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Article *in* Journal of Management Spirituality & Religion · June 2016

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Journal of Management, Spirituality & Religion

ISSN: 1476-6086 (Print) 1942-258X (Online) Journal homepage: http://www.tandfonline.com/loi/rmsr20

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To cite this article: Jeffery D. Houghton, Christopher P. Neck & Sukumarakurup Krishnakumar (2016): The what, why, and how of spirituality in the workplace revisited: a 14-year update and extension, Journal of Management, Spirituality & Religion

To link to this article: http://dx.doi.org/10.1080/14766086.2016.1185292


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JOURNAL OF MANAGEMENT, SPIRITUALITY & RELIGION, 2016
http://dx.doi.org/10.1080/14766086.2016.1185292

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The what, why, and how of spirituality in the workplace revisited: a 14-year update and extension

Jeffery D. Houghton[a], Christopher P. Neck[b] and Sukumarakurup Krishnakumar[c]

[a]College of Business and Economics, West Virginia University, Morgantown, WV, USA; [b]Department of Management, W. P. Carey School of Business, Arizona State University, Tempe, AZ, USA; [c]Management and Marketing, North Dakota State University, Fargo, ND, USA

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ABSTRACT

Over the past two decades, conceptual and empirical research on the concept of workplace spirituality has increased and expanded significantly. An early and influential article by Krishnakumar and Neck (2002, *Journal of Managerial Psychology* 17 (3): 153–164) helped provide direction and structure to the nascent field of workplace spirituality by examining the "what" – the definitions and meanings of multiple views of workplace spirituality, the "why" – the potential benefits for organizations from encouraging such differing views of workplace spirituality among their members, and the "how" – the ways in which spirituality may be encouraged or implemented within organizations. The current paper provides a retrospective update and extension of the Krishnakumar and Neck (2002) "what, why, and how" framework and "spiritual freedom" model. More specifically, the paper reviews the development and expansion of the workplace spirituality literature over the past decade and a half and considers the potential contributions of a number of contemporary leadership approaches including self-leadership, shared leadership, and authentic leadership to spirituality in the workplace. The paper concludes with an examination of key directions for future research in the workplace spirituality domain.

ARTICLE HISTORY
Accepted 6 March 2016

KEYWORDS
Spirituality; organizational outcomes; leadership

Nearly a decade and a half ago, Krishnakumar and Neck (2002) published an early and influential article that helped to provide direction and structure to the emerging literature on spirituality in the workplace. They opened their paper by noting the sharp increase in interest in workplace spirituality, both among academics and in the corporate world. They then asked the following question: "Why is there such an increased interest in workplace spirituality?" (Krishnakumar and Neck 2002, 153). In an attempt to help provide an answer to this question, Krishnakumar and Neck (2002) asked three additional questions: what, why, and how? After acknowledging that the term "spirituality" is a personal one that can mean many things to many people, Krishnakumar and Neck (2002) set up the outline for their paper as follows:

CONTACT Jeffery D. Houghton jeff.houghton@mail.wvu.edu

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> Consequently, we feel these multiple views of spirituality are natural and logical (given the diversity of the workforce) and the search for a definitive description of the term is not the best exercise. Rather a better exercise is to understand the "what" (the meaning) of these multiple views of spirituality in the workplace, the benefits (the "why") for an organization if managers encourage these differing views among organizational members, and the manner in which spirituality can be implemented/encouraged within firms (the "how") (154).

Interest in workplace spirituality has continued to grow and the pace seems to be increasing, making Krishnakumar and Neck's (2002) questions as valid today as they were then. For example, 78% of Americans indicate that they experience spiritual needs, and 85% of employees believe that the spirituality of their leader influences organizational activities (Carroll 2012). Further, Mitroff and Denton (2012) suggest that spirituality could actually become a competitive advantage for companies.

In the current paper, we provide a retrospective update and extension of the original Krishnakumar and Neck (2002) "what, why, and how" framework and their accompanying "spiritual freedom" model that reviews the development and expansion of conceptual and empirical work on workplace spirituality over the past decade and a half while also integrating the possible contributions of a number of contemporary leadership perspectives within the context of encouraging spirituality at work. First, we examine the "what" of workplace spirituality, including the traditionally disparate definitions and the progress being made toward a reasonable widely accepted definition of the construct. Second, we explore the "why" of workplace spirituality, reviewing and cataloging the conceptual and empirical research on the outcomes/benefits of workplace spirituality. Third, we consider the "how" of workplace spirituality, looking at the ways in which spirituality may be encouraged or implemented within organizations while proposing an expansion of the "spiritual freedom" model that forwards leadership as a primary means of encouraging spirituality in the workplace. We conclude with a brief summary overview of how the workplace spirituality construct has developed over time before sharing a few insights on future research directions.

What: making progress toward a definition of workplace spirituality

As Marques and her colleagues (Marques, Dhiman, and King 2005) have noted, the term "spirituality" can mean many different things to different people. In the original "what, why, and how" article, Krishnakumar and Neck (2002) acknowledged this fact, noting that "there is debate as to what exactly the term 'spirituality' means" and that "a number of definitions and perspectives of spirituality appear within the literature" (153–154). Nevertheless, they went on to categorize the existing definitions at that time within three perspectives: the intrinsic-origin view, the religious view, and the existentialist view. We first review the intrinsic-origin and existential views (skipping over the religious view for the time being) with key excerpts from Krishnakumar and Neck (2002) before examining how definitions within these two perspectives have coalesced to form a reasonably well-accepted contemporary definition of workplace spirituality. Subsequently, we examine the religious view with additional excerpts from Krishnakumar and Neck (2002) leading to a closer look at the debate surrounding the appropriate role of religion and religious beliefs within the context, promotion, and study of workplace spirituality.

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The intrinsic-origin and existentialist views: foundations for a definition

Krishnakumar and Neck (2002) described the *intrinsic-origin view* as follows (154–155):

> The intrinsic-origin view of spirituality is that which argues that spirituality is a concept or a principle that originates from the inside of an individual. Guillory's (2000, 33) definition falls within this perspective as he defines spirituality as "our inner consciousness" and "that which is spiritual comes from within-beyond our programmed beliefs and values." One of the most observed characteristics about this perspective or class of definitions about spirituality is that most of the proponents argue that spirituality is something which is beyond the rules of religion (Guillory 2000).
>
> While this spirituality perspective predominately speaks about some power which originates from inside, it also involves a feeling of being connected with one's work and with others (e.g. Neck and Milliman 1994; Ashmos and Duchon 2000). For example, Mitroff and Denton (1999, 83) define spirituality as "[t]he basic feeling of being connected with one's complete self, others and the entire universe."

Krishnakumar and Neck (2002) went on to describe the *existentialist view* as follows (156):

> This view of spirituality is perhaps the most connected to the concepts such as the search for meaning in what we are doing at the workplace (Neck and Milliman 1994; Naylor, Willimon, and Osterberg 1996; Kahnweiler and Otte 1997). The "search for meaning" has been one of the most quoted phrases in examples of people who quit their jobs to lead a more spiritually enriching life (Naylor, Willimon, and Osterberg 1996, 56; Burack 1999, 12).
> Some of the existential questions which come up are:
>
> - Why am I doing this work?
> - What is the meaning of the work I am doing?
> - Where does this lead me to?
> - Is there a reason for my existence and the organization's?
>
> These questions assume importance when people are involved in jobs which are immensely repetitive and boring. The lack of a meaning in the daily work, can lead to "existential sickness" (Naylor, Willimon, and Osterberg 1996, 57). The lack of meaning or purpose of work, can lead to "separation/alienation from oneself" (Naylor, Willimon, and Osterberg 1996, 59). This can greatly reduce the productivity and can result in employee frustration (Naylor, Willimon, and Osterberg 1996).

In the years following Krishnakumar and Neck's (2002) categorization of definitions within the intrinsic-origin and existentialist perspectives, workplace spirituality scholars noted the increasing number of definitions of spirituality while expressing concern regarding the lack of a single widely accepted definition (e.g. Markow and Klenke 2005; Marques, Dhiman, and King 2005; Karakas 2010). Indeed, Karakas (2010) suggests that the "fuzziness, ambiguity, and the complexity of the construct makes spirituality a difficult research topic to investigate" (91). Similarly, Marques, Dhiman, and King (2005) contend that "the multitude of perceptions and definitions of spirituality in the workplace is one of the issues that make this phenomenon as intriguing as it is" (83).

