



Two approaches to workplace spirituality facilitation: a comparison and implications

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Abstract

Purpose – This paper seeks to outline and compare two approaches to workplace spirituality facilitation and to derive conclusions and suggest implications for research and practice.

Design/methodology/approach – The article uses two real-life descriptions from the existing literature to outline two approaches to workplace spirituality facilitation. It outlines similarities and differences between them. It also compares them on key features and outlines their implications and complementarities. Based on this, it describes conclusions and implications for research and practice.

Findings – The paper finds that the first approach, with its starting point of organizational spiritual values and emphasis on organizational processes to facilitate the transmission of these values, can be identified as an organization-focused approach. At the centre of the second approach is a program for transformation or spiritual development of individual employees.

Research limitations/implications – Inputs from the present paper will help future research to specify: comprehensive classifications – typologies and taxonomies – of various types of approaches to workplace spirituality facilitation; and new theories of workplace spirituality facilitation.

Practical implications – The paper can inform workplace spirituality implementation efforts in organizations.

Originality/value – Theory development in workplace spirituality is at a formative stage. Thus, various inputs, outlined in the research implications part of the paper, for further theory development will be a valuable contribution to workplace spirituality research.

Keywords Organizational development, Employees, Psychology, Employee attitudes

Paper type Conceptual paper

Workplace spirituality

Workplace spirituality definitions

The term “workplace spirituality” or “spirituality at work” emerged recently. The term “workplace spirituality” can have two interpretations. One interpretation suggests that workplace spirituality involves an organization’s facilitation of employee experience of spirituality at work. Consistent with this interpretation, one of the definitions focuses on organizational aspects to specify workplace spirituality 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 provides feelings of completeness and joy” (Giacalone and Jurkiewicz, 2003, p. 13).



Another interpretation of the term “workplace spirituality” suggests that workplace spirituality involves employee experiences of spirituality at work. Thus, in studying workplace spirituality, Milliman *et al.* (2003, pp. 429-30) focus on employee experiences as they note that workplace spirituality involves an employee’s experiencing sense of meaning in work, sense of connectedness with others at work, and an experience of alignment with the organization’s mission and purpose. Similarly, Ashmos and Duchon (2000, p. 137) indicate:

... a workplace where people experience joy and meaning in their work is a place where spirituality is more observable than a place where people do not experience joy and meaning in their work ... a workplace in which people see themselves as part of a trusting community, where they experience personal growth as a part of their work community, where they feel valued and supported, would be a workplace in which spirituality thrives.

Workplace spirituality in this paper

Thus, the concept of workplace spirituality includes the aspects of organizational conditions or mechanisms facilitating employee experiences of workplace spirituality as well as employee experiences of spirituality at work. Based on the above, this paper views workplace spirituality as employee experiences of self-transcendence, meaning, and community in the workplace and it also acknowledges that these experiences could come from various mechanisms including organizational ones.

Workplace spirituality research and the present paper

Workplace spirituality research

Workplace spirituality research is of recent origin. Its recent origins are reflected in the expressions of various researchers (e.g. Garcia-Zamor, 2003; Klenke, 2003; Mitroff and Denton, 1999). Partly because of its recent origin, the research is also at a formative stage. For instance, some years ago Ashmos and Duchon (2000, p. 137), while specifying a definition for this term, noted “regardless of whether academic writers believe spirituality is an appropriate concept in the workplace, no one has offered a definition of it.” Mitroff and Denton (1999) suggested that research in this area had been less than adequately systematic. Even more recently, Dent *et al.* (2005) noted that theorizing and research in this area is at a formative or exploratory stage.

Milliman *et al.* (2003) noted that considerable amount of research seems to have focused on outlining the nature of workplace spirituality and suggested the need for research on the consequences of workplace spirituality. Researchers have examined employee attitude-related outcomes (e.g. Milliman *et al.*, 2003) and work unit performance-related outcomes (e.g. Duchon and Plowman, 2005) of workplace spirituality. Along with these lines of inquiry, examining different approaches to facilitate employee experiences of workplace spirituality would be a relevant line of inquiry. The present paper adopts this line of inquiry by profiling two approaches to facilitation of workplace spirituality.

The present paper

As outlined above, the present paper seeks to contribute to workplace spirituality research by focusing on the topic of approaches to facilitation of workplace spirituality. This paper is organized as follows. First, the relevance of this paper’s topic of workplace spirituality to the topics of organizational development (OD) and leadership

is outlined. Next, two distinct approaches to facilitating employee experiences of spirituality at work are outlined by drawing on two descriptions from the existing literature on manifestations of workplace spirituality. Subsequently, these two approaches are compared using some key features with a view to outline some of the similarities and differences between them. Based on this, implications of and complementarities between these two approaches are also outlined. Thereafter, some of the conclusions emerging from this paper are outlined. Finally, implications of this paper for future workplace spirituality research and for practice are outlined.

Relevance of this paper to organizational development and leadership

The relevance of this paper to the topics of OD and leadership, which are the focus areas of the *Leadership & Organization Development Journal*, can be assessed by considering some of the views in the existing literature about the relationship of workplace spirituality with the topics of OD and leadership. Thus, in the following section, drawing on some of the existing literature, first various views about the relationship between workplace spirituality and OD are outlined and subsequently various views about the relationship between workplace spirituality and leadership are outlined.

Workplace spirituality and OD

Organization development (OD) efforts focus on organizational effectiveness (Cummings and Worley, 2002), development of human potential, and organizational change (Harvey and Brown, 1996). Various views in the literature, as outlined below, suggest that workplace spirituality has relationships with these three aspects of OD.

Neck and Milliman (1994, p. 10) suggest that “the goal of spirituality in work is seen as being able to reach one’s full potential.” This suggests a possible link between the human potential development aspect of OD and workplace spirituality.

The role of workplace spirituality in facilitating organizational effectiveness – another aspect of OD – is also reflected in the existing literature. For instance, Klenke (2003) notes that recently spirituality has come to be regarded as a source of productivity. Similarly, Duchon and Plowman (2005) note that employee experiences of workplace spirituality are positively associated with work unit performance. These views suggest a relationship between the organizational effectiveness aspect of OD and workplace spirituality.

The existing literature also suggests that workplace spirituality is a relevant aspect of organizational change. For instance, Konz and Ryan (1999) note that organizations are changing to a form in which spiritual development is a relevant aspect. Fry (2003) suggests that workplace spirituality incorporation is a part of organizational change required to make a transition to a suitable organizational form required for the future. Thus, workplace spirituality implementation comes out as a component of the organizational change aspect of OD.

