

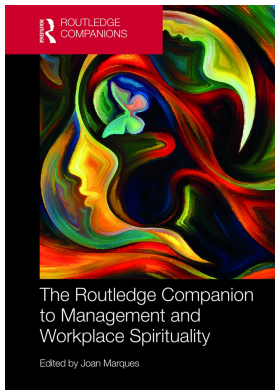
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## **The Routledge Companion to Management and Workplace Spirituality**

Joan Marques

### **Managing Spiritually Adverse People**

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## 16

# MANAGING SPIRITUALLY ADVERSE PEOPLE

*Debra J. Dean*

## Introduction

When talking with employees in any organization Dean (2016, 2017) likes to explain that workplace spirituality is important because it is the right thing to do. The more she researched this topic, she realized that her efforts merely validated what God had already documented in the Sacred Text. She remembered setting off on her first organizational leadership adventure with a large, secular, global company to find that the answer to her quest was 1 Corinthians 13:13, “and now these three remain faith, hope, and love. But the greatest of these is love.” Love was the single most significant predictor of employee engagement, job satisfaction, and organizational commitment; how could that be in a secular organization?

For far too many years, human beings have walked into their workplace with their body and mind, leaving their heart and soul at the door. Research shows that neglecting the whole person at work has caused increased amounts of stress as workers try to balance their personal needs along with the needs of their employer. Such stress may impact one’s health or cause a lack of employee engagement, among other things. It may also cause absenteeism or high turnover. As a leader in the organization and a scholar, Dean (2016, 2017) found herself asking what can she do to help *nourish the soul at work* and how can she help each employee find meaning and purpose in the time spent earning a paycheck. Workplace spirituality was the answer for her to help co-workers and others move from their job to their vocation and research shows that spirituality in the workplace can increase job satisfaction, organizational commitment, and other workplace outcomes.

## Workplace Spirituality—Businessmen on their Knees

This section of the chapter will introduce the concept of workplace spirituality. A 1953 article in *Fortune* magazine entitled, “Businessmen on their Knees” is possibly the first mention of the concept scholars now term “workplace spirituality.” This article is referenced by many intellectuals who believe the concept of spirituality in the workplace dates back to the 1950s. Norton-Taylor (1953) penned the article explaining that “a considerable number of businessmen” (p. 140) around the country are talking about the application of religion to business. To understand the weight of this issue, many of the businessmen in 1953 did not even discuss

religion in their own home as it was a personal issue and was not an issue they discussed even with their parents.

Norton-Taylor (1953) describes a phenomenon of increased church membership, increased tithing, and record sales of four religious books including the New Revised Standard Version of the Bible. Realizing that something different was happening in American businesses, Norton-Taylor (p. 140) questioned if businessmen were “promoting religion as a useful tool and God as a good partner to have in the firm?” Or if businessmen were “putting their religion to daily ‘practical’ uses” and “experiencing a spiritual awakening that is indeed genuine” (p. 140)?

Norton-Taylor (1953) called it a movement. He wrote about the movement that was changing the cocktail parties of the businessmen, noting that “to the bewilderment of outsiders, their cocktail parties are more apt than not to turn into religious discussions” (p. 253). He described the journey of Admiral Ben Moreell who questioned his existence in 1932 when the Navy assigned him to Paris, France. He explained that his search for answers about “man’s existence and God’s purpose for him became clearer ... with the practice of the two commandments: love God, and love your neighbor” (p. 141). Twenty years later, Moreell often found himself sitting at his desk in an “ultramodern” skyscraper talking about religion. Moreell said, “the subject is not only vital but respectable” (p. 141). Moreell also assembled a group of Pittsburg industrialists, including presidents, vice presidents, and executives of different organizations to “put Christianity to work” (p. 140). The group wrote the following statement and disbursed it to their employees:

We attempt to work out too many of our human-relations problems without asking for divine guidance ... Actually, what we need is God’s help ... We must be [Christ Bearers]. Our lives, our words, our inspired acts, our deeds of honesty and integrity and unselfishness, must be bridges across which He walks again into our world.

(p. 141)

Many other businessmen were researched by Norton-Taylor (1953). The article references specific conversations of businessmen examining the Beatitudes in relation to routine business practices such as determining what leaders should do with aging workers who are becoming inefficient. Others compared the application of Christian principles to labor and human relations, quoting the president of Borg-Warner in saying religion “is the best solution we have found to the problem of getting along with each other” (p. 141). Norton-Taylor described a committee called Religion in Industry which started at the Russell Stover Candy Company and extended to a convention in Detroit, Michigan.