More recently, however, a number of scholars (e.g. Karakas 2010; Chawla and Guda 2013; Benefiel, Fry, and Geigle 2014; Gupta, Kumar, and Singh 2014) have noted that a common definition of workplace spirituality has emerged around three primary dimensions of the inner life, meaningful and purposeful work, and a sense of community and connectedness. These three dimensions, originally conceptualized by Ashmos and Duchon (2000), are included within the Krishnakumar and Neck (2002) perspectives as reviewed

above. The *inner life*, included within the intrinsic-origin perspective above, is essentially how spiritual a person is (Chawla and Guda 2013) and is based on the idea that employees have inner spiritual needs, similar to their physical and emotional needs, that they bring to work with them (Duchon and Plowman 2005). *Meaningful and purposeful work*, included within the existentialist perspective above, refers to the notion that people seek meaning in their work and an alignment between their work and a higher purpose that has overall value (Ashmos and Duchon 2000; Chawla and Guda 2013; Duchon and Plowman 2005). It involves creating a sense of joy by fully engaging one's potential and becoming connected with things that one sees as truly important in life (Ashmos and Duchon 2000; Chawla and Guda 2013; Duchon and Plowman 2005; Fry 2003). Finally, *a sense of community and connectedness*, included within the intrinsic-origin perspective, is based on the idea that, as an expression of their spiritual natures, people seek to live in connection with others through processes of sharing, mutual obligation, and commitment (Chawla and Guda 2013; Duchon and Plowman 2005). A true sense of connectedness and belonging occurs when individuals see themselves as an integral part of a community and its work (Duchon and Plowman 2005).

Researchers have suggested some additional dimensions for the workplace spirituality construct including organizational values (Gupta, Kumar, and Singh 2014), transcendence (Petchsawang and Duchon 2009), mindfulness (Petchsawang and Duchon 2009), and compassion (Gupta, Kumar, and Singh 2014; Petchsawang and Duchon 2009). Nevertheless, as Lowery, Duesing, and Beadles (2014) point out, the Ashmos and Duchon (2000) three-dimensional framework and accompanying definition of workplace spirituality is the most widely accepted and used conceptualization of the construct. Ashmos and Duchon (2000) define workplace spirituality 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" (137). Table 1 demonstrates the extent to which definitions of workplace spirituality found

Table 1. Workplace spirituality definitions.

Workplace spirituality definitions			
Common themes/dimensions			
	Inner life	Meaningful work	Sense of community
Ashmos and Duchon (2000)	X	X	X
Burack (1999)		X	
Fry (2003)		X	X
Giacalone and Jurkiewicz (2003)		X	X
Graber (2001)	X		
Guillory (2000)	X		
Gupta, Kumar, and Singh (2014)	X	X	X
Karakas (2010)	X	X	X
Kinjerski and Skrypnek (2006)	X	X	X
Kurth (2003)	X	X	X
Marques, Dhiman, and King (2005)	X	X	X
Milliman, Czaplewski, and Ferguson (2003)		X	X
Mirvis (1997)		X	X
Mitroff and Denton (1999)	X		X
Naylor, Willimon, and Osterberg (1996)		X	
Neal (2000)	X	X	X
Neck and Milliman (1994)		X	X
Turner (1999)	X		
Pawar (2009a)	X	X	X
Petchsawang and Duchon (2009)		X	X

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in the literature reflect the Ashmos and Duchon (2000) three-dimensional framework. The table suggests that despite earlier concerns about multiple definitions and an unfocused construct (e.g. Freshman 1999; Bruce 2000; Markow and Klenke 2005; Marques, Dhiman, and King 2005), definitions of workplace spirituality have coalesced around the concepts of inner life, meaningful work, and a sense of community resulting in a relatively widely accepted implied definition of the construct. In fact, much of the recent empirical work examining workplace spirituality uses either the Ashmos and Duchon (2000) definition and three-dimensional framework (e.g. Chawla and Guda 2013) or an expanded version of the basic framework with added dimensions (e.g. Petchsawang and Duchon 2012; Gupta, Kumar, and Singh 2014). It is worth noting that one of the contributions of Krishnakumar and Neck's (2002) categorization of the existing definitions of workplace spirituality within the intrinsic-origin view and the existentialist view was to help sharpen the focus on the key ideas such as inner consciousness, connectedness, and meaning and purpose at work, thereby helping to provide a conceptual foundation for the development and advancement of the reasonably widely accepted framework and definition of workplace spirituality that we have today.

Finally, the concept of workplace spirituality can be conceptualized at the individual or organizational levels (e.g. Kolodinsky, Giacalone, and Jurkiewicz 2008; Pawar 2009a; Benefiel, Fry, and Geigle 2014). The definition and three-dimensional framework of workplace spirituality as outlined above has generally been conceptualized and measured at the individual level in terms of individual perceptions of inner life, meaningful and purposeful work, and a sense of community and connectedness – although some theorists have argued that sense of community is a group-level phenomenon (e.g. Milliman, Czaplewski, and Ferguson 2003). In contrast, organization-level workplace spirituality describes the spirituality of the organization itself and may be described as the spiritual climate or culture of the organization as reflected in the organization's values, vision, and purpose (e.g. Giacalone and Jurkiewicz 2003; Kolodinsky, Giacalone, and Jurkiewicz 2008; Pawar 2009a; Benefiel, Fry, and Geigle 2014). As Benefiel and her colleagues (2014) have noted, the levels of analysis issue in the study of workplace spirituality has raised important questions regarding the appropriateness of various measurement approaches and data aggregation techniques. Additional research should investigate workplace spirituality across levels of analysis including the potential differential effects of individual-level and organizational-level workplace spirituality on individual and organizational outcomes.

The religious view: foundations for a debate

As noted above, Krishnakumar and Neck (2002) advanced a third perspective of workplace spirituality: *the religious view*. They describe this perspective as follows (Krishnakumar and Neck 2002, 155–156):

> Religious views of spirituality are those that are specific to a particular religion. For example, the Christians believe that spirituality is the "call for work." As Naylor, Willimon, and Osterberg (1996, 38) attest, "[t]o be sure, our work participation in the creativity of God is a great blessing, a divine summons, a vocation". The Hindus believe that their spirituality is in doing the work with utmost devotion. For the Hindus, one of the important principles is that the effort towards the goal is most important, and the results are supposed to be provided by god. This is embodied in one of the most important tenets, "Karmanyevadhikaarasthe" in their religious text "The Bhagavad Gita" (Menon 1997). In the Buddhist's view, hard work and devotion are

the tools used to modify an individual's life and also the institution as a whole, which ultimately results in total enrichment of life and work (Jacobson 1983). In the Christian view, there is also another side to work, the "darker side" (Naylor, Willimon, and Osterberg 1996, 39). It speaks about man deviating from the god's good intentions and leaning towards greed and immoral actions (Naylor, Willimon, and Osterberg 1996). Obviously, the goal of the Christian view is to steer clear of this dark side of work.

The protestant work ethic is well expressed in the views of Martin Luther. He was of the view that God is continually creating, and he would invite us, human beings, to participate (Naylor, Willimon, and Osterberg 1996). The views of Islam about the workplace are commonly denoted under the term "Islamic Work Ethic (ISE)." Islam preaches its followers to be more committed towards the organization. This commitment is said to make the employees embrace organizational change more readily than others (Yousef 2000). Cooperation and consulting is also encouraged by ISE. This is said to alleviate mistakes (Yousef 2000). The Islamic work ethic also argues that values such as generosity and justice should be inevitable to the workplace (Yousef 2000). Other religious views like Taoism and Confucianism also propose spiritual views which can be interpreted in the context of that inexplicable feeling of connectedness with the others and the universe (Rice 1978). Thus, it would seem that a Taoist and Confucianist perspective on workplace spirituality would place importance on teamwork and togetherness.