Further, specifically from the area of OD, French and Bell (2001) indicate that there will be a more important place for spirituality or for community, which is an aspect of workplace spirituality in the existing literature, in OD. Thus, various views in the existing literature outlined above highlight the link of workplace spirituality to OD.

Workplace spirituality and leadership

The link between workplace spirituality and leadership has also been noted in the existing literature. Klenke (2003) notes that spirituality has become important for leadership for the task of leading individuals and organizations as well as for creating in organizations a context for the exploration of spirituality.

In relation to the two aspects of workplace spirituality – meaningful work and sense of community – Duchon and Plowman (2005) note that leaders have an important role to play in nurturing a sense of meaning and community in the workplace. Duchon and Plowman (2005) also indicate that leaders need to help employees fulfil their spiritual needs at work. Dent *et al.* (2005) note the centrality of spirituality in the new paradigm of leadership theory. Further, the meaning (calling) and community (membership) aspects of workplace spirituality are reflected in the very definition of spiritual leadership provided by Fry (2003) which indicates that spiritual leadership seeks to fulfil their own and others' spiritual needs through the spiritual experiences of calling and membership. Thus, the above outlined literature indicates that there are extensive linkages between the topics of workplace spirituality and leadership.

The above review of some of the existing literature highlights that there are various linkages between workplace spirituality and organization development as well as between workplace spirituality and leadership. Thus, enhanced understanding of workplace spirituality implementation, which may be facilitated by this paper, may be of relevance to both the topics of organization development and leadership.

The preceding parts of the paper have outlined the concept of workplace spirituality, the relevance of this paper, focusing on workplace spirituality facilitation, to workplace spirituality research, and the linkage of workplace spirituality with the topics of leadership and OD. The subsequent parts of this paper outline and compare two approaches to workplace spirituality facilitation and point out the associated research and practice implications.

Approaches to facilitating workplace spirituality

As outlined earlier, workplace spirituality – viewed as employee experiences such as self-transcendence, meaning, purpose, and connectedness – may be facilitated through various approaches in an organizational context. Two of such approaches that are reflected in the existing literature and that focus on two real life organizations are outlined in the subsequent sections of this paper. Milliman *et al.* (1999) described various aspects of an organization – Southwest Airlines (SWA) – to illustrate the presence of some elements of workplace spirituality in it. Chakraborty (1993) outlined implementation in an organization of an approach to promote experiences of spirituality by organizational members and to induce a spiritual transformation of individual organizational members.

In the subsequent parts of this paper, for outlining two forms of workplace spirituality, first the above identified two manifestations of workplace spirituality in two real life organizations are briefly described. Subsequently, these two approaches are compared on some key features and some of their similarities and differences are outlined. Next, implications of and complementarities between these two approaches are described. Then the conclusions emerging from these parts are outlined. Finally, based on the possibility that there could be different approaches to or forms of workplace spirituality, some of the implications for future research and for practice are outlined.

A brief overview of two manifestations of workplace spirituality in real life organizations

Workplace spirituality manifestation one

Milliman *et al.* (1999) outlined various aspects of workplace spirituality present at Southwest Airlines (SWA) in the USA. Their description included four components namely:

- (1) spiritual values of the organization;
- (2) business and employee plans and goals reflecting these values;
- (3) HRM practices for reinforcing these plans and values; and
- (4) outcomes in the form of organizational performance and employee experiences and benefits.

These components are integrated into a model that “shows an iterative cycle of how spiritual values can be integrated throughout the organization” (Milliman *et al.*, 1999, p. 224).

At SWA, five organizational spiritual values “of work ethic, community, having a company cause, empowerment, and expression of emotion form the spiritual core of SWA and in turn play an integral part in *shaping* its business plans and goals” (Milliman *et al.*, 1999, p. 227) (*italics added*). Milliman *et al.* (1999) also indicate that in the existing literature the last four of these values have been suggested to be associated with spirituality at work.

Each of these values is reflected in various aspects of the functioning of SWA. For instance, the spiritual value of community is reflected in “teamwork, serving others, and acting in the best interests of the company” and in adopting a position “that its employees come first.” Another spiritual value of having a company cause is reflected in SWA’s endeavor to “offer lowest airfares, frequent flights, and personable service characterized by fun and humor” . . . to some extent “to give an opportunity to fly to people who ordinarily could not afford it” (Milliman *et al.*, 1999, p. 225). These two spiritual values, along with the other three values of work ethic, empowerment, and expression of emotion, through their reflection in SWA functioning, shape the manifestation of workplace spirituality in the organization and facilitate employee experiences of workplace spirituality.

That these values facilitate workplace spirituality can be inferred from various aspects of SWA description. For instance, drawing on the existing literature and referring to the aspects of community and cause, Milliman *et al.* (1999, p. 225) note, “these aspects of SWA are consistent with the literature which states that the organization acting as a community and having a cause or important purpose are central interrelated aspects of workplace spirituality.” These aspects can be linked to employee needs or experiences of having a meaningful work and a sense of “connection to something larger than oneself” (Milliman *et al.*, 1999, p. 225). Researchers in the area of workplace spirituality (e.g. Ashmos and Duchon, 2000; Duchon and Plowman, 2005) have indicated that meaning in work and community are among the main aspects of workplace spirituality. Thus, one may infer from this description that at SWA, the organization’s spiritual values and practices address employees’ spiritual needs for meaningful work and connectedness/community and thus provide them an experience of spirituality at work. This inference can find support in descriptions such as SWA “appears to have a strong sense of spiritual-based values guiding organizational goals

and practices” and “there seems to be a genuine sense of spirit and affection in both SWA employees and customers” (Milliman *et al.*, 1999, p. 222).

Some aspects of the process through which these spiritual values get transmitted throughout the organization can be noted here. At SWA, business and individual plans are consistent with organizational spiritual values and HRM practices support these business and individual plans (Milliman *et al.*, 1999). While outlining the influence of SWA’s spiritual values on its business and individual plans, Milliman *et al.* (1999, p. 227) indicate that these core spiritual values “form the spiritual core of SWA and in turn play an integral part in *shaping* its business plans and goals.” Other expressions in Milliman *et al.* (1999, pp. 223-4), referring to the existing literature, also indicate that the organizational spiritual values reflect the organization’s “sense of spirituality and purpose” which influences its “mission, goals, and objectives” and “ultimately provide the foundation for corporate practices and the context into which employees think, act and make decisions.” These expressions may suggest that in the approach to workplace spirituality facilitation outlined by Milliman *et al.* (1999), the workplace spirituality implementation process is shaped by organizational spiritual values which in turn influence organizational plans and practices.

