

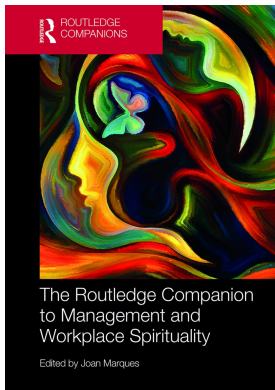
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20

SOFT SKILLS AND SPIRITUAL LEADERSHIP

Debra J. Dean

God and Business

Workplace spirituality is still an emerging field of study, and one of the original debates revolves around the separation of religion and spirituality. Giacalone, Jurkiewicz, and Fry (2005) wrestled with the concept of religion and spirituality and noted, “Spirituality is necessary for religion, but religion is not necessary for spirituality” (p. 517). It is important to discuss this right up front as many business professionals prefer to keep their church or religious life and their business life separate. In fact, some even become uncomfortable when the subject of workplace spirituality is broached. When introducing this topic, Dean (2017) asked questions such as (a) what activities have you been involved with that have caused a spiritual experience and (b) what does it feel like to be spiritual? In answering the first question, responses such as attending a concert, meditating, reading a book, or walking in nature were spoken. The second question had replies of feeling balanced, energized, a feeling like one is aware, or peaceful. In short, one does not need to be religious to be spiritual.

The Dalai Lama said,

Religion, I take to be concerned with faith in the claims of one faith tradition or another, an aspect of which is the acceptance of some form of heaven or nirvana. Connected with this are religious teachings or dogma, ritual prayer, and so on. Spirituality I take to be concerned with those qualities of the human spirit—such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony—which brings happiness to both self and others.

(Craig, 2002)

According to Fry (2003)

the Dalai Lama notes that while ritual and prayer, along with the questions of heaven and salvation, are directly connected to religion, the inner qualities of spirituality, spiritual survival, and the quest for God and, ultimately, joy, peace, and serenity and commitment to organizations that include and reinforce those qualities need not be.

So, if God or religion is part of your spiritual practice, then workplace spirituality may relate to your relationship with a higher being. If God or religion is not part of your spiritual practice, then workplace spirituality may relate to something such as meditation, music, walking, or yoga. In short, “we are not human beings having a spiritual experience, we are spiritual beings having a human experience” (Teilhard de Chardin, 1976). This chapter is not about a religious conversion, but rather about an inner life experience of spirituality related to the workplace.

Spirituality at Work Instruments

The purpose of this research was to answer the call of exploring two main instruments used to empirically test spirituality at work and contribute to the three most promising theoretical approaches to date, according to Benefiel, Fry, and Geigle (2014). The two main instruments used to test workplace spirituality include the Spiritual Leadership Scale and the Spirituality at Work Scale. Additionally, the Minnesota Satisfaction Questionnaire short-form and Organizational Commitment Questionnaire evaluated work outcomes of job satisfaction and organizational commitment. Furthermore, the Religious Commitment Index and demographic questions examined control variables of age, education, gender, income, meditation experience, religion, and years of work experience. To date, the two main instruments used to empirically test spirituality at work were developed by Ashmos and Duchon (2000) and Fry, Vitucci, and Cedillo (2005). For the purpose of this research Altruistic Love, Hope/Faith, Vision, Inner Life, Meaningful Work, and Sense of Community were the variables examined with the two Spirituality at Work instruments.

The Spiritual Leadership Scale

The Spiritual Leadership Scale was developed by Fry et al. (2005) and revised in 2016. This 42-item scale measures Altruistic Love, Hope/Faith, Inner Life, Meaning/Calling, Membership, Organizational Commitment, Productivity, Satisfaction with Life, and Vision. For the purpose of this research, Altruistic Love, Hope/Faith, and Vision were evaluated from this scale.