Whereas Krishnakumar and Neck's (2002) intrinsic-origin and existential views served as a foundation for the development of a cohesive definition of workplace spirituality, the ideas included in their religious view were largely left out of the developing field of workplace spirituality in the years that followed. Indeed, a debate regarding the appropriate juxtaposition of religion and spirituality at work subsequently emerged and expanded (Phipps and Benefiel 2013). Scholars have been quick to point out that spirituality is a distinct entity from institutionalized religion (e.g. Marques, Dhiman, and King 2005; Karakas 2010), but the extent to which religion should be included in the study and advancement of spirituality in the workplace has engendered a lively exchange in the literature. Two distinct camps have developed: spirituality-focused and religion-focused (Neal 2013). Those in the spirituality-focused camp view religion and spirituality as mutually exclusive entities (Phipps and Benefiel 2013) and have sought to exclude religion from the study and promotion of spirituality at work for a number of reasons. The proponents of this perspective argue that insomuch as specific religions see themselves as providing an exclusive path to God and salvation, people who are not of that religious faith may feel excluded (e.g. Cavanagh 1999; Giacalone and Jurkiewicz 2003). Furthermore, the spirituality-focused camp feared that if religion were included in the discussion of workplace spirituality, it might foster religious zealotry and proselytizing, becoming a divisive influence that could disrupt the pursuit of organizational goals, offend co-workers and customers, and decrease the morale and well-being of employees (e.g. Mitroff and Denton 1999; Giacalone and Jurkiewicz 2003).

In contrast, those in the religion-focused camp argue that excluding religion and specific faith-based beliefs from the dialog eliminates a source of wisdom and accumulated knowledge that could bring value and substance to our understanding of workplace spirituality (Neal 2013). Proponents within this camp argue that the separation of religion and spirituality in the workplace is a relatively recent phenomenon and that it is naïve to expect that religion and spirituality can be effectively uncoupled in the workplace with employees simply checking their religious convictions at the door (e.g. Hicks 2003; Miller 2007). Lynn and his colleagues (Lynn, Naughton, and VanderVeen 2009) contend that the study of workplace spirituality should be broadened to examine specific religious beliefs and practices. They posit that spirituality is best understood in its accompanying context that spirituality moves

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from quest to substance when belief and practice are added, and that examining specific issues such as workplace pluralism and work–faith integration allows scholars to tap into the substance of spirituality (Lynn, Naughton, and VanderVeen 2009). In response to calls such as this for more integration of religious beliefs in the study of workplace spirituality, scholars have begun to more closely explore the implications of various religious faiths at work (e.g. Arkoubi 2013; Lurie 2013; Miller and Ewest 2013; Neubert and Dougherty 2013). Clearly then, by including the religious view within their summary of the definitions of spirituality in the workplace, Krishnakumar and Neck (2002) provided a foundation that helped to facilitate the debate regarding the role of religion and faith beliefs in workplace spirituality research and practice in the years since.

Why: more empirical research and expanded benefits of workplace spirituality

Fourteen years ago in examining the "why" or the benefits of workplace spirituality, Krishnakumar and Neck (2002) offered the following: "Research suggests that the encouragement of spirituality in the workplace can lead to benefits in the areas of creativity, honesty and trust, personal fulfillment, and commitment, which will ultimately lead to increased organizational performance" (156). Up to that point, much of the research on the benefits of workplace spirituality was conceptual and speculative in nature. Consequently, the evidence advanced by Krishnakumar and Neck (2002) in support of these beneficial outcomes was largely based on conceptual and logical arguments supported by anecdotal cases and examples. Since that time and as a result of the development of valid measurement instruments (e.g. Ashmos and Duchon 2000; Kinjerski 2013; Liu and Robertson 2011; Petchsawang and Duchon 2009; Tombaugh, Mayfield, and Durand 2011), the number of empirical studies examining the outcomes of workplace spirituality has increased rapidly. In this section, we review the empirical evidence advanced over the past decade and a half within Krishnakumar and Neck's (2002) original framework of intuition and creativity, honesty and trust, personal fulfillment, commitment, and organizational performance. We then expand our scope to examine research evidence pertaining to other outcomes of workplace spirituality.

Intuition and creativity

Krishnakumar and Neck (2002, 157) provided this rationale for intuition and creativity as a possible beneficial outcome of workplace spirituality:

> Spirituality can assist the individual to expand the frontiers of his consciousness beyond the normal boundaries, leading to increased intuition and creativity (Guillory 2000; Cash and Gray 2000; Harman and Hormann 1990). Spirituality has the potential to link the creative power of the human mind with that of God's (Gunther 2001). Spirituality also breeds awareness, which in turn breeds intuition, and intuition in turn leads to creativity (Freshman 1999). The completeness that spiritual enrichment provides to the employees will lead to happiness and satisfaction which will cause the employees to be more creative (Turner 1999). This will result in increased organizational performance and financial success (Turner 1999).

Workplace spirituality scholars have continued to include creativity as a likely outcome of workplace spirituality. For instance, Marques, Dhiman, and King (2005) include creativity

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as an outcome in their comprehensive model of spirituality at work. Similarly, Daniel (2010) includes creativity in his model of the effects of workplace spirituality on team effectiveness, while Corry and colleagues (Corry, Lewis, and Mallett 2014) suggest that spirituality and creativity combine to form a construct that may result in a process of transformative coping and associated mental health benefits. Spirituality, if viewed from a religious perspective, has been shown to influence creativity in at least one recent study (Zysberg and Schenk 2013). There is also evidence relating to the effects of mindfulness, which is a spiritually derived construct defined as the ability to focus on present-day phenomena, on creativity (Connell and Thaarup 2014; Kudesia 2015). A larger body of empirical evidence, however, supporting a connection between workplace spirituality and creativity and intuition has remained scarce.

Based on interviews with senior managers examining issues surrounding spirituality in the workplace, Mitroff and Denton (1999) reported that these executives felt that they could express their "complete creativity" more than their "total feelings" or "complete soul," but provided no evidence of a linkage between this creativity and workplace spirituality. Additionally, Fawcett and his colleagues (Fawcett et al. 2008) used values research methods to create a hierarchical values map to empirically examine the relationships between workplace attitudes, organizational climate, and personal values. These researchers speculated that spiritual elements such as affirmation, belonging, and competence would help to create a people-centered, inspiring culture that would initiate a "cycle of creativity" (Fawcett et al. 2008, 435). However, this study did not directly measure or test the relationships between spiritual values, climate, and creativity. Given the relative dearth of empirical research examining the possible relationship between workplace spirituality and creativity and intuition, this appears to be a prime area for future research inquiry.

Honesty and trust

After providing some examples of the importance of honesty and trust for spiritually based organizations such as Wetherill Associates (e.g. Wagner-Marsh and Conley 1999), Krishnakumar and Neck (2002, 157) advanced the following argument in support of honesty and trust as possible beneficial outcomes of workplace spirituality:

> … the element of honesty or truthfulness is unmistakably present in almost all the business transactions (Kriger and Hanson 1999). Trust is well encouraged within a spiritually enriched company. Especially in times of economic depression, when the company is not doing well, trust between the management and the employees plays a pivotal role in the future performance of the organization. On the contrary, distrust can lead to communication problems inside the organization, and co-operation between the employees and the management is seriously affected (Burack 1999). Trust can also lead to better organizational performance through accelerated decision-making, better communication between the managers, better focus on the customer issues and greater innovation (Kriger and Hanson 1999).