In another example, Norton-Taylor (1953) wrote that David Griffith, a worker at U.S. Steel’s Homestead Works was fed up with a strike that lasted 8 weeks. He petitioned management to begin prayer meetings like they did at Stupakoff Ceramic and Manufacturing, which had been strike free for 11 years. Management at U.S. Steel was permissive of the prayer meetings if Griffith led them once a week in the corner of his department. With an average of 25 men in attendance, their meetings were amplified over the public address system for hundreds of employees to hear. Norton-Taylor wrote that “the singing of hymns out at Homestead is an unusual sound on that old and bloody ground.” U.S. Steele also invested up to \$150,000 to provide *Guideposts* magazines to their 125,000 employees monthly.

Additionally, religion was being discussed by businessmen at the golf club where Dr. Shoemaker conducted a 7-week series of lectures with an average attendance of 45–70 young married couples (Norton-Taylor, 1953). Putnam (Putty) McDowell was among those in attendance and acknowledged that he had not “needed” religion, which seemed to be the sentiment of many that described themselves as “happy, ethical pagans” that were not “broke or unhealthy”

(p. 248). Putty explained that praying was new to him, but he started to pray before situations arose at work and “things just worked out better” (p. 248). He was a graduate of Harvard, which he explained taught students to rely on “man’s own endeavors” (p. 253). Post-graduation, Putty became a member of Pittsburgh’s H-Y-P (Harvard, Yale, and Princeton) Club that studied the Bible and spiritual power of Christianity over lunch.

### Workplace Spirituality—God in Business

Fast forward nearly five decades and a second article was written in *Fortune* magazine July 2001 entitled “God and Business.” Gunther (2001) wrote that “bringing spirituality into the workplace ... is breaching the last taboo in corporate America” (p. 64). He stated that many still believe in “separation of church and boardroom” and explained that the business world had found ways to talk about “race, gender equality, sexuality, disability, and even mental illness” (p. 64), but not religion.

The 2001 article references the 1953 article by Norton-Taylor as the days where “women and non-Christians” (p. 64) were not welcome in the executive suite. Gunther (2001) cited an example of Warren Buffett and his planned franchise of the R. C. Wiley furniture store in Las Vegas, Nevada. The problem was that Buffett, who was a self-professed agnostic at the time, wanted the store to be open on Sundays, which was a direct violation of Bill Child’s business model. Child, the chairman of R. C. Wiley Home Furnishings and devout Mormon who always observed the Sabbath, said that reputation was R. C. Wiley’s biggest commodity and stemmed from being a family owned business that set aside Sunday for church, family, and rest. Honesty is also the best policy at R. C. Wiley, where Child tells his 2000 employees to be scrupulously honest. To convince Buffett that God would prevail, Child paid \$9 million to set up a store in Boise, Idaho as a test. Buffett and Child agreed that if the store could make a profit while being closed on Sunday’s then Buffett would move forward with the store in Las Vegas. Several months after the opening in 1999, Buffett recognized that the store was profitable and bought the store from Child who refused to accept any of the interest on the \$9 million capital he had invested. The first Las Vegas store was approved in 1999 and there are now four R. C. Wiley furniture stores in Nevada, all are closed on Sundays.

Gunther’s (2001) article reinforced the workplace spirituality verbiage from 1953 but added that more religions were in America than half a century ago. Gunther (2001) documented lunch meetings at LaSalle Bank in Chicago that included sandwiches and spiritual sustenance calling for employees to work less, slow down, and stop multi-tasking. Gunther also referred to the Business Leaders for Excellence, Ethics, and Justice (BEEJ) as an executive group that struggled with questions such as promoting family life, fair wages, justifying layoffs, and integrating faith in work. ServiceMaster was referenced in the article as being a “Fortune 500 company committed explicitly to serving God” (p. 64). Gunther also described the career of Jose Zeilstra, Vice President of J. P. Morgan Chase, who says she is “ultimately working for God” (p. 68).