The Spirituality at Work Scale

The Spirituality at Work Scale was developed by Ashmos and Duchon (2000). This 66-item scale measures Conditions for Community, Inner Life, Meaning at Work, Positive Work Unit Values (also called Work Unit and Meaningful Work), and Work Unit Community. For the purpose of this research, Inner Life, Meaningful Work, and Sense of Community were evaluated from this scale. Figure 20.1 provides a visual of the six independent variables and two dependent variables.

The theories and concepts that applied to this research include (a) Fry’s (2003) model of spiritual leadership, (b) Heaton and Schmidt-Wilk’s (2011) meditation integration approach (also known as the Consciousness-Based Theory of Management, (c) Hicks’ (2003) respectful pluralism, and (d) workplace spirituality.

Spiritual Leadership Theory

Spiritual Leadership Theory is the most effective theory to promote workplace outcomes and to stimulate human beings to behave in positive ways. In thinking about leadership theories of the past, names such as Lewin’s autocratic, democratic, or laissez-faire leadership styles, Weber’s

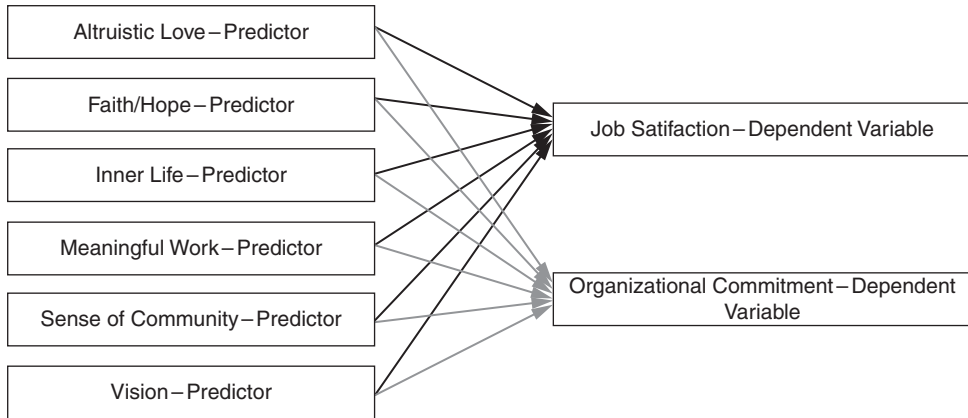


Figure 20.1 Independent Variables and Dependent Variables

charismatic leadership style, Bass' transactional leadership theory, Burn's and Bass' transformational leadership theory, Avolio's authentic leadership theory, and Greenleaf's servant leadership theory, show varying characteristics of leaders using persuasion or power to get work done. As decades progress, so do leadership styles. Leadership styles such as autocratic or transactional focus on managing the employee's body (hands and feet) or their head (mind). There are still plenty of situations where such leadership styles are necessary; such as an emergency situation or short-term urgent project. Theories such as transformational and authentic begin to shape the leader and follower in the relationship. They begin to hold one another up to higher standards. Servant leadership and spiritual leadership theories take it a step further and bring in the whole person; including the body, heart, mind, and spirit. Servant leaders focus on how they can serve the needs of their followers above all else and spiritual leaders spend time reflecting on their inner life so they too can serve others in a holistic approach. It is with these latter theories that leaders recognize their followers are not compartmentalizing their work as separate from the rest of their body. In other words, employees bring their whole self into the workplace.

Fry (2003) introduced the causal theory of spiritual leadership to include intrinsic motivation of Altruistic Love, Hope/Faith, and Vision as a holistic leadership theory to address the four areas that define the essence of human existence, which include the body, heart, mind, and spirit. Fry first examined leadership theories and the basic concept of leadership being the motivation to change. Second, Fry qualified the growing need for spirituality in the workplace by describing the "human need for spiritual survival through calling and membership" (p. 693). He then explained the difference between religion and spirituality, which included a generic definition of God as a "higher power with a continuum upon which humanistic, theistic, and pantheistic definitions of God can be placed" (p. 693). Fry also reviewed ethics, religious, and values-based leadership theories to explain that motivating followers requires leaders to be in touch with their core values and an ability to communicate those values to followers through vision and actions, creating a "sense of spiritual survival through calling and membership" (p. 693). Spiritual leadership is inclusive of other major leadership theories; however, it "is more conceptually distinct, parsimonious, and less conceptually confounded" (p. 693). Fry and Nisiewicz (2013) explained that the source of spiritual leadership is tapping into the inner life, which requires mindful practice to draw strength from something spiritual. This requires a commitment to embark on a spiritual journey or pilgrimage. The journey becomes one of transforming