Much as with intuition and creativity, workplace spirituality scholars have continued to include honesty and trust in conceptual models of workplace spirituality, but there has been a paucity of empirical research to support this assertion. Marques and colleagues (2005) include both honesty and trust as vital themes for a spiritual workplace, while Daniel (2010) suggests that trust is an important attribute in organizations in which workplace spirituality is encouraged. Along similar lines, Jurkiewicz and Giacalone (2004) include trust as a key

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component of their values framework of workplace spirituality. More recently, Chawla (2014) extended the work of Jurkiewicz and Giacalone (2004) by developing specific research propositions suggesting negative relationships between the 10 values (including trust) of the values framework and salespeople's organizational deviant behaviors. Nevertheless, very few studies have directly examined this proposed relationship. In examining a sample of 153 auditors drawn from the big four accounting firms in Malaysia, Nasina and Pin (2011) reported a relationship between workplace spirituality factors including a sense of community, a sense of contribution to society, and enjoyment at work and organizational affective commitment. These authors further speculated that affective commitment would in turn result in additional positive outcomes including honesty, trust, and creativity, but did not directly examine these relationships in their study (Nasina and Pin 2011). Honiball, Geldenhuys, and Mayer (2014) used qualitative methods involving content analysis of semi-structured interviews of 12 senior managers from different organizations in South Africa to identify key themes and categories of the managers' perceived outcomes of workplace spirituality. Their results indicate that the managers perceive spirituality as having a substantial impact on a number of workplace outcomes including encouraging honesty and reducing selfishness (Honiball, Geldenhuys, and Mayer 2014). Given the relative absence of stronger direct evidence, the purported relationship between workplace spirituality and honesty and trust appears to be another potential benefit of workplace spirituality that is ripe for additional empirical testing.

Personal fulfillment

In explaining the potential workplace spirituality benefit of personal fulfillment, Krishnakumar and Neck (2002) wrote:

> Spirituality has been associated with Maslow's higher needs, such as "belonging and also some sense of achievement" (Burack 1999, 284). The "economic-technological perspective" theory suggested includes this sense of personal achievement as a reason for the movement towards spirituality (Tischler 1999, 274). Others have also suggested the involvement of personal development in the movement towards spirituality (Freshman 1999). Fostering spirituality will lead to the employees feeling complete when they come to work. This will result in a high degree of personal fulfillment and increased morale. This further would lead to increased organizational performance through greater financial success (Turner 1999).

Despite Krishnakumar and Neck's (2002) arguments in support of this potential outcome, little additional work has been forwarded on personal fulfillment as an outcome of workplace spirituality. In one notable exception, Tombaugh and his colleagues (Tombaugh, Mayfield, and Durand 2011) developed the concept of spiritual expression at work, which they define as the impact of personal spirituality on employee behaviors, thoughts, and interactions, a conceptualization somewhat similar to personal fulfillment. Likewise, Braud (2009) discussed the application of transpersonal psychology, which involves a person's sense of identity, psychospiritual growth and development, and personal transformation, as an additional approach for studying workplace spirituality beyond more traditional quantitative and qualitative research methods. Moreover, Sheep (2004) applied the concept of person-organization fit (P-O fit) as a theoretical context for measuring workplace spirituality, suggesting that individual perceptions of P-O fit between their preferences for workplace spirituality dimensions and the organization's corresponding supply or fulfillment of these

preferences is likely to explain outcomes such as organizational citizenship behaviors (OCB) (Sheep 2004). While these and other researchers have examined concepts tangentially related to the idea of personal fulfillment, future research should directly and empirically examine personal fulfillment as a potential positive outcome of workplace spirituality.

Commitment

Krishnakumar and Neck (2002, 158–159) presented the following case in support of commitment as a beneficial outcome of workplace spirituality:

> Spirituality increases commitment by establishing a "Trustful Climate" in the workplace (Burack 1999, 285) … The commitment of the employees to the organization is further believed to consist of two aspects. One is "affective commitment", where emotional attachment is seen from the individual because he is able to identify with the goals of the organization, and the individual wants to help the organization in achieving its goals (Ketchand and Strawser 2001). The second aspect of commitment is due to the higher cost of moving to a different organization (Ketchand and Strawser 2001). In addition to these two types of commitment there are also two main types of causal factors involved in the expression of commitment towards an organization. The first are "personal factors", which originate from the inside of the individual. This includes factors which exist before the individual joins the organization. The second factor is the "situational factor." Here the individual is confronted with experiences within the organization and his work environment (Ketchand and Strawser 2001). This will be crucial in his commitment towards the organization. In all cases, however, trust is crucial in providing a sound base for commitment (Kriger and Hanson 1999).

In contrast to the relative scarcity of empirical research examining intuition and creativity, honesty and trust, and personal fulfillment as possible outcomes of workplace spirituality, researchers have conducted a sizeable number of studies investigating organizational commitment as beneficial consequence of workplace spirituality.

To begin, using SEM techniques and a sample of 200 working adults, Milliman, Czaplewski, and Ferguson (2003) found significant relationships between the workplace spirituality dimensions of meaningful work, sense of community, and alignment of values and organizational commitment. Nur and Organ (2006) provided additional evidence when they reported that 26 firms using "Management-by-Virtues," a management philosophy and practice founded on virtues based in religious beliefs, demonstrated significantly more committed employees than 16 "control" firms that did not embrace this virtues-based management style. In a similar study, Crawford and colleagues (Crawford et al. 2009) found higher levels of organizational commitment among the employees of a hotel management group that actively promoted workplace spirituality as compared to the employees of another hotel management group that did not. Another series of empirical studies found significant positive relationships between the workplace spirituality dimensions of unwavering hope, an altruistic love culture, and the impact of a clear and compelling vision on employee affective commitment (i.e. an emotional attachment) and normative commitment (i.e. a sense of obligation) in a sample of Nigerian manufacturing workers (Ahiauzu and Asawo 2009, 2010; Ahiauzu and Peniel Asawo 2012). A separate study of Nigerian workers, this time in the banking industry, also reported a positive and significant relationship between workplace spirituality and organizational commitment (Nwibere and Emecheta 2012). Likewise, an analysis of a sample of 361 individuals across 154 organizations found significant positive relationships between five dimensions of workplace spirituality and both the affective and normative forms of organizational commitment (Rego and Pina e Cunha 2008).

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Evidence in support of this supposed relationship has continued to mount. For example, Pawar (2009a) reported significant direct effects of the three workplace spirituality dimensions of meaning in work, community at work, and positive organizational purpose on organizational commitment. Working along similar lines, Nasina and Pin (2011) showed a positive influence of the workplace spirituality dimensions of a sense of community, a sense of contribution to society, and enjoyment at work on employee affective commitment, while Kazemipour and Amin (2012) provided evidence for a mediating role of affective commitment on the relationship between workplace spirituality and OCBs. Finally, Riasudeen and Prabavathy (2011) demonstrated significant effects for meaningful work and alignment of values on organizational commitment, but not for sense of community on organizational commitment. In summation, although a few studies have reported no direct relationship between workplace spirituality or a dimension of workplace spirituality and organizational commitment (e.g. Sanders, Hopkins, and Geroy 2004; Riasudeen and Prabavathy 2011), an impressive amount of evidence accumulated over the past decade and a half lends support for Krishnakumar and Neck's (2002) proposed significant relationship between workplace spirituality and organizational commitment. Although this basic relationship appears to be well established, future researchers may wish to follow the work of Kazemipour and Amin (2012) in examining possible mediating or moderating effects for organizational commitment on the relationships between workplace spirituality and a variety of organizational performance outcomes.

Organizational performance

In their discussion of the potential benefits of workplace spirituality, Krishnakumar and Neck (2002) offered one final proposition, namely that spirituality will ultimately result in improved organizational performance:

> It has been suggested that organizations that encourage spirituality may experience enhanced organizational performance (Neck and Milliman 1994; Turner 1999; Thompson 2000). In fact, some research reveals that organizations that encouraged spirituality experienced higher profits and success (Mitroff and Denton 1999; Turner 1999). According to Thompson (2000, 19): "In some cases (referring to research studies), the more spirited companies outperformed the others by 400–500%, in terms of net earnings, return-on-investment and shareholder value." From these citations, it is obvious that organizational performance and financial success can lean heavily on spiritual enrichment of the workplace.

Here again, in the intervening years scholars have added to the evidence provided by Krishnakumar and Neck (2002) to help establish the workplace spirituality–organizational performance linkage. For example, Chawla and Guda (2013) recently argued that workplace spirituality could be a causal antecedent to performance enhancing relationship-oriented selling characteristics, including customer orientation, adaptability, service orientation, and ethical selling behavior. Additional empirical evidence has also been forthcoming. In a study of six work units of a large hospital, Duchon and Plowman (2005) reported that work unit spirituality was significantly higher in the three higher performing units than in the three lower performing units. In another study of health care workers, Albuquerque et al. (2014) found that perceived and objective organizational performance was predicted by dimensions of workplace spirituality including sense of community and meaningful work across two separate health care settings. Lastly, Petchsawang and Duchon (2012) showed

a relationship between workplace spirituality and work performance as mediated by the practice of insight meditation. Future research should continue to establish the relationship between workplace spirituality and organizational performance while also investigating possible mediators and moderators of this relationship.