David Miller, author of *God at Work* was quoted in Gunther’s (2001) article as saying that “god is found in earth and rocks and buildings and institutions, and yes, in the business world” (p. 61). Gunther (2001) wrote about Thomas Crisman, a Jenkins and Gilchrist patent attorney and litigator that spends one-month per year in rural India for silence at a meditation retreat center. Additionally, the case study of Blistex was also noted in Gunther’s article where President Dick Green explained that he tried for more than a decade to integrate his faith and his work before realizing that when seeking “harmony between God and business: sometimes the two collide, head-on” (p. 78). Blistex has a company policy to pay workers profit-sharing benefits worth about 15% of the employee’s annual salary directly into their retirement accounts.

According to Gunther (2001), Laura Nash, a senior research fellow at Harvard Business School declared that “spirituality in the workplace is exploding” (p. 62). The author wrote about Julius Walls, Jr., chief executive at Greystone Bakery who lives his faith at work by hiring anyone because he believes everyone deserves a chance to succeed. Walls also begins meetings with a moment of silence and donates all of the bakery profits to the Greystone Foundation to help the needy. According to Walls, he “serves the poor by feeding the rich” and the bakery has been said to offer “sinful desserts that support saintly causes” (pp.72–73).

Gunther (2001) noted that the Baby Boomer generation was partially responsible for the workplace spirituality movement and recited that they brought the 1960s’ youth culture, the 1980s’ greedy culture, and now they want more than a paycheck as they anxiously want to know what really matters. Another area Gunther (2001, p. 64) notes as being responsible for the workplace spirituality movement is the fact that “post-World War II prosperity has created enough wealth that many Americans primary desires are not for material goods, but for spiritual and intellectual assets.”

### **Introducing Workplace Spirituality**

When introducing workplace spirituality to any audience, it is best to speak the words and identify the elephant in the room up front. Dean (2017) recommends probing the workplace with the spiritual terminology to get a feel for the temperature in the room. This section of the chapter will give some examples of how workplace spirituality has been introduced to a variety of audiences and the responses that were provided.

One of the first conversations about workplace spirituality was with a senior level executive in charge of modernization for a global, secular firm. The relationship was such that Dean referred to him as a mentor; whereas, she trusted him and his opinion on her career. When explaining workplace spirituality, his first reaction was that religion and spirituality in the workplace was an “oxymoron.” He was quick to say that religion and spirituality do not belong in the workplace. Needless to say, the relationship changed at that point and he never asked about her research or education again. When managing spiritually adverse people from this perspective, the approach used by Dean (2017) was to show proof and lead by example. Although she did not have the support of this one leader in the organization, she did have support from others who championed the efforts; therefore, Dean continued her work and was eventually able to show proof that spirituality did belong in the workplace and resulted in positive work outcomes for the organization.

Shortly after the above deflating conversation, Dean went to a university about one hour from her home to present an article entitled “Employee Engagement and Servant Leadership” (Dean, 2016). While talking with the class, she was asked about her dissertation titled, “Religion and Spirituality in the Workplace: A Quantitative Evaluation of Job Satisfaction and Organizational Commitment” (Dean, 2017). The school is known for being a spiritual place and their response was positive. They discussed using different terminology so as to not scare off the audience or cause them to go on the defense. That conversation has been parked for a later date as there may be some value in using a different phrase instead of the word “spirituality.” Overall, the day was full of positive remarks and excitement about the research. Meetings such as this are important when managing spiritually adverse people since being around like-minded people and those that support and encourage provides energy to keep going. So, it is important to recognize the support group(s) and acknowledge them as being a helpful part of the research process.

With much encouragement from a director of a secular organization, Dean (2017) mustered up the courage to introduce the topic of religion and spirituality to a small department of about