Further, the employee goals and behaviors, coming from SWA’s business plans and employees’ individual plans, such as performing multiple jobs, working hard, rendering high quality service, and adding fun and humour in customer interactions are encouraged and supported by the company’s HRM practices (Milliman *et al.*, 1999). The HRM practices at SWA that support its spiritual values include, employee selection focusing on “employee attitudes and values, rather than technical abilities”, testing employees for aspects such as “sense of humor, ability to work with others and friendliness”, induction and training reflecting its spiritual values (e.g. teaching of company’s culture of teamwork, bringing in customers to provide their perspective to employees), and provision of “a wide range of financial and non-financial rewards” such as security through a no lay-off policy, lateral transfers, and promotions from within.

Thus, through SWA’s spiritual values, business and employee plans consistent with these spiritual values, and HRM practices supportive of employee behaviours relevant to spiritual values, employees are more completely engaged into the work and organization. This more complete engagement of employees is reflected in expressions such as “not just the minds, but also the hearts and emotions” of employees are engaged and “deeper level of employee spirit, motivation, and satisfaction” are tapped in contrast to only engaging employees “through pay or through their minds and intellect” (Milliman *et al.*, 1999, p. 230).

Thus, the view that gets depicted is that more complete engagement of emotions and hearts of employees is sought through the organizational spiritual values such as cause, community, and emotional expression. This taps employees’ deeper spirit and provides them an experience of spirituality – through specific experiences such as meaningful work, sense of community, and emotional expression- at workplace. This greater engagement of employees in the work and the organization could be reflected in superior performance of SWA on various performance indicators as outlined in Milliman *et al.* (1999).

Collectively, the above aspects culled from Milliman *et al.* (1999) outline an approach to workplace spirituality facilitation that has four components:

- (1) an organization’s adoption of spiritual values;
- (2) transmission of spiritual values into its business and individual plans;

- (3) design of HRM practices for supporting and encouraging employee goals and behaviors derived from these values and plans; and
- (4) the resulting positive organizational performance and employee work attitudes such as satisfaction and employees spiritual experiences such as meaningful work and connectedness at workplace.

This approach, with its starting point of organizational spiritual values and emphasis on organizational processes to facilitate the transmission of these values, can be identified as an organization-focused approach.

This approach is not merely an approach of cultural control but an approach that focuses on incorporating spiritual values, which shape the SWA corporate culture, in the workplace and hence an approach to workplace spirituality facilitation. Three aspects may be noted in support of this. First, this view of workplace spirituality involving organizational culture and spiritual values is consistent with Giacalone and Jurkiewicz's (2003) definition of workplace spirituality as a set of values reflected in organizational culture that facilitate employee experiences of transcendence and connectedness. Second, Milliman *et al.* (1999) indicate that the spiritual values such as cause and community adopted by SWA are consistent with the aspects of workplace spirituality outlined in the existing literature. Third, the SWA description by Milliman *et al.* (1999) indicates that employees experience meaningful work and sense of community. Researchers (e.g. Ashmos and Duchon, 2000; Duchon and Plowman, 2005) have noted that these employee experiences are among the central aspects of workplace spirituality.

Workplace spirituality manifestation two

Another approach to enhancing employee experiences of spirituality at work is illustrated by Chakraborty (1993) and it comes from the Indian context. The implementation of this approach, outlined in Chakraborty (1993), was aimed at facilitating various organizational outcomes/initiatives such as total quality management, organizational adaptation, managerial value transformation, and managerial effectiveness. In this large organization employing over 10,000 employees and about 1,500 managers, the intervention included exposing nearly 550, or about a third of the organization's managerial staff, to cognitive and experiential modes of learning for their individual spiritual development or elevation of consciousness. For some participants, the process spanned over several months with three modules. There was a gap of about three to four months between the modules during which these participants were to do self-directed practice. For the remaining participants, the inputs came in a condensed module.

Some of the assumptions underlying this approach were that: "durable long-term effectiveness depends on practicing sound 'human values'; . . . "the process must begin with each individual – on his or her own"; . . . and "healthy social and organizational values require the explicit acknowledgement and cultivation of a human being's spiritual dimension in and through work" (Chakraborty, 1993, pp. 27-8). Other premises underlying the approach include the following. One premise indicates that "normatively healthy and wholesome human values in the sphere of human relationships and endeavours rest squarely on the purity of the individual's mind or heart, i.e. his or her feelings and emotions" (Chakraborty, 1993, p. 29). Chakraborty (1993, p. 29) adds another premise that various sources such as "the variety of classical

thought in many traditions” and “the views of several contemporary thinkers like Tagore, Vivekananda, Gandhi, Aurobindo, Einstein and Russell” suggest that “the real driving force behind all human activities is emotion/feeling. Intellect/reason is a subsequent executive aid.” This premise, coupled with the earlier premise that healthy and wholesome human values rest on the purity of mind or heart and another premise that durable or long term effectiveness depends on sound human values would suggest that the purification of mind or heart is a prerequisite for healthy and wholesome human values and thereby to effectiveness or managerial effectiveness in the organizational context. Consistent with this, subsequently this approach to workplace spirituality facilitation suggests the need for purification of mind/heart.

Thus, at the centre of this approach is a program for transformation or spiritual development of individual employees. With the above assumptive framework, this approach uses the term transformation to imply “a process whereby an individual attempts to elevate his or her consciousness . . . so that various commonplace conflicts and dualities begin to get resolved/reconciled at a higher level of synthesis” (Chakraborty, 1993, p. 13). The program for individual spiritual transformation, contained in this approach, aimed at helping the participants to understand several transformational concepts and to undertake experiential learning. Among the several transformational concepts covered, one concept addressed the distinction between the lower self, “our imperfect, conventional, day-to-day, fluctuating self”, and higher SELF, “our essential, stable, perennial and perfect SELF” (Chakraborty, 1993, p. 30). This distinction can be seen in relation to a similar distinction between the “deficit-driven, empirical, superimposed self” and the “intrinsic, transcendent, *poorna* (complete) Self” (Chakraborty, 1993, p. 41) (text in the parentheses is added). Another concept addresses a theory and method of work. It indicates that working for purposes higher than one’s ego, in contrast to working for selfish inspirations, results in mind-purification. Yet another concept highlights a motivational aspect by outlining the importance of a “giving” or “duties-obligations” orientation, as opposed to a “rights” or “claims” orientation. The program also provided to the participants an experiential learning component, named as the “Mind-Stilling Exercise” by Chakraborty (1993), to facilitate their internalization of these and other transformational concepts. Two additional modules – one on leadership and teamwork and the other on management of stress, counselling and communication – were a part of the same values-system program grounded in the above outlined framework of assumptions. The program also had an arrangement for periodic follow-up sessions to be done by the participants in groups with a provision for participant groups to have correspondence with the program facilitator.

