context where employee spiritual experiences such as meaningful work and connectedness occur.

Giacalone and Jurkiewicz (2003, p. 13) have defined workplace spirituality in terms of "a

framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy." This definition indicates the starting point in workplace spirituality facilitation is an organizational feature – organizational values and culture. The view reflected in this definition would suggest that workplace spirituality facilitation can occur in an organization if an organizational feature – values and culture – is present in an appropriate form. An extension of this workplace spirituality definition is reflected in Jurkiewicz and Giacalone (2004) who outline values such as benevolence, generativity, justice, and respect. They suggest that organizations can get placed on a continuum, with the left side of the continuum reflecting greater possession of these values than the right side, depending on the extent to which they possess these values that reflect workplace spirituality. Specifically, Jurkiewicz and Giacalone (2004, pp. 130–132) note "it is postulated that organizations that evidence the values toward the left side of the continuum are believed to exhibit more workplace spirituality than those whose culture can be defined by the values on the right side of the continuum. The degree of workplace spirituality evident in a culture is thus indicated by the positive expression of these values." A workplace spirituality facilitation approach emerging from this description would suggest that an organization's possession of certain values would result in workplace spirituality facilitation. Thus, this view reflects an organization-focused approach to workplace spirituality facilitation.

Pfeffer (2003) outlines certain elements in terms of which the vital force or spirit can manifest in organizational workplaces. Pfeffer (2003, pp. 31–32) indicates that being able to realize one's full potential as a person, having a work that has social meaning or social value, feeling a part of larger community, and "being able to live and work in an integrated fashion" are the elements of spirit in organizational workplaces. Pfeffer (2003) subsequently outlines management practices that can facilitate or hinder these elements of spirit that are sought by individuals at workplaces. The practices outlined by Pfeffer (2003, pp. 33–41) conducive to the nourishment of spirit in the workplace are (a) an organization's possession of and adherence to employee-oriented

values, (b) providing employees decision-making responsibility and autonomy, (c) use of self-managed teams, (d) adoption of collective forms of rewards and recognition, (e) letting employee to be “who they are and use and develop their gifts and skills,” (f) facilitating employees’ fulfillment of their family and social obligations, and (g) removing fear and abuse from the workplace. These aspects of Pfeffer’s (2003) work would suggest that workplace spirituality facilitation effort would focus on implementing certain practices in an organization for workplace spirituality facilitation.

The various views of organization-focused efforts of workplace spirituality facilitation above outline some aspects of an organization that are external to an employee that can be designed in a manner to facilitate workplace spirituality. However, as can be seen from the above descriptions, there is some variation in the specific organizational aspects each of them focuses on.

#### *Leadership-focused views of workplace spirituality facilitation*

While quite a few researchers have noted the role of leaders in workplace spirituality facilitation (e.g., Duchon and Plowman, 2005; Klenke, 2003), the theory of spiritual leadership (Fry, 2003; Fry et al., 2003) provides a comprehensive description of leadership’s role in workplace spirituality facilitation. Fry (2003, pp. 694–695) defines spiritual leadership “as comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership.” Thus, in this view, sense of calling and membership constitute two aspects of workplace spirituality experience. Fry (2003, p. 695) links the aspect of calling to employee feelings that “their life has meaning and makes a difference.” Fry (2003, p. 703) notes “this sense of transcendence – of having a calling through one’s work or being called (vocationally) – and a need for social connection or membership are seen as necessary for providing the foundation for any theory of workplace spirituality.” These descriptions suggest that calling and membership are similar to aspects of meaning and community, respectively. Further, meaning and community are aspects of workplace spirituality (Ashmos and Duchon, 2000). Thus, the outcomes of calling and membership of spiritual leadership constitute the components of

workplace spirituality suggesting that spiritual leadership is a mechanism of workplace spirituality facilitation. Fry (2003, p. 695) suggests that to facilitate employees’ experiences of calling and membership, spiritual leadership creates “a vision wherein organization members experience a sense of calling” and creates “a social/organizational culture based on altruistic love...thereby producing a sense of membership.”

The above description suggests that spiritual leadership induces changes in certain organizational aspects that facilitate employee experiences of workplace spirituality. This view suggests spiritual leadership as a process or a mechanism that seeks to alter organizational aspects external to an employee that can facilitate employee experiences of workplace spirituality. Thus, this view of spiritual leadership as a means of workplace spirituality facilitation is somewhat distinct from the earlier outlined organization-focused views of workplace spirituality in that it outlines a specific mechanism or process of shaping organizational features for workplace spirituality facilitation.