Additional beneficial outcomes

Not surprisingly, in the 14 years since Krishnakumar and Neck (2002) published their "what, why, and how" review and framework, workplace spirituality researchers have explored a number of potential outcomes not included in the original Krishnakumar and Neck

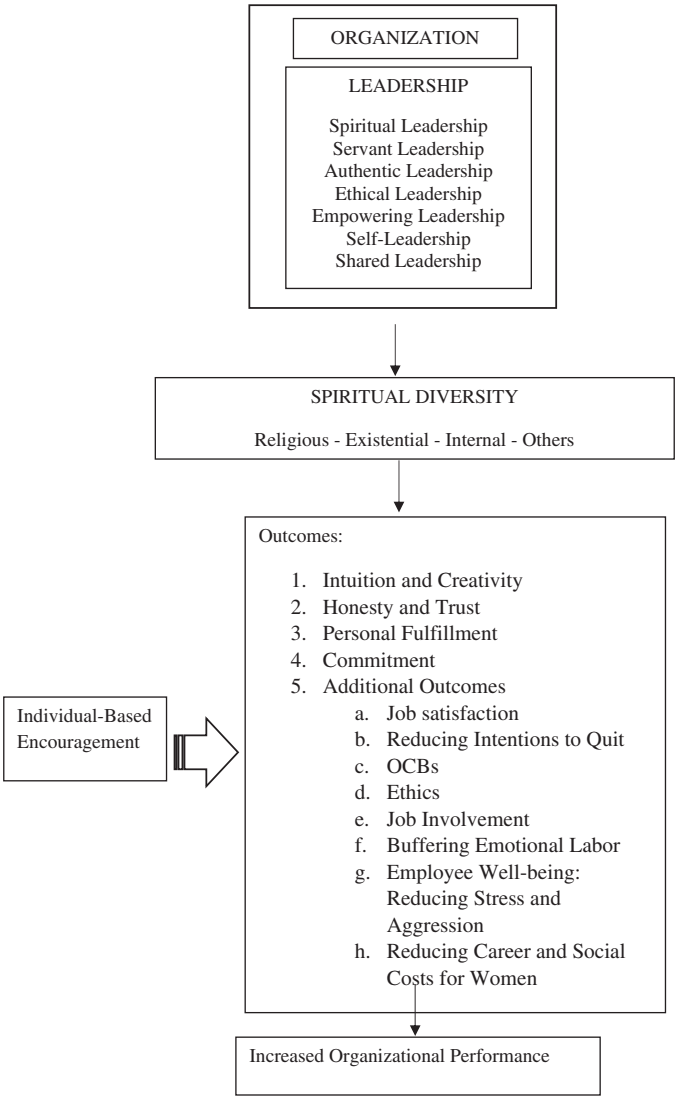


Figure 1. Expanded "spiritual freedom" model for incorporating and encouraging spirituality in the workplace.

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(2002) spiritual freedom model. In this section, we briefly review several additional benefits of workplace spirituality found in the literature and expand the spiritual freedom model accordingly. An expanded spiritual freedom model is shown in Figure 1.

Job satisfaction

Rivaled only by organizational commitment, job satisfaction is perhaps the most frequently examined potential outcome of workplace spirituality. In their empirical study of 200 full-time working, part-time MBA students, Milliman, Czaplewski, and Ferguson (2003) demonstrated significant predictive influence of the workplace spirituality dimensions of meaningful work and sense of community on intrinsic work satisfaction. Nur and Organ (2006) found that employees of firms that embraced the Management-by-Virtues philosophy reported higher levels of job satisfaction than employees in firms that did not. Adding to the common theme, Pawar (2009a) reported significant relationships between meaning at work and community at work and job satisfaction. In recent years, a number of similar findings have been published (e.g. Crawford et al. 2009; Marschke, Preziosi, and Harrington 2011; Riasudeen and Prabavathy 2011; Hall et al. 2012; Gupta, Kumar, and Singh 2014; van der Walt and de Klerk 2014; Schneider, DeSouza, and Durst 2015), thus further solidifying the evidence in support of the workplace spirituality – job satisfaction relationship. Finally, taking a somewhat different perspective on this basic line of inquiry, Altaf and Awan (2011) found that not only did workplace spirituality have a positive impact on job satisfaction, it also moderated the negative effects of work overload on job satisfaction. Future researchers should continue to explore possible moderating roles for workplace spirituality on the antecedents of job satisfaction, as well as the possible mediating role of job satisfaction on the workplace spirituality – organizational performance relationship.

Reducing intentions to quit

Though to a much lesser extent than job satisfaction, researchers have also examined intentions to quit as a possible outcome of workplace spirituality. For instance, Milliman and his colleagues (Milliman, Czaplewski, and Ferguson 2003) reported significant negative relationships between sense of community and alignment of values and intention to quit. In a partial replication, Riasudeen and Prabavathy (2011) found a negative linkage between alignment of values and meaningful work and intention to quit, but not for a sense of community. Despite some conflicting findings and relatively few studies to date, the reduction of intentions to quit shows promise as a possible outcome of workplace spirituality and should be the focus of additional research.

Organizational citizenship behavior

Next, workplace spirituality researchers have examined OCB, which involves extra-role behaviors beyond basic job duties, as a possible outcome of workplace spirituality. In a study of 116 petroleum refinery workers, Movassagh and Oreizi (2014) discovered significant relationships between workplace spirituality and perceived organizational justice and OCB. In a similar study, Nasurdin, Nejati, and Mei (2013) found partial support for the relationship between workplace spirituality and OCB as moderated by gender role in a Malaysian sample of 171 academic staff employees. In an earlier study, Nur and Organ (2006) showed a relationship between companies that practice Management-by-Virtues and higher incidences of OCB. In contrast to these findings, Pawar (2009b) suggests that

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OCB may serve as an antecedent of workplace spirituality rather than an outcome. Future research should strive to clarify the nature and direction of this relationship.

Ethics

Although ethical behaviors would seem to be an intuitive potential outcome of workplace spirituality, researchers have only recently begun to investigate this possible consequence. The limited findings thus far have been mixed. On the one hand, Lowery and his colleagues (Lowery, Duesing, and Beadles 2014) found strong support for their hypothesis that spirituality will be associated with perceptions of workplace ethics. On the other hand, however, Ayoun, Rowe, and Yassine (2015) could identify no relationship between spirituality and ethical perception, ethical judgment, ethical intention, or perceived moral intensity in a sample of 165 professionals in the hotel industry. These authors suggest that their null findings may be indicative of differential outcomes by industry for the effects of spirituality on ethics (Ayoun, Rowe, and Yassine 2015). Clearly, additional research will be necessary to determine the existence, strength, and differential effects of this relationship across industries.

Job involvement

Another possible beneficial outcome of workplace spirituality is job involvement. For instance, Milliman, Czaplewski, and Ferguson (2003) identified significant paths between meaningful work and sense of community and job involvement in their comprehensive study of workplace spirituality and employee work attitudes. Riasudeen and Prabavathy (2011) provided a replication and extension of these results by showing significant relationships between meaningful work, a sense of community, the alignment of values, and job involvement, respectively. In a related study, Crawford et al. (2009) noted significantly different levels of job involvement in employees in two hotel management groups in which one promoted workplace spirituality and the other did not. Kolodinsky, Giacalone, and Jurkiewicz (2008) reported a significant role for organizational-level spirituality on job involvement, but not for personal-level spirituality. Along similar lines, Pawar (2009a) found a significant effect for meaning in work and positive organizational purpose on job involvement, but not for individual spirituality. These findings add support to the idea that workplace spirituality may have differential effects at the individual and organizational levels. As noted earlier, future research should continue to explore levels of analysis issues in the context of workplace spirituality (cf. Benefiel, Fry, and Geigle 2014).