30 business professionals. In doing so, she hit the topic straight on and explained that religion and spirituality were not synonymous. She quoted from the Crazy Horse Memorial in South Dakota where she saw a sign that read, “We are not human beings having a spiritual experience; we are spiritual beings having a human experience.” It is believed the quote came from Pierre Teilhard de Chardin (1976). Dean found only one employee that was offended and refused to attend the meeting. Unfortunately, he was not at the meeting to hear the opening where she stated that she was not trying to change anyone’s religion and asked the crowd about what they thought was spiritual. She had answers to the question prepared from research including the following: connection, creator, energy, God, higher source, infinite, inner life, meaning, mysterious, one of a thousand names, one with nature, sources of all, that which remains unnamable, the universe, and wholeness. She then asked the audience what it felt like to be spiritual and words such as aware, balanced, caring, compassionate, content, creative, energized, joyful, mindful, peaceful, and receptive were spoken. This audience was usually a very quiet bunch and this 2-hour meeting was no exception; however, it was the aftereffect that was miraculous. After the meeting, several people emailed or talked to her verbally about their inner self. They asked good questions and she could tell they were searching for more meaning at work. They were tired and hungry for the nourishment of their soul. This one meeting has an insurmountable amount of significance. First, Dean was courageous in speaking about religion and spirituality in a secular workplace. Second, she was working with a senior leader that supported her research initiative. Third, she did have one employee that refused to participate, but that did not hold her back from continuing. Fourth, she had a quiet meeting, which some may see as failure, but she remained open after the meeting to communicating with the participants and found that the topic was sensitive enough that they were wanting private conversations as opposed to larger group discussions. With persistence and availability as two of her strengths, Dean met with many of the participants individually and found that they had a thirst for knowing more about the topic and finding a way to introduce the concept at work. And fifth, the one person that refused to participate sat back as an observer for more than a year and then became a vocal supporter of the research as he started seeing positive change in the workplace as a result of Dean’s initiative.

After the meeting with about 30 business professionals, Dean found herself in another position of managing spiritually adverse people. She had one employee that was open to the idea but had a history of darkness. It was interesting to watch this relationship unfold as the employee was interested in helping with the research, but had not bought into the idea wholeheartedly. Dean simply persevered with the research and education at the workplace; she was consistent with her methodology and coached the participant along the way. Several conversations were held where the employee acknowledged the positive outcomes. With spiritually adverse people such as this, Dean recommends involving them in the process as well as coaching and mentoring. Eventually, the proof of the work should unfold.

In another meeting with a variety of professions, Dean (2017) asked similar questions as above. Additionally, she also asked how the audience members achieved feelings of joy, peace, and balance. They responded with walks in the park, yoga, attending a concert, and reading a book. The response in the room was amazing. She asked if anyone would like to work in this type of environment and their eyes were fixated on her as if she held a key to quenching their thirst. This meeting was inspiring for Dean, as well as those in the audience. It was a small meeting of 10–12 people, but it was a good group that did not seem to fear what others might think. The dynamic of this group was that there were not any direct reports in a hierarchy. They were simply business professionals meeting for another purpose and she was allowed to give a speech about workplace spirituality. Although this meeting did not have an immediate, direct



impact on the research initiative, it did provide a way to sow some seeds. The 10–12 people in the meeting went back to their respective jobs and were able to communicate with others about this new information they had just heard. They were able to spread the word about workplace spirituality. And for those who may not have been vocal about it, they retained the information for later.

As president of her local speech guild, Dean (2017) gave many speeches to a secular audience about workplace spirituality as she prepared for conferences and other speaking engagements. She found that introducing workplace spirituality with questions such as “are you feeling nourished at work” and “are you happy with your workplace” opened the door to their undivided attention. She found that the audience was focused on every word and wanted more. In essence, they were hungry for this topic and wanted to know more about it. The practice at the speech guild provided Dean with several opportunities for success. First, she was able to deliver her speeches in a safe environment so she could communicate effectively to other audiences. Second, she was able to practice her speeches which continued to give her confidence and courage to speak to others. And the third benefit was that she educated another audience that could spread the information or retain it for their own use at a later date.

During a conference in 2017, Dean and other scholars spent several days talking about workplace spirituality and the growth the field has had in recent years. As mentioned above with the second example, she was surrounded by other like-minded professionals that shared her same passion for the topic. This was a week of encouragement and energy to continue the research. In addition to the academic reinforcement, she was surprised to find that many wanted to know more about how she applied spirituality in the workplace practically since she was able to do not only research but also the application of theory. This energized Dean to a new level and she has embarked on a new effort to write, educate, coach, and mentor as many as possible.

In this section of the chapter, Dean described her wins and failures as she introduced the topic of workplace spirituality to a variety of audiences. From a follower perspective, she has had two employees that were either adamantly against or lukewarm with regards to the topic. With both situations, she just continued her efforts without their participation and they eventually warmed to the idea. Dean also coached and mentored leaders, which is described more in the next section of this chapter.

### **Coaching and Mentoring Leaders and Followers**

As a result of the meeting with about 30 business professionals, Dean began coaching and mentoring the leaders; after all their senior leader was one of her biggest supporters of the research. She embarked on a path where she educated the leaders via email, personal conversations, weekly meetings, and monthly workshops. She also surveyed their teams independently to see where each leader stood with their servant and spiritual leadership skills. There are many variables from the surveys that can be taught and/or coached. The variables are outlined in Table 16.1.