Chakraborty (1993, p. 28) refers to the program as “spiritually-centered” and indicates that “throughout the three modules, therefore, there was a persistent striving toward SELF-centered (not self-centered) transformation (Chakraborty, 1993, p. 37).” These expressions suggest that the program focused on the spiritual dimension of participating employees and aimed at facilitation of their self-transcendence. This focus on employees’ spirituality and self-transcendence along with its assumptions that “healthy, social and organizational values require the explicit acknowledgement and cultivation of a human being’s spiritual dimension in and through work” (Chakraborty, 1993, p. 28) indicate that this approach focuses on workplace spirituality. More specifically, it involves facilitation of employees’ self-transcendence and cultivation of employees’ spiritual dimension in and through work. Self-transcendence of employees (Giacalone and Jurkiewicz, 2003) and cultivation of the inner life or

spiritual dimension of employees (Ashmos and Duchon, 2000) through work have been included as aspects of workplace spirituality in some of the existing literature.

Thus, the above outlined approach of purification of mind/heart, involving a process of spiritual transformation, in the context of a real-life organization, comes out as an individual-based approach to workplace spirituality with likely benefits for an individual's managerial effectiveness in an organizational context. This beneficial effect can be extended to overall organizational effectiveness as improved managerial effectiveness of various individual managers can, in the aggregate, get reflected in improved organizational effectiveness. The individual-centred nature of spiritual development and its likely benefits for the organization are reflected in Chakraborty's (1993, p. 38) statement that "yet transformation-by-values is nothing but an individual, subjective journey. Of course, when several individuals in a group, team, department, or organization begin to work along such a path, the objective or external domain of work is bound to be the beneficiary." Thus, this approach seems to suggest that employee experiences of spirituality at work (in terms of cultivation of the spiritual dimension, purified mind or heart, and self-transcendence) can be facilitated through the process of individual spiritual transformation and this can yield benefits for the workplace.

The individual-originating experience of spirituality at work and its potential benefit at individual and organizational level are reflected in Chakraborty's (1993, p. 37) expression that "throughout the three modules, therefore, there was a persistent striving towards SELF-centered (not self-centered) transformation which is simultaneously as much beneficial to the individual in a genuine way as to the team, organization and society." Similarly, individual-focused nature of this approach is reflected in another expression that "in keeping with the assumptions of our approach to individual values-transformation, the 'core' or key end-result variables consist of items six to nine" (Chakraborty, 1993, p. 59). The "items six to nine" referred to in the preceding statement relate to the effects on the participating employees' ethical sensitivity, coping with frustration, introspection ability, and working for work's sake. Thus the program focuses on individual spiritual development through values transformation by means of mind purification. Through individual spiritual development, it seeks to facilitate employee experiences of spirituality at work, enhanced managerial effectiveness, and enhanced organizational effectiveness.

The beneficial outcomes of this approach to workplace spirituality facilitation included the following. In a survey of two groups of about 90 managers that went through a comprehensive three-module program, the outcomes reported about three to four months after the first module and just prior to the commencement of the second module include the following. Good or very good effect was reported by 81 per cent respondents for ethical sensitivity, by 76 per cent respondents for coping with frustration, by 86 per cent respondents for introspection ability, by 78 per cent respondents for ability to work for its own sake with non-attachment for its results, by 64 per cent respondents for creativity for problem solving, by 67 per cent respondents for relationships with boss, by 78 per cent respondents for relationships with colleagues, and by 77 per cent respondents for relationship with subordinates. A somewhat similar profile of outcomes was also noted about eight months after the first module and just prior to the third module.

From the expressions obtained in interviews of the managers after their completely going through the program and about one year after the first module, Chakraborty (1993, p. 174) notes several benefits such as improvement in personal aspects – extent

of introspection, overcoming mental fatigue, and self-control over anger – interpersonal aspects – conflict handling, consensus-building, and other-mindedness – and organizational aspects – understanding of customer problems, ethical sensitivity in functions such as purchasing, intradepartmental communication, interdepartmental understanding, and plant level productivity through team work. Though the frequency of the expressions reflecting these outcomes is not reported in Chakraborty (1993), these expressions provide some indication of the likely benefits that may have come out of the program for the participating employees as well as the organization.

Some of the findings from another survey, conducted about 27 months after the completion of the first module, administered to about 600 individuals who had undergone this program in different modes, also provide some relevant information. About 74 per cent indicated that their resolve to transform their attitudes and behaviours in line with ideas of the workshop had strengthened. In interpreting this, Chakraborty (1993, p. 211) notes that “stimulation offered by the workshops to transform one’s *own* values” was perhaps the most crucial aspect (emphasis as in original) . . . “Almost 74 per cent of the respondents agreed that their participation had indeed ‘strengthened’ their resolve to do personal homework on values.” However, only about 35 per cent felt that since their first attendance in the program “various corporate policies, decisions, choices as a whole have been” reinforcing their transformation. These two aspects indicate that the transformation process was individually-originating rather than organization-originating and the role of organizational reinforcement, through policies, decisions, etc., was only a minor one. This individual-originating, rather than organizationally-originating, approach’s contribution to facilitating employee experiences of workplace spirituality can be noted from the finding that in response to the questionnaire statement “since my first attendance, my feeling about the deeper meaning, unity and richness of work-life experience has been becoming”, about 84 per cent chose “quite positive” as the response.

Considering the large percentage of the responses indicating strengthened personal resolve to work on values and the associated outcome of enriched work-life experiences, Chakraborty (1993, p. 211) notes that “if sound and *self-transcending ideals and principles* could be transmitted, with some amount of authenticity to a generally receptive and sincere group of employees, a greater sense of inter-connectedness and personal responsibility could be inculcated in them (italics added).” This highlights the important place of individual-originating processes in facilitating employee workplace spirituality experiences such as self-transcendence.

The preceding description of two approaches to workplace spirituality facilitation indicates two distinct ways of providing to employees experiences of spirituality in the workplace. The first approach focuses on an organization’s adoption of spiritual values and their transmission into the organization with the help of various organizational processes (e.g. employee selection, reward) to provide to employees experiences of spirituality in the workplace and to facilitate positive employee attitudes and behaviours and organizational performance. The second approach, in contrast, seeks to induce higher values or human values and spiritual transformation in individual employees. An outcome of this is a change in employee behaviours and employee experiences of spirituality in the workplace as well as improved organizational processes (e.g. improved productivity through better teamwork). Reflecting the differences in the focus of these two approaches, the first approach can be identified as an “organization-focused approach” while the second approach can be identified as an “individual-focused approach”.