from an ego-centric self to other-centric self. The causal Model of Spiritual Leadership demonstrated how Hope/Faith and a Vision of love and service to others through the values of Altruistic Love fulfill the fundamental human needs of calling and membership, which are also referred to as purpose and belonging. Organizational outcomes of spiritual leadership include (but are not limited to) commitment and productivity.

Fry (2003) documented qualities of spiritual leadership with categories of (a) Vision, (b) Altruistic Love, and (c) Hope/Faith. A couple of vision qualities include a broad appeal to key stakeholders as well as defining the destination and journey. Some of the Altruistic Love qualities include attributes such as courage, empathy, patience, and trust. And, Hope/Faith characteristics include stretch goals, perseverance, and endurance. Fry defined spiritual leadership as “comprising the values, attitudes, and behaviors, that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual survival through calling and membership” (pp. 694–695).

Meditation Integration Approach, Also Known as Consciousness-Based Theory of Management

During this research effort to explore two main instruments used to empirically test spirituality at work and contribute to the three most promising theoretical approaches to date, according to Benefiel, Fry, and Geigle (2014), a concerted effort went into exploring and understanding Heaton and Schmidt-Wilk’s (2011) Meditation Integration Approach, also known as the Consciousness-Based Theory of Management. The essence of this approach, through meditation, was to take time daily to calm the inner being, clear the mind, and discover bliss. This meditation becomes a way of life and research shows a plethora of positive outcomes for the practitioner.

Heaton and Schmidt-Wilk’s (2011) Meditation Integration Approach, also known as the Consciousness-Based Theory of Management, is centered on the Maharishi Mahesh Yogi Transcendental Meditation (TM) program. The program is designed to develop the total brain, increase intelligence, improve creativity, reduce stress and anxiety, promote health and longevity, enhance relationships, and promote peace (Maharishi, 2012). There are more than 600 studies from 250 independent universities evaluating the benefits of TM (Maharishi, 2012). Schmidt-Wilk, Alexander, and Swanson (1996) found that TM “appears to improve employee health, well-being, job satisfaction, efficiency, and productivity, in turn influencing organizational climate, absenteeism, and financial performance” (p. 429). Frew (1974) documented that “meditators report they experience more job satisfaction, improved performance, less desire to change jobs (turnover), better interpersonal relationships, and decreased climbing orientation” or the motivation to climb the hierarchy (p. 366). Elder, Nidich, Moriarty, and Nidich (2014) stated that TM was “among the most widely studied meditation and relaxation programs” and found a significant reduction of perceived stress, depression, and burnout (p. 19).

Respectful Pluralism

Respectful Pluralism is another one of the “most promising theoretical approaches to workplace spirituality” according to Benefiel, Fry, and Geigle (2014). Respectful Pluralism is a constructive approach proposed as an alternative to the “generic-spirituality approach or a Christian establishment approach” (Hicks, 2003, p. 25). Hicks acknowledged that the workplace comprises human beings with a variety of religious interests including Buddhist, Christian, Hindu, Jewish, and Muslim (pp. 26–27). His approach involved a discussion of religious symbols, clothing, and

holiday time, which was primarily Christian based in the United States of America until the 1965 Immigration and Naturalization Act (Hicks, 2003).