The Servant Leadership Assessment Instrument (SLAI) was developed by Dennis and Bocarnea (2005) to measure agapao love, altruism, empowering, humility, serving, trust, and vision. Dean used the Spiritual Leadership Scale developed by Fry, Vitucci, and Cedillo (2005) to measure Fry’s three dimensions of spiritual leadership including altruistic love, hope/faith, and vision. Dean also used Ashmos and Duchon’s (2000) Spirituality at Work Scale to focus on three aspects of workplace spirituality including inner life, meaningful work, and sense of community. Each of these variables were tested by Dean with the employees to see which variables correlated with the desired workplace outcome and which variables had predictive power. She

Table 16.1 List of Surveys and Variables

<i>Servant Leadership Assessment Instrument (SLAI)</i>	<i>Spiritual Leadership Scale</i>	<i>Spirituality at Work Scale</i>
<ul style="list-style-type: none"> <li>• Agapao love</li> <li>• Altruism</li> <li>• Empowering</li> <li>• Humility</li> <li>• Serving</li> <li>• Trust</li> <li>• Vision</li> </ul>	<ul style="list-style-type: none"> <li>• Altruistic love</li> <li>• Hope/faith</li> <li>• Inner life</li> <li>• Meaning/calling</li> <li>• Membership</li> <li>• Organizational commitment</li> <li>• Productivity</li> <li>• Satisfaction with life</li> <li>• Vision</li> </ul>	<ul style="list-style-type: none"> <li>• Conditions for community</li> <li>• Inner life</li> <li>• Meaning at work</li> <li>• Positive work unit values</li> <li>• Work unit community</li> </ul>

found that all of the variables on the SLAI correlated significantly with employee engagement. Her research also indicated that altruistic love was the most significant predictor of job satisfaction and organizational commitment. In addition to altruistic love, a sense of community and meaningful work were significantly predictive of job satisfaction. With this information available, she was able to work with the leaders and followers of the department to educate them on the topics of workplace spirituality, servant leadership, spiritual leadership, employee engagement, job satisfaction, and organizational commitment. She was then able to work with the team from the leader and follower perspective. The outcome was a sub-culture within the larger secular company that had some of the highest employee engagement scores in the company. They also had concerted efforts put into place with investigation and training on meaningful work. And, they built a community that supports one another on a daily basis in addition to life events such as births, marriages, retirements, new jobs and/or promotions, deaths, and other exciting and/or difficult times.

### Spiritual Companies

This chapter follows Dean (2017) as she managed spiritually adverse people by educating, coaching, and mentoring participants. She is not the first person to apply the concept of workplace spirituality practically. Throughout her research, many companies were listed as being spiritual. The list in Table 16.2 is a compilation of those company names. Keep in mind, that the companies listed in Table 16.2 may have been considered spiritual years ago and something may have changed since then, so this list is not up-to-date by any means. In fact, some of these companies are no longer in business or have been bought out and the name has changed. It is, however, a list Dean (2017) found intriguing and inspiring as so many secular companies had once been deemed spiritual.

Additionally, once upon a time, there was an International Spirit at Work Award. Judi Neal (President and CEO of the International Center for Spirit at Work) and other scholars would receive applications for the annual award and then chose a company that met their spirituality requirements. Unfortunately, that award was disbanded due to the lack of applications. Perhaps the issue is that few companies understand the importance of being spiritual.

Dean (2017) hopes that one day, the Spirit at Work Award will be resurrected and companies, as well as their customers and employees, will find value in working with a spiritual business.