Two approaches to facilitating employee experiences of spirituality at work: a comparison

The above outlined two manifestations depict two distinct approaches to facilitating employee experiences of spirituality at work. These two approaches to workplace spirituality facilitation can be compared on a set of key features suggested by the literature in the relevant topic areas. Such a comparison using a set of key features is undertaken in the following section.

Two relevant topic areas – workplace spirituality and organizational change – are considered in identifying the key features for the comparison of two approaches to workplace spirituality facilitation. Workplace spirituality is the substantive focus of these two approaches. Further, workplace spirituality facilitation through these approaches may also require implementation of organizational change. Hence, these two topic areas are considered in deriving key features for the comparison.

The literature in the area of workplace spirituality (e.g. Ashmos and Duchon, 2000; Chakraborty, 1993; Duchon and Plowman, 2005; Fry, 2003; Giacalone and Jurkiewicz, 2003; Milliman *et al.*, 1999) suggests that workplace spirituality facilitation involves transmission of certain spiritual values in the workplace which can facilitate employee experiences of spirituality at work and generate positive outcomes for employees as well as the organization. These aspects of workplace spirituality can be considered for identifying key features for the comparison of workplace spirituality facilitation approaches. Further, Pettigrew *et al.* (1992) indicate three relevant aspects for studying organizational change namely, content of change, process of change, and context of change. Content refers to “what” of change and thus to areas or aspects in which change is made, process refers to the “how” of change, and context refers to “why” of change and thus to the features of an organization’s internal and external context that may induce or shape the change (Pettigrew *et al.*, 1992). In light of this, key features used in the following comparison of the two workplace spirituality facilitation approaches are based on the above outlined aspects in workplace spirituality literature and span across the content, process, and context aspects of organizational change. An additional aspect – outcomes of change – is also covered here in identifying the key features. In the following list of key features and in Table I, the content (c), process (p), context (x), and outcome (o) aspects that a feature reflects is indicated by including one of these letters (c, p, x, and o) in the parentheses following the feature. Thus, for example, “focus on workplace spirituality (c)” indicates that this key feature reflects the content aspect of change. It is likely that a key feature may reflect more than one aspect of change. However, in the list below only one change aspect is identified with each key feature as this identification has the limited purpose of indicating that the key features covered here collectively span across various aspects of change.

Thus, the key features used in the following comparison are:

- focus on workplace spirituality (c);
- focus on values (c);
- focus on employee benefits (o);
- focus on organizational benefits (o);
- attention to contextual factors necessitating and supporting workplace spirituality facilitation process (x);
- perspectives or models adopted for workplace spirituality facilitation (p);
- origin of spiritual values in the workplace (p);

Key feature	Approach 1 (organization-focused approach)	Approach 2 (individual-focused approach)
<i>Similarities between the two approaches</i>		
Focus on spirituality at work (c)	Focuses on spirituality at work	Focuses on spirituality at work (and to some extent in other spheres of life)
Focus on values (c)	Focuses on spiritual/higher values	Focuses on healthy/human/higher values
Focus on benefits for employees (o)	Focuses on various individual level benefits of workplace spirituality for employees such as satisfaction, joy at work, sense of community, meaningful work, emotional fulfilment, and self-expression	Focuses on various individual level benefits of workplace spirituality for employees such as richness of work-life experiences, improved intra-personal processes such as introspection ability, self-control over anger, ability to deal with frustrations, and ethical sensitivity
Focus on benefits for the organization (o)	Focuses on organizational benefits such as attainment of its purpose (economical, frill-less, and fun-filled flying experience for customers), accomplishment of its business plan, and attainment of high productivity	Focuses on organizational benefits such as improved intradepartmental communication and interdepartmental understanding and aims at weakening individual employees' self-centeredness that may be detrimental to the organization
Attention to contextual factors necessitating and supporting workplace spirituality facilitation process (x)	Pays attention to the contextual factors outside the organization such as the strategic niche in the industry and contextual factors internal to the organization such as the focus on low cost operations	Pays attention to the contextual factors outside the organization such as increasing competition and inside the organization such as the impairment in some aspects of organizational culture
<i>Differences between the two approaches</i>		
Perspective or model adopted for workplace spirituality facilitation (p)	Draws upon values-based management model and strategic HRM framework to propose a spiritual values-based model to illustrate the manifestation of spirituality in an organization	Draws upon indigenous Indian spiritual ethos. The approach adopted to facilitate spirituality in the organization is culturally congruent and compatible with the psychic topography of the employees
Origin of spiritual values in the workplace (p)	An organization's adoption of spiritual values is the point of origin of workplace spirituality facilitation	Emergence of higher values in individual employees is the point of origin of workplace spirituality facilitation
The focus of efforts for workplace spirituality facilitation (p)	The primary focus of efforts is on introducing changes in organizational features and processes (e.g. value adoption, business plan, HRM practices) to facilitate workplace spirituality	The primary focus is on facilitating spiritual development of individual employees to facilitate workplace spirituality

(continued)

Table I.
A comparison of two
approaches to workplace
spirituality facilitation

Key feature	Approach 1 (organization-focused approach)	Approach 2 (individual-focused approach)
Horizontal direction of workplace spirituality transmission process (p)	The process is “outside-in” Organizational features are changed to adopt and support spiritual values. Then from these changes outside the employees, employee behaviours are sought to be aligned with organizational spiritual values	The process is “inside-out” Spiritual development of individual employees is facilitated through an inner transformation of employees to induce change in employee behaviours. This is expected, in the aggregate, to bring a change outside employees in terms of organizational functioning
Vertical direction of workplace spirituality transmission process (p)	Seems to be a “top-down” process It commences with organizational level spiritual value adoption (macro level) and moves on to induce employees’ behaviours (micro level) consistent with organizational spiritual values	Seems to be a “bottom-up” process It commences with individual level change (micro level) in values and behaviours and in the aggregate induces organizational level changes (macro level) such as improved plant level productivity
Reinforcements used for workplace spirituality facilitation (p)	Financial as well as non-financial rewards such as bonus, security-provision, and recognition are used to induce employee behaviours consistent with organizational spiritual values though intrinsic rewards also seem to be present	Reinforcements seem to be mainly coming from positive personal experiences and outcomes. These positive outcomes and experiences are a result of employees’ self-practice of the spiritual transformation program
The source of workplace spirituality experiences (p)	Workplace spirituality experiences such as sense of meaning and community come from the work system and organizational mechanisms (e.g. teamwork) reflecting organizational spiritual values	Workplace spirituality experiences such as greater sense of meaning and unity come from spiritual development of and higher values emergence in individual employees
The nature of intra-individual change (c)	The change in the individual employees focuses on inducing behaviours consistent with organizational spiritual values. The lower level needs are not sought to be altered	Higher level values are induced in employees through employee self-transcendence and spiritual transformation. Some transformation may imply weakening of lower level needs through aspects such as working for higher purposes rather than for selfish ends and adopting a “giving” orientation rather than a “rights” or “claims” orientation
The depth of spiritual transformation of individual employees (c)	Employees are induced to adopt organizational spiritual values. Hence, the depth of spiritual transformation may depend on the efficacy of external mechanisms	Employees’ spiritual transformation is facilitated by employee self-practice. Hence, the spiritual transformation is likely to be at a deeper level

Note: Letters in the parentheses indicate the following aspects of organizational change: c = content, p = process, x = context, o = outcome

Table I.