Buffering the negative effects of emotional labor

Emotional labor is an intriguing yet underexplored potential outcome of workplace spirituality. Emotional labor results from work situations that require employees to display specific emotions regardless of their authentic feelings at the time (e.g. Brotheridge and Grandey 2002). In exploring this issue, Byrne, Morton, and Dahling (2011) advanced a number of research questions related to the role of spirituality and religion in shaping expectations for emotional displays toward others, along with the ability of religious beliefs to buffer the possible negative effects of emotional labor on employees. Lee, Lovelace, and Manz (2014) added to this speculation by proposing an integrative model suggesting that workplace spirituality values such as respect, humanism, integrity, and an ethical organizational climate could buffer the negative effects of emotional labor via increased levels of employee satisfaction and organizational commitment. Little, if any, empirical research has been

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conducted to examine these propositions and research questions, making emotional labor a key target for future research efforts in the workplace spirituality domain.

Employee well-being: reducing stress and aggression

Workplace spirituality scholars have often suggested a connection between spirituality and general employee well-being (e.g. Karakas 2010). Specifically, researchers have focused on the potential efficacy of spirituality in promoting health-related outcomes such as self-awareness, inner peace, and stress management (Honiball, Geldenhuys, and Mayer 2014). A spiritually oriented construct of mindfulness, defined as the tendency to focus attention on the present, has been shown to reduce Machiavellian behaviors as well as aggressive and counterproductive work behaviors (Krishnakumar and Robinson 2015). Another study, for example, found that workplace spirituality moderates the negative relationship between stress and health (Kumar and Kumar 2014). A similar study (Sprung, Sliter, and Jex 2012) also found that spirituality was negatively related to perceived stress and sought to provide evidence in support of spirituality as a moderating buffer between workplace aggression and employee outcomes. As expected, their results showed a significant moderating effect on the relationship between aggression and stress (Sprung, Sliter, and Jex 2012). These researchers also found a moderating effect for spirituality on the relationship between aggression, intention to quit, and job satisfaction, but in the opposite direction of that expected: employees higher in spirituality had greater intentions to quit and lower job satisfaction than employees lower in spirituality (Sprung, Sliter, and Jex 2012). These counterintuitive findings suggest the need for additional research to help clarify possible moderating and mediating roles of spirituality on employee health, stress, and well-being.

Reducing career and social costs for women

Perhaps the most unique potential outcome of workplace spirituality explored in the literature relates to the possible role of workplace spirituality in reducing career and social costs encountered by women in the workplace. Stout, Tower, and Alkadry (2015) suggest that workplace spirituality, depending on the type of spirituality, has potential for reducing career and social costs for women by changing traditional norms of work-oriented men and family-oriented women. In support of this proposition, Hall et al. (2012) found that greater levels of sanctification of work demonstrated incremental validity over religious commitment and intrinsic religiosity in predicting lower inter-role conflict, higher positive affect, and higher job satisfaction for working mothers.

How: the encouragement and implementation of spirituality in the workplace

Krishnakumar and Neck (2002) concluded their paper by discussing some insights regarding the encouragement and implementation of spirituality in the workplace: the "how" of workplace spirituality. They divided the approaches to implementation into two perspectives: the organization-centered perspective and the individual-centered perspective. They also proposed a "spiritual freedom model" detailing how spirituality may be implemented in the workplace. In this section, we first provide an update of the workplace spirituality encouragement and implementation literature within the framework of the Krishnakumar and Neck (2002) organization-centered/individual-centered dichotomy before proposing

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a further expansion of the original "spiritual freedom" model. Specifically, we suggest that various types of leadership approaches including spiritual leadership, servant leadership, authentic leadership, ethical leadership, empowering leadership, self-leadership, and shared leadership may play a key role in encouraging workplace spirituality.

Organization-centered and individual-centered perspectives

Krishnakumar and Neck (2002, 160) explained the *organization-centered perspective* as follows:

> The organization-based approach suggests that spirituality should be implemented to the organization as a whole. This was proposed by Mitroff and Denton after extensive empirical studies (Mitroff and Denton 1999). They suggest that since there are a lot of conflicting preferences and interests between different individuals, it would not be possible to allow spirituality on an individual basis; rather the organization should change as a whole.

In contrast, they described the *individual-centered perspective* thusly (Krishnakumar and Neck 2002, 160):

> The other view about the implementation, the individual-centered perspective of spirituality, acknowledges and tries to foster from an individual-centered point of view. Here, the organization would not have a strict spiritual orientation, but rather it should try to accommodate and encourage spiritual requests from its employees (Cash and Gray 2000). This perspective assumes that the organization is a collection of individuals, and that there is a superfluity of different views about spirituality among organizational personnel. Accordingly, the individual-centered model of implementation or encouragement of spirituality starts with the individual (Turner 1999). This would suggest that leaders in the various organizations should attempt to understand and accept the "spiritual" variety that its members have at an individual level (Turner 1999).

In the intervening decade and a half, workplace spirituality researchers have continued to examine the organization-centered/individual-centered dichotomy advanced by Krishnakumar and Neck (2002). One line of inquiry has examined the relative efficacy of organization-level and individual-level spirituality in facilitating beneficial organizational outcomes. For example, Kolodinsky and his colleagues (2008) concluded that organization-level spirituality appeared to matter more than individual-level spirituality in predicting key outcomes. More specifically, they found that organization-level spirituality was related to job involvement, organizational identification, and work reward satisfaction, while individual-level spirituality was related to intrinsic, extrinsic, and total rewards satisfaction (Kolodinsky, Giacalone, and Jurkiewicz 2008). In addition, these researchers found that spirituality at the two levels interacted to significantly impact total work rewards satisfaction (Kolodinsky, Giacalone, and Jurkiewicz 2008). In a similar investigation, Pawar (2009a) reported support for hypothesized relationships between organization-level workplace spirituality and job satisfaction, job involvement, and organizational commitment, but not for hypothesized relationships between individual-level spiritualty and the same attitudinal outcomes. Furthermore, an interactive effect model received only marginal support (Pawar 2009a). Taken together, these studies suggest that organization-level spirituality may play a greater role in encouraging key outcomes than does individual-level spirituality. Future research should strive to identify the reasons for the apparent disconnect between individual-level spirituality and workplace outcomes.

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Other workplace spirituality scholars have explored specific approaches or strategies for encouraging both organization-level and individual-level spiritualty. For example, researchers have examined the role of and need for offering workshops and university courses on workplace spirituality (e.g. Dhiman and Marques 2011), including specific approaches such as meditation and storytelling, as useful tools for teaching spiritual concepts in a classroom setting (Marques, Dhiman, and Biberman 2014). As another example, Pardasani, Sharma, and Bindlish (2014) suggest that a number of spiritual traditions from India including the doctrine of Karma Yoga, the tradition of Loksangrah, Guna theory, daivi sampat and the Pancha Kosha model have potential for facilitating spirituality in the workplace. Connell and Thaarup (2014) propose ways to institute training programs in organizations encouraging the use of spiritual practices such as mindfulness. Such training, they argue, would inculcate cultural values that would be conducive to creative processes in organizations. Finally, Weinberg and Locander (2014) develop the concept of spiritual mentoring as an approach for encouraging workplace spirituality. In short, their model suggests a dyadic co-created process of spiritual development based on both the mentor and protégé recognizing their own inner life in order to bring an authentic self to the mentoring relationship by engaging in behaviors consistent with their inner life (Weinberg and Locander 2014).

An expanded "spiritual freedom model": the role of leadership in encouraging workplace spirituality

An important contribution of Krishnakumar and Neck (2002) was the development of the "spiritual freedom model" as founded on the basic idea that people in an organization should be allowed to express their own spirituality in the workplace in appropriate ways. A number of workplace spirituality scholars have built on this basic premise in an effort to further delineate the ways and means by which spiritual diversity in the workplace might be attained (e.g. Dean and Safranski 2008). Most notably, Hicks (2003) proposed the concept of "respectful pluralism" as an approach for facilitating a degree of spiritual freedom in the workplace that finds a balance between the extremes of advocating for particular religions or set of beliefs on the one hand, and completely prohibiting spiritual expression on the other. According to Hicks (2003), respectful pluralism means that "organizations should allow employees to express their religious, spiritual, cultural, political, and other commitments at work, subject to the limiting norms of noncoercion, nondegradation, and nonestablishment, and in consideration of the reasonable instrumental demands of the for-profit enterprise" (173). In this section, we reintroduce the spiritual freedom model with an excerpt from Krishnakumar and Neck (2002) before proposing a further expansion of the model that incorporates leadership as a key mechanism for facilitating spirituality in the workplace.