Table 16.2 List of Spiritual Companies

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• Alcoa	• IBM	• Pittsburg Plate Glass
• Alcoholics Anonymous	• Interstate Battery J. Rene	• Price Waterhouse Cooper
• American Express	• Ouimet Holding	• Procter and Gamble
• Amoco	• Jenkins and Gilchrist	• R.C. Wiley Furniture Stores
• Australia and New Zealand Banking (ANZ)	• Jones and Laughlin	• Russell Stover
• Ben and Jerry's	• JP Morgan Chase	• SAS Institute
• Berkshire Hathaway	• LaSalle Bank	• Scaife Company
• Big Horne Department Store	• Legatos	• Service Master
• Blaw-Knox	• Maxwell, Locke, and Ritter	• Shell Oil Company
• Blistex	• Medtronic	• Sherwin Williams
• Body Shop	• Memorial Herman Healthcare	• Southwest Airlines Starbucks
• Borg-Warner	• Missouri Ascension Health	• Stupakoff Ceramic and Manufacturing
• Catalytica	• NEC Corporation	• Timberland
• Chick-Fil-A	• New Balance	• Tom's of Maine
• Cordon Bleu Tomasso	• Nike	• Tyson
• Disney	• Outdoor Recreation	• U.S. Steel
• Dow Chemical		• UniLever
• Exxon		• Weleda
• Ford		• Whole Foods
• General Electric		• YMCA
• Google		
• Greystone Bakery		
• Herman Miller		

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### Culture and Climate

This section of the chapter examines organizational culture and climate, the process of transformation, and presents empirical evidence to suggest that transformation is a journey requiring involvement and commitment from all areas of the company, including leaders and followers. Evidence from this research supports the need to align the culture and climate with corporate values, strategies, and driving forces of the company. The theoretical foundation for Dean's (2016, 2017) efforts revolved around servant leadership, spiritual leadership, and workplace spirituality. Ultimately, her goal was to change the culture to become spiritual.

Although efforts began to transform the culture of the large, global, secular company in 2012, it was not fully understood how long it would take to see results. In the beginning, the company recruited volunteers to help, but there was not enough investment throughout the entire organization to see a real change of heart. To get a pulse on the status of the environment, a simple survey in 2014 asked employees to describe the culture of the organization in just one word. The results were shocking as words such as achievers, awesome, cliquy, cold, distracted, evolving, flux, inconsistent, joke, nightmare, petty, progressive, sterile, and worldly showed up. This proved that the work was far from over. It was about this time that Dean stepped in to focus on just one department. Her efforts were supported by one senior director, but not all in the organization saw the value of her efforts at the time. This work shows the power of one person and the influence one can have on a large organization.

Changing the culture of a century-old company is not an easy task. Many factors come into play when trying to transform a culture; however, great benefits can result from persevering. To

begin, it is important to understand the difference between culture and climate. Culture is the personality of the organization. The culture is the sum of multiple characteristics within the workgroup. Managerial values and beliefs are embedded in the corporate culture. Culture is rooted in the organization's people and routine (Wei, O'Neill, Lee, & Zhou, 2013). The culture of an organization includes artifacts, assumptions, beliefs, collective behaviors, collective programming, common sets of values, consensus, control systems, environment, norms, organizational structures, power structures, rituals and ceremonies, stories, symbols, underlying shared assumptions, and values (Simoneaux & Stroud, 2014). Artifacts are what you see, smell, and hear. They are often the only tangible part of an organizational culture. When considering one's culture it is important to reflect on each one of these items to question what is this and why is it important to the company. One may find that an artifact, as an example, is outdated and conflicting with the direction the company is trying to move toward.

Culture can take a long time to change. The culture of the organization is reflected in the business hours, client satisfaction, dress code, employee benefits, hiring decisions, office setup, treatment of clients, turnover, and every other aspect of the operation (Simoneaux & Stroud, 2014). The culture is to be clearly expressed and understood by most personnel within an organization in order to enable members to behave in meaningful ways toward one another and interpret the meaning of other member behaviors (Simoneaux & Stroud, 2014). Take for example a dress code where males are expected to dress in suits with ties and females are expected to wear stockings with their dresses. If the desired culture is one of professionalism and strict adherence to rules then this dress code may be appropriate. On the other hand, if the desired culture is one of flexibility and empowerment, the dress code may cause employees frustration or uncertainty.

Kurt Lewin was the first to talk about organization climate. The climate of a company is the attitude of the organization. It is how the company feels, like a temperature. The climate is what the company rewards their employees for or what they pay attention to. Examples may include safety and service if the organization rewards employees for having positive feedback (service) or zero accidents (safety). Climate is easier to change than culture; however, it is important to note that culture and climate work hand-in-hand. Dean (2017) found that the culture of her department was initially cold and abrasive. Her intention was to transform the department into a spiritual workplace; that is a workplace where people care for one another and feel connected.