- the focus of efforts for workplace spirituality facilitation (p);
- horizontal direction of workplace spirituality transmission process (p);
- vertical direction of workplace spirituality transmission process (p);
- reinforcements used for workplace spirituality facilitation (p);
- the source of workplace spirituality experiences (p);
- the nature of intra-individual change (c); and
- the depth of spiritual transformation of individual employees (c).

These key features to be used for the comparison of two workplace spirituality facilitation approaches reflect relevant aspects of workplace spirituality and span across the content, context, process, and outcome aspects of organizational change.

A comparison of two workplace spirituality facilitation approaches using these key features is outlined in Table I.

Similarities in two approaches

Focus on workplace spirituality

In approach 1, the focus is on tapping a deeper level of employee spirit in and through the workplace conditions. For instance, (Milliman *et al.*, 1999, p. 230) note “in terms of implications of *spirituality for both employees and companies* we can relate our analysis of SWA in several important ways . . . SWA’s treatment of its employees as a part of its family and focus on relationships, caring, and emotional expression taps an entirely *deeper level of employee spirit . . .*” (emphasis added). Similarly, one of the assumptions in approach 2 indicates, “healthy, social and organizational values require explicit *acknowledgement and cultivation of a human being’s spiritual dimension in and through work*” (Chakraborty, 1993, p. 28) (emphasis added). Thus, both approaches seek to address employees’ spiritual dimension through or at work (Table I).

Focus on values

Approach 1 is referred to, by Milliman *et al.* (1999, p. 222), as “spiritual values-based management.” The approach focuses on an organization’s adoption of higher or spiritual values. Similarly, approach 2 is also referred to, by Chakraborty (1993, p. 147), as the program on “values-based management.” Note that while Chakraborty (1993) refers to higher, healthy, human values, he also indicates that “healthy, higher values are really sourced in this SELF (Chakraborty, 1993, p. 30) which is also referred to as the transcendent self (Chakraborty, 1993, p. 41). Chakraborty (1993, p. 18) also notes that healthy values require “explicit acknowledgement and cultivation of a human being’s spiritual dimension in and through work.” These references to the sources of values in Chakraborty (1993) suggest that the “values” in this approach are transcendental or spiritual values. Thus, by various implicit and explicit expressions both approaches share the same focus on higher or spiritual values (Table I).

Focus on providing benefits for individual employees out of workplace spirituality

Approach 1 focuses on providing benefits to individual employees through organizational adoption and implementation of spiritual values. The employee benefits realized from this approach are reflected in indicators such as “SWA has consistently been named in the list of 100 best companies to work for in the USA . . . in 1998 it was voted the number one company at which to work . . . as a result of this *high employee satisfaction . . .*” in the

description by Milliman *et al.* (1999, p. 229) (*italics added*). Other employee benefits reflected in this approach's description include a sense of joy at work, emotional fulfilment, and self-expression. Similarly, the benefits for individual employees assessed and found to be delivered in approach 2 include improved ability to introspect, deal with frustration, overcome mental fatigue, and ethical sensitivity. One of the outcomes suggests that the "feeling about deeper meaning, unity and richness of work-life experience" (Chakraborty, 1993, p. 214) was becoming quite positive since the participants' first attendance in the program. Thus, both approaches focus on and deliver positive outcomes to individual employees out of workplace spirituality (Table I).

Focus on providing benefits for the organization out of workplace spirituality

The description in Milliman *et al.* (1999) of approach 1 attributes several organizational benefits to it. These include superior performance on business operations parameters as well as profitability and low employee turnover. Similarly, approach 2 description suggests that organizational benefits are likely to accrue out of this approach (Chakraborty, 1993, p. 38). Chakraborty's (1993) description of approach 2 outlines participant expressions suggesting the accrual of benefits such as improved intradepartmental communication, interdepartmental understanding, and improved plant level productivity (Table I).

Attention to contextual factors necessitating and supporting workplace spirituality facilitation process

The approach 1 description in Milliman *et al.* (1999) indicates that workplace spirituality facilitation is done with an attention to external contextual factors such as the niche in the industry and internal contextual factors such as the focus on low cost operations. Similarly, the approach 2 description in Chakraborty (1993) also indicates that workplace spirituality facilitation process paid attention to external contextual factors such as increasing competition and internal contextual factors such as impairment in certain aspects of organizational culture. Thus, both approaches reflect an interface with the contextual factors (Table I).

Differences in two approaches

Differences in the guiding perspective or model

Approach 1 outlined by Milliman *et al.* (1999, p. 223) draws on and blends "Anderson's (1997) values-based management model . . . and Schuler and Jackson's (1987) strategic human resource management perspective" to propose their own "spiritual values-based model" to illustrate how spiritual organizational values – cause, community, emotional expression, work ethics, empowerment – get transmitted in organizational functioning at SWA. In contrast, various statements (e.g. Chakraborty, 1993, pp. 14, 15, 27) in the description of approach 2 suggest that the approach draws on the "indigenous Indian ideals, concepts and methods" and "Indian ethos of spirituality", and pays attention to cultural congruence. Thus, the two approaches to workplace spirituality draw on two different perspectives (Table I).

Differences in the originating point of spiritual values in the workplace

In approach 1 outlined in Milliman *et al.* (1999), though an iterative nature of the process is noted, the originating point of spiritual values is the organization's adoption of spiritual values such as cause, community, and emotional expression. In contrast, in

approach 2, the originating point of the transformation process or higher values emergence is employees' individual inner transformation. For instance, Chakraborty (1993, p. 38) notes, "yet transformation-by-values is nothing but an individual, subjective journey" (Table I).

Differences in the focus of efforts for workplace spirituality facilitation

The approach 1 description in Milliman *et al.* (1999) indicates that workplace spirituality facilitation efforts focus on using organizational systems and processes such as organizational adoption of spiritual values, business and individual plans, and HRM practices to facilitate employee behaviours consistent with organizational spiritual values. In contrast, the approach 2 description by Chakraborty (1993) indicates that the focus of workplace spirituality facilitation is on inducing spiritual transformation within individual employees (Table I).