In recent history, the buzz phrase of “political correctness” has caused various responses. Regardless of one’s feelings about being politically correct, the result has been an emergence of realizing that each person on this Earth is unique. In the past, discrimination referred to one’s disability, gender, or skin color. The reality that has emerged to date is that each character quality or trait of a person is unique, and thereby different from another person. When explaining Respectful Pluralism to students in a classroom or employees in an organization, this concept is basically having respect for each other as all are unique. The concept of Respectful Pluralism is then boiled down to respecting the person because they are a human being.

Hicks (2003) compared religious diversity in the United States to that of India and Singapore. Using India as an example, they recognize 14 national holidays, 11 of which are religious: one Buddhist, two Christian, two Hindu, four Islam, one Jainism, and one Sikhism (p. 144). Hicks wrote that “Indian secularism does not generally mean the absence of religion from public life; on the contrary, secularism-as-pluralism calls for a kind of religious tolerance in public life or, at a minimum, the absence of violence motivated by religion” (p. 143). In Singapore, several religions are outlawed as they present a threat to the order of harmony or represent a threat to public order and political stability (p. 148). Singapore recognizes 10 national holidays, seven of which are religious: one Buddhist, two Christian, one Hindu, two Muslim, and one related to Chinese religion (p. 152).

Hicks argues that “like it or not, employees bring their own identity, problems, and beliefs to work” (p. 160). Further, he states that “for many employees, religious or spiritual beliefs and practices are an essential and inseparable part of their life” (pp. 160–161). Hicks wrote that “persons simply have dignity and deserve to be accorded respect because they are human” (p. 167). And confirms that to “achieve morally acceptable working conditions and employee health, it is necessary to discuss the proper role of religious, spiritual, political, and cultural expression by individuals while at work” (p. 171).

Research Findings

Dean (2017) conducted her research and found that altruistic love was worthy of attention with regard to job satisfaction and organizational commitment. In addition to Altruistic Love, Sense of Community and Meaningful Work were significantly predictive of job satisfaction; however, Altruistic Love clearly stood out as the most important variable. This finding caused her to coach leaders to develop and use their soft skills. She encouraged them on a frequent basis to display acts of love to their followers. Those acts included talking with them, asking about their family, and cultivating a relationship that went beyond getting the job done. The soft skills were extremely important to unite the group and resulted in a plethora of favorable work outcomes. The next few sections will delve a little deeper into the three variables Dean found to be most important based on her research. Those three variables included Altruistic Love, Sense of Community, and Meaningful Work.

Altruistic Love

The most significant variable found in Dean’s (2017) research was Altruistic Love. According to Fry (2003), the spiritual leadership characteristic of Altruistic Love includes courage, empathy/compassion, forgiveness, honesty, humility, integrity, kindness, patience, and trust/loyalty. And Fry defined Altruistic Love as a “sense of wholeness, harmony, and well-being produced

through care, concern, and appreciation for self and others” (p. 712). Fry and Matherly (2006, p. 6) also explained that Altruistic Love is

given unconditionally from the organization and is received in turn from followers in pursuit of a common vision that drives out and removes fear associated with worry, anger, jealousy, selfishness, failure, and guilt and gives one a sense of membership.

Dean (2017) believes Altruistic Love refers to the core values found in 1 Corinthians 13: 4–8, 13: love is kind and patient; love rejoices in the truth; love always hopes, perseveres, protects, and trusts; love never fails; love does not boast, delight in evil, dishonor, envy, or keep a record of wrongs; and love is not easily angered, proud, or self-seeking. Using this scripture as a guide, one can assess one’s own personal inner life and determine if one are offering Altruistic Love to others or not.