#### **A comprehensive model of workplace spirituality facilitation**

The above outlined views focus on different aspects for workplace spirituality facilitation. Individual-focused views focus more on individual-related aspects and suggest that inducing a spiritual development in an individual employee may result in workplace spirituality facilitation by promoting employee experiences of spirituality in the workplace. The group-focused view suggests that groups could develop into a community as a means of experiencing spirituality and this can be extended to workplace also. Organization-focused views focus on organizational aspects such as values and practices for workplace spirituality facilitation. The leadership-focused view outlines a mechanism for shaping organizational aspects of vision and culture to facilitate employee experiences of spirituality at work. While these views come from different works of research, certain linkages and relationships between their elements can be used to outline a comprehensive model depicted in Figure 1.

The model indicates that the individual-focused spiritual development of a leader results in a leader’s

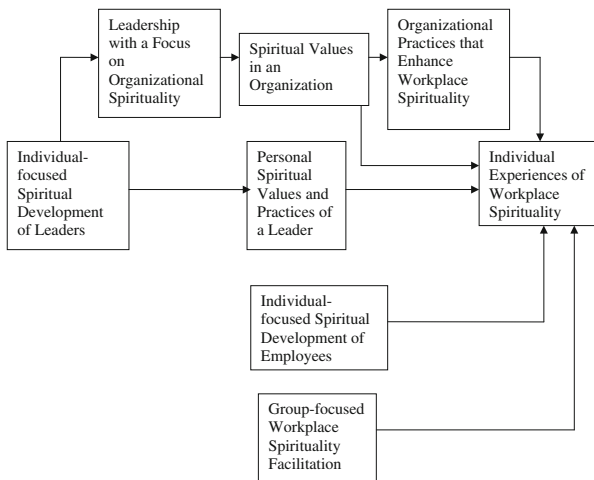


Figure 1. A comprehensive model of workplace spirituality facilitation.

focus on an organizational level spirituality. A leadership with such a focus then can develop and adopt a set of spiritual values for an organization. An organization-focused view of workplace spirituality of Jurkiewicz and Giacalone (2004) outlined earlier in this article suggests that spiritual values of an organization can result in workplace spirituality experiences for an employee, thus supporting the model's linkages of "spiritual values in an organization" with "individual experiences of workplace spirituality." Further, as outlined earlier, Milliman et al. (1999), through the use of Southwest Airlines, for example, indicate that organizational spiritual values, associated suitable business and employee plans, and supportive organizational HRM practices can result in workplace spirituality experiences for employees, thus supporting the linkages of organizational spiritual values and organizational practices with individual employee experiences of workplace spirituality as depicted in the model. The earlier outlined organization-focused view of Pfeffer (2003) on workplace spirituality facilitation suggests a link between organizational practices that nourish spirit and employee experiences of spirit at work. Thus, the linkages outlined at the top side of the model are consistent with these views of organization-focused workplace spirituality facilitation that were outlined earlier in this article. The remaining one linkage at the top side of the model "individual-focused spiritual development of a leader" with "organizational level spiritual focus of a leader" and with

"personal spiritual values and practices of a leader" is based on some of the individual-focused views of workplace spirituality facilitation outlined earlier. For instance, an individual-focused view of workplace spirituality outlined by Heaton et al. (2004, p. 65) suggests that spiritual development manifests in "emotional dimensions of spirituality such as respect, love, humility and courage," some of which are regarded as spiritual values by some researchers (e.g., Jurkiewicz and Giacalone, 2004). Further, in outlining spirituality as a source of motivation in the context of leadership, Reave (2005, p. 665) notes "although an empirical study has yet to be completed, there is anecdotal evidence that suggests that many leaders attribute the origin of their own transformational behavior to an experience that is often described in spiritual terms. For example, the transformation of the leader and the organization often comes as a result of a spiritual search initiated by a leader." This provides further support for the linkages of "individual-focused spiritual development of leaders" with "leadership with a focus on organizational spirituality" and with "personal spiritual values and practices of a leader" parts of the model. Thus, most of the linkages depicted in the top part of the model outlined in this article (Figure 1) receive some support from the existing literature.