Krishnakumar and Neck (2002, 161) originally described the spiritual freedom model in these terms:

> It represents the implementation where people in an organization are encouraged to express their own views of spirituality. Here, the organization doesn't establish any particular spiritual principle as common to all its employees. The model starts with the organization where it encourages its employees to be free to express their own spiritual beliefs; it tries to accommodate the spiritual requests of its employees, irrespective of their different spiritual beliefs. Since spiritual enrichment of the workplace would do common good through the expression of positive outcomes such as intuition, creativity, honesty, trust, personal fulfillment and commitment. The end result is enhanced organizational performance and long-term organizational success.

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An expanded version of the spiritual freedom model is shown in Figure 1. As noted above, based on our review of the literature we have added a number of additional outcomes of workplace spirituality. Here, we propose leadership as a critical dimension for encouraging spiritual diversity in the workplace. Although leadership was scarcely mentioned in the original "what, why, and how" article (Krishnakumar and Neck 2002), a substantial body of research examining leadership and spirituality has emerged in the interim (e.g. Fry 2003, 2013; Dent, Higgins, and Wharff 2005; Krishnakumar et al. 2015). For instance, Sanders, Hopkins, and Geroy (2004) found support for a direct causal relationship between organizational leadership and spirituality in the workplace in a sample of 225 non-managerial employees in a not-for-profit hospital. Similarly, McKee et al. (2011) reported that workplace spirituality fully mediated the effects of transformational leadership on employee mental and spiritual well-being. We propose that six types of leadership, namely spiritual leadership, servant leadership, authentic leadership, ethical leadership, empowering leadership, and shared leadership, may hold special potential for facilitating workplace spirituality. Although an in-depth review of each of these types of leadership relative to workplace spirituality is beyond the scope of the current paper, in the following sections we briefly describe some possible ways that each leadership approach may help to facilitate spiritual diversity and workplace spirituality.

Spiritual leadership

Perhaps the leadership approach with the most potential for shaping spiritual diversity in the workplace is the one that explicitly incorporates various aspects of spirituality into the actual process of leading others. *Spiritual leadership* (e.g. Fry 2003) incorporates hope/faith, vision, and altruism in the context of inner life and spiritual practice in order to influence the spiritual well-being of employees through calling and membership, resulting in higher levels of commitment, productivity, satisfaction, financial performance, and social responsibility – all components of the triple bottom line (Fry 2013). Vandenberghe (2011) expanded on the basic spiritual leadership model, positing that the workplace spirituality dimensions of sense of calling and sense of membership will mediate the relationship between spiritual leadership and organizational commitment and that the effects of spiritual leadership will be moderated by climate for spirituality, personal spirituality, and materialism. More recently, Krishnakumar and his colleagues (Krishnakumar et al. 2015) proposed additional moderators, suggesting that narcissism, prosocial motivation to lead, perceived organizational support, and perceived leader integrity may further moderate the effects of spiritual leadership on workplace outcomes including in-role and extra-role performance, organizational commitment, and job satisfaction. Future research should work toward establishing the basic relationships between spiritual leadership, workplace spirituality, and workplace outcomes, as well as examining possible mediating and moderating processes.

Servant leadership

First introduced by Greenleaf (1977), servant leadership places emphasis on employees and on building community rather than on the leader. *Servant leadership* may be defined as a leadership approach concerned with "developing employees to their fullest potential in the areas of task effectiveness, community stewardship, self-motivation, and future leadership capabilities" (Liden et al. 2008, 162). As Khan, Khan, and Chaudry (2015) have noted, the concept of servant leadership is rooted in religious teachings and its focus on

the dimensions of ethical behavior, emotional healing, and community (e.g. Liden et al. 2008) suggests that this leadership approach might be effective in facilitating workplace spirituality. One of the few empirical studies to date examining this relationship found that servant leadership was positively related to workplace spirituality as moderated by organizational culture (Khan, Khan, and Chaudhry 2015). Additional research is needed to further establish the strength and nature of the possible relationship between servant leadership and workplace spirituality.

Authentic leadership

Championed by popular leadership writers such as Kevin Cashman and former Medtronic CEO Bill George, authentic leadership suggests that effective leadership comes from within the leader (Cashman 2003) and that effective leaders are those that find their "true north," an internal compass that identifies the true meaning and purpose in life (e.g. George 2003). Academic interest in authentic leadership has also increased substantially over the past decade and a half, as evidenced by a rapidly expanding body of academic literature (Gardner et al. 2011). *Authentic leadership* may be defined as

> a pattern of leadership behavior that draws upon and promotes both positive psychological capacities and a positive ethical climate, to foster greater self-awareness, an internalized moral perspective, balanced processing of information, and relational transparency on the part of leaders working with followers, fostering positive self-development. (Walumbwa et al. 2008, 94)

Although little, if any, empirical research has yet examined the possible relationship between authentic leadership and workplace spirituality it seems logical to propose connections between authentic leadership and the workplace spirituality dimensions of an inner life and meaningful work. Moreover, Weinberg and Locander (2014) included being authentic to oneself as a key component of their dyadic co-creation model of spiritual mentoring. Future research should specifically examine the role of authenticity and authentic leadership as a means of encouraging workplace spirituality.

Ethical leadership

According to Brown and Treviño (2006), ethical leadership lies at the intersection of ethics and leadership. *Ethical leadership* has been defined as "the demonstration of normatively appropriate conduct through personal actions and interpersonal relationships, and the promotion of such conduct to followers through two-way communication, reinforcement, and decision-making" (Brown, Treviño, and Harrison 2005, 120). A conceptual argument for a possible relationship between ethical leadership and workplace spirituality could be made on the basis of the predictable outcomes of ethical leadership, including increased follower ethical decision-making, increased follower prosocial behavior, and reduced follower counterproductive behaviors (Brown and Treviño 2006). Although as outlined above, the early evidence examining a possible connection between workplace spirituality and ethical behaviors in the workplace has been mixed (e.g. Lowery, Duesing, and Beadles 2014; Ayoun, Rowe, and Yassine 2015), the role of ethical leadership for facilitating workplace spirituality should be examined more closely by future research.

Empowering leadership

Empowering leadership (e.g. Manz and Sims 2001) has emerged as a unique form of leadership that is distinct from other types of leadership including directive, transactional, and

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transformational leadership (Pearce et al. 2003). Amundsen and Martinsen (2014) define *empowering leadership* as "the process of influencing subordinates through power sharing, motivation support, and development support with intent to promote their experience of self-reliance, motivation, and capability to work autonomously within the boundaries of overall organizational goals and strategies" (489). Whitaker and Westerman (2014) provide some empirical support for a possible relationship between empowering leadership and workplace spirituality. Their study of 150 employed MBA students provided evidence for a mediating role for psychological empowerment on the relationship between spirituality and personal initiative and the relationship between organizational spiritual values alignment and personal initiative (Whitaker and Westerman 2014). Insomuch as Amundsen and Martinsen (2014) assert "that leader empowering actions and subordinate empowering reactions are inseparably tied to the empowerment concept itself" (491) and that feeling psychologically empowered is a key characteristic of empowered employees, a relationship between empowering leadership and workplace spirituality appears likely and should be the subject of future research.