How does one demonstrate Altruistic Love in the workplace? Loving others is not always easy and many people overlook the importance of loving neighbors or co-workers. Demonstrating Altruistic Love in the workplace involves being patient. This can be demonstrated by listening patiently or taking time to ask questions such as how their day is, how was their weekend, and how members of their family are doing. Showing Altruistic Love can also involve protecting co-workers by offering to work overtime so they can recover from an illness or stand up for a colleague if they are being harassed or bullied. Displaying Altruistic Love may also involve forgiveness of past wrongs or failures in the workplace and optimistically hoping for a better outcome in the future. Altruistic Love played out in the workplace could also include acknowledging virtuous behavior of others such as honesty. There are many ways to display Altruistic Love in the workplace and this paragraph provides a small glimpse into what it may look like. Dean (2017) encourages others to get creative and spend some time thinking about how to love neighbors or co-workers well and how to do it on a consistent and frequent basis.

Meaningful Work

The second of three variables found to have significance in Dean’s (2017) research was Meaningful Work. How does one find Meaningful Work in one’s job? Finding meaning in one’s work is not always easy. One is given a task to do and it is not always obvious as to how a mundane task relates to the bigger picture. Finding meaning in work may take time and effort. Employees or direct reports can also ask their manager how their work ties into the mission of the organization. If the manager cannot answer that question, and in many cases they cannot, this can be an opportunity to track down the answer and share it with colleagues. During this discovery period, employees or direct reports may find that what they are doing is very important and will give them a new perspective on coming into the workplace each day. If one cannot decipher meaning in their work based on the corporate mission, vision, and value statements then it may be necessary to create meaning in work for one’s self. Below are a few examples that may help one find meaning in work on a personal level.

Dean (2017) used the following story to describe this concept of Meaningful Work to a large group of corporate professionals. As an example, let’s say a high school girl or boy applies for a job as a lifeguard. Their purpose for getting the job is to spend their summer outside and get a tan. After the first week on the job, the lifeguard witnessed a small child fall into the pool and struggle to swim. The lifeguard jumped from their chair, dove into the pool, and pulled the lifeless child to the side. They proceeded to resuscitate the child successfully. After that day, the lifeguard discovered that their work had much more meaning than simply spending the summer

outside and getting a tan. With their new perspective on their job, they were eager to get work and maintain vigilance. They had found meaning in their work.

As another example, Marques, Dhiman, and King (2009) wrote in their book about Johnny the Bagger (pp. 102–103). Johnny the Bagger was working at a grocery store. Johnny had Down syndrome and wanted to provide a positive message each day at work. In the evenings, Johnny would find a thought of the day, make copies, cut out each slip of paper, and sign his name. He would then put a slip of paper in a grocery bag for each customer. As a result, Johnny's line got longer as more customers preferred to wait for him. Johnny had found his purpose at work. He was not only bagging groceries but providing each customer with a positive message.

Also in the Marques, Dhiman, and King book was the story of Sue the Bus Driver (Ferguson, 2009, pp. 29–30). Sue had a job where she was responsible for driving a bus. Her job could have been mundane as she drove the same route each day but, for Sue, she found meaning in her work by using her skills as an outgoing and friendly person to talk to everyone as they got on the bus. Sue showed interest in her passengers and genuinely cared about her customers. Over time, riders would time their day so they could ride Sue's bus instead of taking a more convenient bus because they liked how they felt when they were greeted by Sue and how she cared for them. In the story, Sue explained that she felt connected to her passengers and driving a bus was her way of doing church; it was her ministry. She could care for others while she drove them from one place to another.

Regardless of how Meaningful Work is defined, it is important to know why one is waking up each day and going to work. It is important to know why a major portion of one's day is spent doing work. If the meaning of work is not evident, Dean (2017) encourages each person to discover the meaning of their work on their own as there are benefits from a personal and professional standpoint for having such meaning.

Sense of Community

The third of three variables found to have significance in Dean's (2017) research was Sense of Community. How does one have a Sense of Community in their business? Relationships matter and this is another area of work that is often overlooked. Planning lunch outings, celebrations for birthdays and anniversaries, recognition for achievements, cards and flowers for funerals of employee loved ones, and get-togethers after work are all ideas for building a Sense of Community with the team. It is perfectly acceptable to start small and start asking one or two co-workers to lunch every now and then, but make a conscious effort to build the community. This too will take time, but it is well worth the effort.