### ***Spiritual Leadership Theory***

To analyze the importance of workplace spirituality and the predictive power with common workplace outcomes, Dean (2017) chose job satisfaction and organizational commitment as two dependent variables. She used two popular workplace spirituality scales. The independent variables included the likes of altruistic love, hope/faith, and vision based on the Fry et al. (2005) Spiritual Leadership Scale and the variables of inner life, meaningful work, and sense of community-based on Ashmos and Duchon's (2000) Spirituality at Work Scale. Additionally, she controlled for age, education, gender, income, meditation experience, religion, and tenure. Her research included 147 participants from 21 different industries and three different countries. She found that altruistic love was the one variable that significantly predicted both job satisfaction and organizational commitment. The sense of community and meaningful work also significantly predicted job satisfaction.

Although workplace spirituality has been a movement since the 1950s there is not an agreed upon definition. Giacalone and Jurkiewicz (2003, p. 13) define it as "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 provided feelings of completeness and joy." Ashmos and Duchon (2000, p. 137) define workplace spirituality as "recognition of an inner life that nourishes and is nourished by meaningful work that takes place in the context of community."

The workplace spirituality movement is about "employees who understand themselves as spiritual beings whose souls need nourishment at work" (Ashmos & Duchon, 2000, p. 134). It is about employees having more meaningful work and a connection between one's soul and their work (Ashmos & Duchon, 2000). Human beings have both mind and spirit, and spiritual workplaces realize that developing the spirit is just as important as developing the mind (Ashmos & Duchon, 2000). Spirituality in the workplace, according to Ashmos and Duchon involves the community, inner life, and meaningful work.

A spiritual workplace is quite possibly the answer to many organizations that are seeking to provide an environment for their employees to feel fulfilled and realize they are coming to work to do a meaningful job. While a spiritual workplace is a phrase many may not be familiar with, it is a movement that has been underway in corporations since the 1950s. Giacalone, Jurkiewicz, and Fry (2005) stated: "workplace spirituality is one of the fastest growing areas of new research and inquiry by scholars and practitioners alike" (p. 515). In what is considered the first empirical study on workplace spirituality, Mitroff and Denton (1999) explained that the word interconnectedness is a single word that describes the meaning of spirituality (p. 83). Their groundbreaking research found that spiritual employees were hungry to "bring more of their 'complete selves' to work" (p. 83). The scholars explained, "unless organizations learn how to harness the whole person and the immense spiritual energy that is at the core of everyone, they will not be able to produce world-class products and services" (p. 84).

### *Servant Leadership Theory*

In addition to spiritual leadership theory, the scholar investigated servant leadership theory within her department and found that agapao love, altruism, empowering, humility, serving, trust, and visionary all correlated with employee engagement. Dean (2016) used the Dennis and Bocarnea (2005) SLAI to survey 126 participants in seven different states. Servant leadership was a term first coined by Robert Greenleaf in 1970. Berger (2014) wrote that servant leadership is a leadership style that re-engages employees by focusing on people. Servant leadership, therefore, is emerging as a theory with the potential to create a positive organizational culture, produce socially responsible organizations, and cultivate engaged employees (Berger, 2014).

Robert Greenleaf (quoted in Berger, 2014) argued that the purpose of servant leadership is to serve first instead of lead. Greenleaf believed that followers of servant leaders would grow as a person and become more autonomous, freer, healthier, and wiser as a result of being served. Servant leaders listen receptively, display empathy, heal the self and others, and are aware of their self, their strengths, and their surroundings. Servant leaders are persuasive. They can conceptualize by looking beyond the day-to-day issues. Servant leaders have the foresight to learn from the past, understand the present, and forecast the future. Servant leaders are also stewards that play a role in holding their organization to a high standard of ethics. Servant leaders grow people and are personally committed to developing others. Servant leaders also build community and look for ways to improve the areas in which they work (Berger, 2014).

## Conclusion

Practically applying academic concepts and theories in the workplace is a highly desired skill in today's marketplace. This chapter has followed a multi-year journey as Dean (2016, 2017) worked with a large, global, secular organization to transform the culture and climate. The company employed more than 12,000 people and boasted a history of more than 100 years. As a lone person pursuing her research initiative, she was faced with a variety of challenges and obstacles including spiritually adverse people, but her efforts resulted in a subculture that earned accolades for some of the highest employee engagement scores in the company. Despite the adversity along the way, she experienced many successes and gained valuable support that ultimately earned her a reputation of being a leader that cares and a scholar that practically applies theory. Her work may give a glimpse into the strategy used to make a difference in a large organization by starting with a smaller population and persevering.

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