The middle part of the model indicates a linkage between "personal spiritual values and practice of a leader" and "individual experiences of workplace spirituality." This linkage is supported in the literature that suggests that spiritual leadership, which includes adoption of values and practices reflecting altruistic love result in subordinate workplace spirituality experiences of calling and membership. Further, some indirect support for this linkage can also come from Reave (2005) who reviewed several studies to suggest that spiritual values and practices of leader can result in several positive outcomes at the level of individual employees as subordinates, group or organization, and leader as an individual. While workplace spirituality experienced by employees as subordinates of a leader adopting spiritual values and practices is not included in the review by Reave (2005, p. 657), the positive employee outcomes of perception, motivation, "satisfaction with leader, follower retention, follower ethics and ethical behavior...organizational citizenship behavior" can



be suggestive of employee experiences of workplace spirituality. In her review of the effects of leaders' spiritual values and practices, Reave (2005, p. 666), in describing "work as a calling; the source of follower motivation," notes "spirituality is also a powerful source of motivation for followers as well. Leaders who emphasize spiritual values are often able to awaken a latent motivation in others that has been found to increase both their satisfaction and productivity at work." These expressions further provide some indirect support for the linkage of "personal spiritual values and practices of a leader" with "individual experiences of workplace spirituality" outlined in the model.

The linkage of "individual-focused spiritual development of employees" with "individual experiences of workplace spirituality" depicted in the lower part of the model is consistent with the earlier outlined individual-focused views of spirituality at work (e.g., Chakraborty, 1993; Heaton et al., 2004), which suggest that individual spiritual development results in positive improvements in various areas of employee (or individual) functioning. The linkage of "group-focused workplace spirituality facilitation" with "individual experiences of workplace spirituality" is consistent with earlier outlined work of Mirvis (1997), which suggests that group processes of community building can be a mechanism to facilitate the experiences of transcendence and for accessing spiritual knowledge. Further, the experience of inclusiveness and transcendence that characterize the community in a group resulting from the group processes of community building can, when extended to workplace, constitute the experience of community which, according to various works (e.g., Ashmos and Duchon, 2000; Milliman et al., 1999), is an aspect of workplace spirituality.

The above description suggests that the various elements and linkages associated with the model outlined in this article are consistent with the existing literature. The model thus constitutes a comprehensive model of workplace spirituality facilitation reflecting views from several works in the existing research. The model reflects a breadth of views in the existing literature spanning across multiple focal points such as individual-focused, organization-focused, group-focused, and leadership-focused views of workplace spirituality facilitation. As a result of this

feature of the model, this model may facilitate integration of various views on workplace spirituality facilitation. Such integration may make a relevant contribution to the workplace spirituality research in light of the concern about the existing workplace spirituality research being fragmentary and non-cumulative (e.g., Tischler et al., 2007). The limitations of this article and research and practice implications of this model are outlined in the subsequent sections below.

### **Limitations and implications for research and practice**

#### *Limitations*

In order to outline different views on workplace spirituality facilitation, this article adopted a categorization consisting of four categories namely; individual-focused, organization-focused, group-focused, and leadership-focused views of workplace spirituality facilitation. It is likely that a different categorization can be adopted. However, as outlined in the earlier part of this article, the categorization adopted in this article is reflective of the individual-focused and organization-focused or inside-out and outside-in categorizations outlined in the existing literature. Further, the categorization adopted also helped in meaningfully organizing some of the views on workplace spirituality facilitation from the existing literature.

Another limitation of this article comes from the non-exhaustive nature of the literature base included in outlining the various views on workplace spirituality facilitation. It, however, may be noted that the purpose of the literature base included was to have an idea of the variety of views on workplace spirituality facilitation. Further, the literature base included in outlining various views has served useful functions. It allowed describing various workplace spirituality facilitation views that spanned across a range from individual-focused views to organization-focused views and it also facilitated specification of a reasonably comprehensive model of workplace spirituality facilitation. Future research can include additional workplace spirituality facilitation literature base to facilitate adding further details or greater comprehensiveness to the model outlined here. The present article provides a starting point for this

research avenue that may be pursued in the future research.

#### *Implications for research*

The model outlined in this article can facilitate further research on workplace spirituality facilitation. Some of these research directions are outlined below.

First, it can serve as the starting point for further conceptual research, which can make the model more comprehensive and add more details to it based on the inclusion of additional existing literature as well as the literature that will emerge from the future research in the area of workplace spirituality. Thus, it opens up a research direction for future research to follow for doing further conceptual research.