Workplace Spirituality

Workplace spirituality, as defined by Ashmos and Duchon (2000), is the "recognition of an inner life that nourishes and is nourished by Meaningful Work that takes place in the context of community" (p. 139). During this research, several presentations were given to college students and corporate professionals. Although the phrase workplace spirituality was new to them, they were eager to learn more about it. Dean (2017) found it encouraging to see the audience members' enthusiasm and attention during and after the presentations. It appeared that workplace spirituality was relevant to each person and they were hungry to learn more about how to nourish their soul and have a more holistic experience in the workplace.

When Dean (2017) introduced the topic to senior leaders of an organization, the leaders were supportive and followed up many times to confirm that the presentation would take place and their staff could hear about workplace spirituality. It is important to note that the term spirituality was defined early on in conversations with senior leaders and the audience. It was made clear that

spirituality at work was about connecting with something other than one's self and not necessarily about religion; although for some they may be synonymous. The overarching theme of workplace spirituality was communicated as interconnectedness; whereas, Mitroff and Denton (1999) explained that the word "interconnectedness" is a single word that describes the meaning of spirituality and their groundbreaking research found that spiritual employees were hungry to "bring more of their 'complete selves' to work" (p. 83). There was a concerted effort early in the presentation to question the audience about what nourished their soul and examples such as reading, walking through nature, and yoga were given in addition to examples such as prayer and quiet time. This differentiation between religion and spirituality early in the presentation seemed to help the audience of the secular corporate workplace open their minds to the concept of workplace spirituality without the fear of being converted to any particular religion.

Application of Spiritual Leadership Theory

To answer the question in the 1984 song by Tina Turner entitled, "What's love got to do with it," Dean (2017) believes love has everything to do with it. However, explaining Altruistic Love as an important character trait to a room of executives can be a challenging concept to (a) have anyone show up and (b) keep their attention. Altruistic Love was the most important predictor variable of job satisfaction and organizational commitment; therefore, it deserves attention from the scholar and practitioner viewpoint.

For many, the concept of leaders loving followers is foreign and not applicable in the workplace. Dean (2017) recalls one student in the classroom chuckling and saying "everyone needs to man up and just do their job; after all that is what they are getting paid to do." Another conversation with a senior level executive at a large company included the word "oxymoron" as he explained that leaders cannot love their followers; that is just not how the real business world works.

One way to defend the importance of Altruistic Love in the workplace is with the use of Maslow's Hierarchy of Needs. Many college graduates are familiar with this hierarchy that explains how a human being has basic needs that must be met first in order to progress up to the next level of the hierarchy. In essence, if a person's basic needs of food, water, safety, and shelter are not met then they are not going to be very concerned with relationships or feelings of prestige. However, as many people are having their basic needs met in the 21st century, they are progressing up to the next level of the hierarchy. This means that relationships are becoming more important. Additionally, feelings of prestige, accomplishments, and achieving one's full potential are showing up in the workplace. This also means that leadership theories that once worked may need to shift to become more attentive to nurturing the soul of the follower at work.

Figure 20.2 displays each layer of Maslow's hierarchy. It is important to note that Maslow's Hierarchy of Needs was presented in a 1934 paper on the theory of human motivation. Over the past eight decades, many scholars have expanded the hierarchy to include more needs. Dean (2017) expanded the list of needs into Figure 20.2.

According to Buckingham and Coffman (1999), pay and benefits are "like tickets to the ballpark—they can get you into the game, but they cannot help you win" (p. 29). Monetary compensation and benefits may satisfy the basic human need for food, water, and shelter. But, if the human being has progressed into the higher levels of the hierarchy, pay and benefits are not going to satisfy them entirely. Madden (2015) reinforced the idea of "finding meaning through work that is deeper than material success" and noted that "the journey toward such purposeful work is one in which many people find themselves engaged" (p. 70). 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).