Self-leadership

One of the objectives of empowering leadership is to lead others to lead themselves (e.g. Manz and Sims 2001). *Self-leadership* is a process involving specific sets of behavioral and cognitive strategies that individuals can use to shape their behavior and thought processes to more effectively influence themselves (Manz 1986; Neck and Houghton 2006; Stewart, Courtright, and Manz 2011). The three primary categories of self-leadership strategies are behavior-focused strategies, natural reward strategies, and constructive thought strategies (Manz 2015; Neck and Houghton 2006). Behavior-focused strategies, including self-observation, self-goal setting, self-punishment, self-reward, and self-cueing, aim to increase self-awareness in the management of behavioral outcomes, especially those involving necessary but unpleasant tasks (Manz 2015; Neck and Houghton 2006). Natural reward strategies, such as structuring a task or activity in a way that involves more pleasant aspects or focusing attention on the more enjoyable and naturally rewarding task aspects, strive to help people to experience more inherent enjoyment from a given task or activity (Manz 2015; Neck and Houghton 2006). Constructive thought strategies, also known as thought self-leadership, include positive mental imagery, positive self-talk, and positive beliefs and assumptions (Neck and Manz 1992; Neck and Milliman 1994). These strategies help people develop more positive and productive thinking patterns and habits that can positively impact behavioral outcomes (Neck and Manz 1992).

Self-leadership strategies appear to have great potential for influencing workplace spirituality. Indeed, Manz and his colleagues (Manz et al. 2004) have called attention to "the importance of values and beliefs that are contained in the topic of spirituality at work" and argue that

> this new infusion [workplace spirituality] can enrich treatments of self-leadership with meaning and purpose and help to address perhaps the most fundamental question: "So what if a person becomes an effective self-leader, what is the underlying reason to bother in the first place? (613)

Along these lines, Neck and Milliman (1994) developed a comprehensive framework of thought self-leadership and workplace spirituality that proposes that the self-leadership strategies of positive mental imagery, positive self-talk, and positive beliefs and assumptions are likely to result in more constructive thought patterns and enhanced perceptions of

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work, leading to a greater sense of spirituality in work, and ultimately resulting in improved company and employee performance. Examining the effectiveness of self-leadership in facilitating workplace spirituality in general and testing the relationships proposed in the Neck and Milliman (1994) framework specifically represent fertile ground for future research endeavors.

Shared leadership

Unlike traditional forms of leadership where the influence travels from a vertical leader down through a hierarchical structure to followers, shared leadership conceptualizes the leadership process as a group-level phenomenon that occurs when group members share the responsibility for fulfilling common leadership roles and behaviors while working together toward common objectives (e.g. Pearce and Conger 2003; Pearce 2004; Pearce, Manz, and Sims 2014). *Shared leadership* may be defined as "an emergent team property that results from the distribution of leadership influence across multiple team members" (Carson, Tesluk, and Marrone 2007, 1218). Recently, Houghton et al. (2015) proposed a model of shared leadership and group-level caring in the workplace. The model suggests that shared leadership will result in group solidarity, characterized by mutual trust between group members, affective regard toward group members, social unity in the face of tasks and pressures, and a common commitment to maintain the group, and subsequently in group-level caring, characterized by engaging, encouraging, capacitizing, and connecting with others. These potential outcomes of shared leadership appear to be highly conducive to facilitating workplace spirituality, especially the dimension of a sense of community. Research is needed to further examine to role of shared leadership in encouraging workplace spirituality.

Conclusions and directions for future research

In this paper, we have provided a retrospective update and extension of the Krishnakumar and Neck (2002) "what, why, and how" framework and "spiritual freedom" model. We first examined the "what" of workplace spirituality, providing an overview of the progress made over the past 14 years toward a widely accepted definition of workplace spirituality. Next, we explored the "why" of workplace spirituality, categorizing the conceptual and empirical research on the outcomes/benefits of workplace spirituality. Finally, we considered the "how" of workplace spirituality, bringing up to date the research on the ways in which spirituality may be encouraged or implemented within organizations and proposing an expansion of the "spiritual freedom" model that incorporates leadership as a primary means of encouraging spirituality in the workplace. We now conclude by providing a brief summary of the workplace spirituality construct's development before providing a few final thoughts on future research directions in the workplace spirituality domain.

Reichers and Schneider's (1990) three-stage model of the evolution of constructs provides a useful framework for summarizing the development of the workplace spirituality construct to date. The first stage of *concept introduction and elaboration* entails efforts to legitimize a new construct with preliminary research evidence supporting the concept's validity. The second stage of *concept evaluation and argumentation* includes the raising of problems and concerns relating to the operationalization, measurement, and validity of the concept's empirical findings. In an effort to resolve such concerns, mediators and moderators

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are introduced in order to help clarify relationships and identify boundary conditions. In the third and final stage of *concept consolidation and accommodation,* widely accepted definitions emerge, meta-analytic studies are undertaken, and the construct itself is included as a mediator and moderator in related models within the wider nomological network.

Fourteen years ago, at the time of publication of the original Krishnakumar and Neck (2002) "what, why, and how" paper, the workplace spirituality construct was clearly in the early first stage of construct development. Since that time, the workplace spirituality construct has showed signs of moving into the second stage of development. As described above, progress is advancing toward a reasonably widely accepted definition of workplace spirituality. Measurement scales have been advanced and refined (e.g. Ashmos and Duchon 2000; Lynn, Naughton, and VanderVeen 2009; Petchsawang and Duchon 2009; Liu and Robertson 2011; Tombaugh, Mayfield, and Durand 2011; Kinjerski 2013) resulting in a flurry of empirical research as outlined above. In addition, researchers have begun to explore mediators (e.g. Kazemipour and Amin 2012; Petchsawang and Duchon 2012) and moderators (e.g. Altaf and Awan 2011; Nasurdin, Nejati, and Mei 2013) of the relationships between workplace spirituality and other constructs of interest. A few isolated examples of workplace spirituality serving as mediator or moderator in models of the relationships between other variables (e.g. Kumar and Kumar 2014) are now beginning to appear, indicating that the construct's development continues to progress.

Workplace spirituality scholars often speculate on the future development and expansion of the construct (e.g. Altman 2013). As we have noted throughout this paper, there are abundant opportunities for future research on workplace spirituality. For example, a number of the potential benefits/outcomes of workplace spirituality (e.g. intuition and creativity, honesty and trust) proposed by Krishnakumar and Neck (2002) have not been adequately investigated through empirical research. Furthermore, although a number of relationships between workplace spirituality and beneficial outcomes have been well-established empirically (e.g. organizational commitment, job satisfaction), many potential moderators and meditators remain to be examined. The "how" of spirituality can also be examined through the lens of mechanisms – primarily investigating potential mediators. For example, mindfulness, which has strong roots in eastern religious practices, recently has been shown to reduce negative affect such as hostility at work (Krishnakumar and Robinson 2015). Research also shows that spirituality can positively affect moral emotions such as empathy and gratitude, which can result in significant personal and organizational outcomes (Hardy et al. 2014).

Finally, as reflected in the expanded "spiritual freedom" model, we believe that there is great potential for future research targeted at examining various types of leadership (e.g. self-leadership, shared leadership, authentic leadership) as important possible antecedents to workplace spirituality. Such a line of research could examine workplace spirituality as a possible mediator or moderator of the relationship between various leadership types and individual and organizational outcomes of interest. Through research agendas such as these, our understanding of workplace spirituality will continue to develop and expand allowing for more spiritual diversity and freedom in the workplace, ultimately leading to increased personal growth and organizational performance.

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Notes on contributors

Jeffery D. Houghton is Associate Professor of Management at West Virginia University. His research interests include leadership, self-leadership, and workplace spirituality. He holds a PhD in human resource management, organizational behavior, and labor relations from Virginia Polytechnic Institute and State University. He has published more than 40 journal articles, books, and book chapters, and his work has been cited over 1700 times in academic journals.

Christopher P. Neck is currently Associate Professor of Management at Arizona State University, where he held the title "University Master Teacher." He received his PhD in Management from Arizona State University and his MBA from Louisiana State University. Neck's research specialties include employee/executive fitness, self-leadership, leadership, group decision-making processes, and self-managing teams. He has over 100 publications in the form of books, chapters, and articles in various journals.

Sukumarakurup Krishnakumar is Associate Professor of Management at North Dakota State University. His research activities focus on affective and social regulatory processes and related constructs such as emotional/social intelligence and mindfulness. He also studies the role of spirituality in organizations, particularly with respect to emotion regulation and leadership. He holds a PhD in Management (Organizational Behavior) from Virginia Polytechnic Institute and State University.

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