Differences in the horizontal direction of workplace spirituality transmission process

In the approach 1 description of Milliman *et al.* (1999), the process of workplace spirituality transmission seems to be an "outside-in" process. The process seems to start outside an employee in organizational features such as organizational adoption of spiritual values, work systems such as teamwork or reward systems. The process then progresses to induce changes inside an employee such as teamwork behaviors consistent with the organizational spiritual value of community. In contrast, in the approach 2 description in Chakraborty (1993), the process seems to be an "inside-out" process. In this approach, a change is sought to be induced inside individual employees through individual spiritual development. This individual spiritual development is expected to induce a change in employee behavior and thus, in the aggregate, resulting in a change in organizational functioning (Table I).

Differences in the vertical direction of workplace spirituality transmission process

In approach 1, the workplace spirituality transmission process seems to be a "top-down" process. The description in Milliman *et al.* (1999) indicates that the process commences with organizational level (macro level) spiritual values adoption and moves on downwards (micro level) to induce employee behaviours consistent with organizational spiritual values. In contrast, in the approach 2 description of Chakraborty (1993) the process seems to be a "bottom-up" process. It commences with an individual level (micro level) change in values and behaviors and in the aggregate induces organizational level (macro level) changes such as improved interdepartmental understanding and improved plant level productivity (Table I).

Differences in reinforcements used for workplace spirituality facilitation

The approach 1 description by Milliman *et al.* (1999) indicates that several reinforcements in the form of financial and non-financial rewards such as bonus, profit sharing, and recognition are provided. These facilitate employee behaviours consistent with organizational spiritual values. However, intrinsic outcomes are also mentioned in this approach description. In contrast, the approach 2 description in Chakraborty (1993) indicates that reinforcements for workplace spirituality facilitation or for employee practice of spiritual values come mainly from the positive personal experiences and outcomes of employees coming from their self-practice of the spiritual transformation program (Table I).

Differences in the sources of experiences of spirituality

In the description of approach 1, the sense of meaning or purpose, community, etc. mainly constitute spiritual experiences of employees. These are provided through the creation of organizational conditions. For instance, employee experiences of meaning and purpose are facilitated by adoption of meaningful organizational purpose or cause and linking it to employees' work. In contrast, in approach 2, the source of spiritual experiences at work is employees' internalization of various transformational concepts or transcendental ideals and associated inner transformation of employees. For instance, one transformational concept suggests working for a purpose higher than one's ego and hence may suggest the possibility of experiencing a higher purpose in work. Thus, in approach 1, workplace spirituality experiences such as meaning are sought to be created by organizational conditions while in approach 2 they are sought to be created through an individual's internalization of transformational concepts (Table I).

Differences in the nature of intra-individual change

In the approach 1 description in Milliman *et al.* (1999), the change in the individual employees is mainly in the form of behaviours and attitudes consistent with organizational spiritual values. The lower level needs of employees are not sought to be altered. In contrast, the description of approach 2 in Chakraborty (1993) indicates that the intra-individual change occurs in the form of emergence of higher level values in employees through employee self-transcendence and spiritual transformation. Some transformation may imply weakening of lower level needs through aspects such as working for higher purposes rather than for one's ego and adoption of a "giving" orientation rather than a "rights" or "claims" orientation (Table I).

Differences in the depth of spiritual transformation of individual employees

The approach 1 description in Milliman *et al.* (1999) indicates that employees are induced to develop behaviours and attitudes consistent with the spiritual values of the organization. Hence, the depth of spiritual transformation may depend on the efficacy of external mechanisms used for inducing such behaviours and attitudes in employees. In contrast, the approach 2 description by Chakraborty (1993) indicates that employees' spiritual transformation is facilitated by employee self-practice of the spiritual transformation process. Hence, the spiritual transformation of individual employees is likely to occur at a deeper level (Table I).

Some implications of and complementarities between two approaches

Implications of two approaches

The comparison of the two approaches on a set of key features suggests that there are likely to be different implications of each of the two approaches. For instance, the organization-focused approach (approach 1) may provide an organization considerable control over the process of spiritual values transmission. It may also allow an organization to ensure close connection between individual value adoption and organizational outcomes as organizational mechanisms (e.g. business and individual plans and HR systems) are used to facilitate the spiritual values transmission process and to link the spiritual values with the organizational operations. It is, however, likely to entail economic costs associated with the provision of extrinsic reinforcements and monitoring of employee behaviours consistent with organizational spiritual values. Also, as employees are required to adopt an organization's spiritual values, effort on

selecting suitable employees may become a critical issue. This is reflected in the approach 1 description which indicates that the specific criteria are used in the employee selection process. Furthermore, the extent of real spiritual experiences felt by individual employees may be a concern in this approach as there is a possibility that employees may adopt behaviours consistent with organizational spiritual values without necessarily internalising these values.

In contrast, the individual-focused approach (approach 2) suggests different implications. It focuses on inducing spiritual transformation in employees through self-practice and may result in deeper level of employee transformation which may imply less need for external monitoring and external reinforcement provision for employee behaviours. These features have implications in terms of an organization's lower economic costs of monitoring and reinforcement of employee behaviours. On the other hand, the adequacy of organizational level support facilitation for the expression of higher individual values may be a concern. For instance, data from a survey in Chakraborty (1993) indicates that only about a third of the respondents felt that corporate policies, etc. reinforced the individual transformation process. Another implication of this approach is that due to the individual-focused nature of this approach and the resulting requirement of the adequate individual involvement in the spiritual transformation process, it may expose an organization to the issue of likely differential receptivity of individual employees to the spiritual transformation process. Further, due to the considerable importance of the individual spiritual transformation in this approach, an organization may have only limited control over ensuring a connection between individual transformation and organizational outcomes.

This sample of implications outlined above indicates that each of the two approaches is likely to have its own associated implications. Identification and consideration of such different implications associated with each of these two approaches can guide the process of choosing a suitable approach to workplace spirituality facilitation.

Complementarities between two approaches

Certain complementarities can be noted between these two approaches. For instance, the focus of approach 2 on spiritual transformation of individual employees to develop higher values in them may be complemented with the features of approach 1 such as an organization's explicit adoption of certain values and reinforcement of these values with HRM practices such as reward and recognition provision. Also, inner transformation of employees, focused on in approach 2, can be complemented with employee selection and work system design aspects of approach 1 to facilitate the development of spiritual values by employees and their expression in employee behaviours in the workplace. Using such complementary aspects of these approaches may provide an approach which can provide a deeper level of spiritual experience to employees than may be feasible in the present form of organization-focused approach 1 and may make the connection between individual transformation and organizational outcomes more strong than in the present form of individual-focused approach 2. Identifying and using the complementarities suggested by these two approaches may thus allow facilitation of a deeper level of employees' spiritual transformation while ensuring a reasonable connection between individual employees' spiritual transformation and organizational performance.