Second, the model also suggests research questions for future research to examine. For instance, while some of the linkages such as the linkage of “personal spiritual values and practices of a leader” with “individual experiences of workplace spirituality” are empirically supported to some extent in the literature (e.g., Fry et al., 2003), future research can focus on conducting empirical examination to assess support for various linkages in the comprehensive model. More detailed theorizing and associated conceptual research to specify hypotheses concerning various individual linkages in the model and more empirical research to examine support for these hypotheses is a direction for future research that emerges from the model.

Third, this model also indicates the various areas or aspects of workplace spirituality facilitation that are addressed by various works in the existing literature. This understanding can help future research to identify those new or overlooked aspects workplace spirituality facilitation that can be addressed in the future research.

#### *Implications for practice*

Workplace spirituality has been suggested to be an important aspect of future organizations (e.g., Fry, 2003) and of organization science as a field (Giacalone and Jurkiewicz, 2003). French and Bell (2001) have also indicated that community aspect, which is an aspect of workplace spirituality (e.g.,

Ashmos and Duchon, 2000), is likely to be increasingly significant in future organization development (OD) efforts. Further, leadership has been suggested to have an important role in workplace spirituality facilitation (e.g., Klenke, 2003). Thus, workplace spirituality facilitation model outlined in this article can provide some inputs relevant for both leadership and OD efforts.

The model depicts the role of leadership in the process of workplace spirituality facilitation. It indicates that leadership that focuses on organizational spirituality and leadership that adopts personal spiritual values and practices in its own conduct can contribute to workplace spirituality facilitation. Further, it also outlines the other intervening aspects of spiritual values of an organization and organizational practices that enhance workplace spirituality that are associated with the transmission of the effect of leader’s organizational spirituality focus on employee experiences of workplace spirituality. These model aspects could inform leaders who wish to focus on workplace spirituality facilitation in their organizations. The model also indicates that individual spiritual development of leaders can facilitate a leader’s focus on organizational spirituality and a leader’s adoption of personal spiritual values and practices. This provides an input to leaders about a possible way of inducing spiritual aspects in one’s leadership at an organizational level and in terms of personal conduct. Furthermore, the model also indicates that leadership efforts are just one of the mechanisms of workplace spirituality facilitation while the individual-focused spiritual development of employees and group-focused workplace spirituality facilitation form other possible sources of workplace spirituality facilitation. Thus, the model both elaborates and delimits the nature and role of leadership in workplace spirituality facilitation and it also outlines a possible source from where leader can generate the capability to perform this role.

The model can also provide inputs for OD efforts aimed at workplace spirituality facilitation. The various components in the model indicate the organizational aspects where OD interventions may need to be focused. For instance, the model indicates that individual-focused spiritual development of leaders and individual-focused spiritual development of employees is one aspect that OD efforts can focus on as individual level OD interventions for work-

place spirituality facilitation. Specific approaches to individual level spiritual development such as transcendental meditation or TM (e.g., Heaton et al., 2004) outlined in the individual focused-views of workplace spirituality facilitation covered earlier in this article can be a source of guidance for such OD efforts. Similarly, the model also outlines avenues for some organizational level OD interventions such as introducing spiritual values in organizations and adoption of organizational practices that enhance workplace spirituality. The works by Jurkiewicz and Giacalone (2004) and Pfeffer (2003) outlined earlier in this article can be a source of guidance on some of the details of spiritual values and organizational practices, respectively, associated with workplace spirituality facilitation.

While the model can suggest inputs such as the above for leadership and OD efforts for workplace spirituality facilitation, it needs to be noted that these inputs will be of value in informing the practice when considerable empirical evidence on the various linkages included in the model gets accumulated. Since workplace spirituality is a relatively “young area of inquiry” (Sheep, 2006, p. 357) and there is relatively little empirical research (e.g., Duchon and Plowman, 2005), the above outlined implications for practice need to be viewed as only tentative in nature.

The above outlined research and practice implications of this article have potential to contribute to the advancement of the research and practice in the area of workplace spirituality facilitation. In light of the earlier outlined linkages between workplace spirituality and ethics, this article’s contribution to the area of workplace spirituality is likely to be relevant for the field of ethics as well.

## Note

The author also holds lien on the position of a Professor at XLRI School of Business and Human Resources, India.

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