Figure 20.2 Maslow's Hierarchy of Needs

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). Since the pioneering efforts of Mitroff and Denton, numerous studies have assessed the relationship of workplace spirituality on organizational outcomes such as employee health and stress (Daniel, 2015; Kumar & Kumar, 2014), job involvement (Van der Walt & Swanepoel, 2015; Kolodinsky, Giacalone, & Jurkiewicz, 2008), job satisfaction (Milliman, Czaplewski, & Ferguson, 2003; Ghazzawi, Smith, & Cao, 2016), organizational commitment (Milliman et al., 2003; Rego & Pina e Cunha, 2008), organizational frustration (Kolodinsky et al., 2008), organizational identification (Kolodinsky et al., 2008), work rewards satisfaction (Kolodinsky et al., 2008), and work unit performance (Duchon & Ashmos-Plowman, 2005).

Applying workplace spirituality to the workplace is not difficult. Some will find they have the support from senior leaders and others may not have support. Some may find they are in a position as a leader to make change and others may think they are just a follower and cannot do anything to make their workplace better. Dean (2017) believes every human being can make their workplace better; regardless if they are the leader or the follower and regardless if they have support from senior leaders or not.

In summary, this journey progresses through Maslow's hierarchy; the challenge of finding psychological belonging and love needs, psychological esteem needs, self-fulfillment and

self-actualization, and spiritual needs is attainable. In this experience, Altruistic Love, Meaningful Work, and Sense of Community are keys to starting a culture of workplace spirituality. The main idea of Altruistic Love is an aspect of caring for colleagues that transcends the workplace into a better place and moves the human being into the higher levels of the hierarchy. Simply speaking, when leaders take care of their followers, positive workplace outcomes happen because the people are vested in the corporate culture where their spiritual needs are met.

Lessons Learned and Recommendations for Next Steps

As with any journey of discovery, there are moments that are more challenging than others. In this research experience, Dean (2017) found herself to be the biggest obstacle as she worried about what others would think. She worried about discussing the taboo topic of religion in the workplace and worried about the connotation of the word spirituality. Dean was surprised to see a thirst and hunger from the audience members about how their soul could be nourished. Her first step with the research was to have the courage to speak up.

Dean (2017) had the “excuse” of her school assignment to survey her colleagues and find out what variable was more important. Once she found the variables that stood out as important to workplace spirituality she began coaching and mentoring others on the team. Some may think that Altruistic Love, Meaningful Work, or Sense of Community are silly. But, she found that the more she showed she cared for her colleagues, the more the department transcended into a spiritual community.

The main thing is to not get discouraged by the one or two employees that think the exercise is worthless. During one meeting, she invited the entire department to a meeting where she was going to discuss workplace spirituality. One person refused to attend the meeting. They also refused to take the survey. That is okay. Although they did not want to participate, they reaped the benefits of a spiritual workplace and just about 1 year later commented about the positive difference made in the department.

For those not in a position of leadership, but wanting to make a change in the workplace, the academic review of followership may help one to understand the different options for the follower position. Followership is the study of followers and their impact on the leadership relationship. There are several scholars pioneering the way with research on followership including Barbara Kellerman, Ira Chaleff, and Robert Kelley. Each scholar has identified typologies. Kelley identified alienated, conformist, exemplary, passive, and pragmatic. Chaleff identified implementer, individualist, partner, and resource. And, Kellerman identified activist, bystander, diehard, isolate, and participant. By understanding followership types, one may be able to understand more about how they can support the change they want to see in their workplace.

Overall, using Altruistic Love, Sense of Community, and Meaningful Work as a guide will help move the culture of the workplace toward a more spiritual culture that nourishes the soul of employees at work. To get started, simply pay attention to the little things. Schedule time to walk around and talk with others for the purpose of building community. Take time to care for others. And, take the time to find the company’s mission, vision, and value statements. Then inquire with persistence to find out how the daily work of each person on the team makes a difference; knowing why one wakes up and goes to work each day is a first step to having Meaningful Work.

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