Conclusions

This paper outlined two approaches to facilitating employee experiences of spirituality at workplace. This was done based on two descriptions in the existing literature which outlined manifestations of spiritual aspects at workplace within two real life organizations. Each of these two approaches was briefly described. Subsequently, the approaches were compared on certain key features to outline similarities and differences between them. Some of the implications of and complementarities between these two approaches were also noted. Conclusions and research and practice implications emerging from these are outlined below.

Existence of two approaches and plausibility of multiple approaches to workplace spirituality facilitation

The preceding comparison reveals a few similarities between the two approaches. Both approaches focus on higher or spiritual values, on providing experiences of workplace spirituality to employees, on providing benefits for employees as well as organizations, and on paying attention to contextual factors. However, the comparison also reveals several differences. Differences were noted in terms of the choice of perspective or model adopted for workplace spirituality facilitation, the originating point of spiritual values, the focus of efforts for workplace spirituality facilitation, the horizontal and vertical direction of workplace spirituality transmission, reinforcements used for workplace spirituality facilitation, source of workplace spirituality experiences, the nature of intra-individual change, and the depth of spiritual transformation. The presence of quite a few differences between two approaches spanning across various aspects of workplace spirituality and across the content and process aspects of organizational change indicates that these two approaches constitute two distinct ways of workplace spirituality facilitation. Further, the comparison indicated that there are different implications of each of these two approaches and revealed the existence of certain complementarities between these approaches. Thus, this paper highlights the existence of two distinct approaches to workplace spirituality facilitation.

The above conclusion that the two approaches constitute two distinct ways of workplace spirituality facilitation also indicates the possibility that there may be other approaches to workplace spirituality facilitation. This possibility emerging from the present paper may be a relevant input to the research and practice in the area of workplace spirituality. For research, it will imply the need for identification of additional approaches to workplace spirituality facilitation and for practice it will imply the need for carefully choosing workplace spirituality intervention options. These implications emerging from this conclusion are outlined in more detail in the research and practice implications parts of the paper.

Existence of two theories of workplace spirituality facilitation

The two approaches to workplace spirituality facilitation outlined in this paper themselves may constitute two theories of workplace spirituality facilitation, even only of a rudimentary nature. Doty and Glick (1994, p. 233), referring to the works of several researchers, note:

... although there are no concise, unanimously accepted definitions of a theory, theory-building experts seem to agree that there are at least three primary criteria that theories must meet: (a) constructs must be identified, (b) relationships among these constructs must be specified, and (c) these relationships must be falsifiable.

The two descriptions used in this paper to specify two different approaches themselves have some of these elements.

For instance, Milliman *et al.* (1999, p. 223) use the term “spiritual values-based model” and indicate that it is “a model of how spiritual values are proposed to affect an organization.” They use this model to explain how spirituality at workplace manifests in SWA. This model includes a few concepts and relationships among them. While the sophistication in the specification of these concepts and relationships may be open to evaluation, one can see that this model has at least the first two of the above three elements of a theory specified by Doty and Glick (1994). Similarly, the approach reflected in Chakraborty (1993) also has an associated set of assumptions, transformational concepts, and some relationships (e.g. the framework of a module in this approach (Chakraborty, 1993, p. 29) outlines some of the relationships).

Thus, this paper, in a way describes and compares two systems of workplace spirituality facilitation that have some elements of theories. The descriptions of each of these two systems, which have some elements of a theory, and their comparison to illustrate their similarities, differences, implications, and complementarities may provide profiles of two preliminary theories of workplace spirituality facilitation. Availability of these two profiles of preliminary theories of workplace spirituality facilitation may be a relevant input for the advancement of research in the area of workplace spirituality facilitation where theory development and empirical research is at formative stage (e.g. Dent *et al.*, 2005; Duchon and Plowman, 2005).

Implications for research

The description and comparison of two approaches to workplace spirituality manifestation outlined in this paper provides some directions for future research. These are: specification of more comprehensive classifications of workplace spirituality facilitation approaches; and specification of new theories of workplace spirituality facilitation. Each of these two research directions emerging as implications of this paper are outlined below.

Specification of more comprehensive classifications of workplace spirituality facilitation approaches

In light of the conclusion in the preceding part of the paper that there may multiple approaches to workplace spirituality facilitation, one direction for future research emerging from this paper is to explore and specify more comprehensive range of various forms or types of approaches to workplace spirituality facilitation. Thus, conceptually derived schemes, termed as typologies, and empirically or numerically derived schemes, termed as taxonomies, (e.g. Hambrick, 1984) can provide two avenues to specifying classifications of various approaches to workplace spirituality.

For instance, future research can propose conceptual classifications or typologies of approaches to facilitating workplace spirituality. As each class or cell in a typological classification specifies a type, several types of approaches to facilitating workplace spirituality can get specified in the specification of a single typology of workplace spirituality facilitation approaches. Another possibility is to formulate a taxonomy or empirical classification of the various approaches to workplace spirituality facilitation based on observations of such actual approaches in real-life organizational setting. Identification, description, and comparison of various empirically observed approaches to workplace spirituality facilitation with a view to propose empirical classifications or

taxonomies may be another direction that the future research can pursue. The present paper, thus, points out that multiple approaches to workplace spirituality facilitation are likely to exist and provides guidelines for future research to specify conceptual typologies and empirical taxonomies for the classification of such approaches.

Specification of new theories of workplace spirituality facilitation

Theory development and empirical research in the area of workplace spirituality is at a formative stage (e.g. Dent *et al.*, 2005; Duchon and Plowman, 2005). The description and comparison of two approaches to workplace spirituality facilitation outlined in this paper can provide inputs for theory development in this area in at least two ways.

First, Bacharach (1989) notes that though descriptions are not theories, they may provide inputs for theories. Thus, descriptions of two approaches to workplace spirituality facilitation and their comparison outlined in this paper can provide inputs for the development of new theories of workplace spirituality facilitation. In particular, the dimensions used in outlining the similarities and differences in these two approaches can suggest the factors that can be included in new theories of workplace spirituality facilitation. The factors – concepts, constructs, variables – included in a theory constitute one of the four essential elements in a theory (Whetten, 1989, p. 490). The comparison of two workplace spirituality facilitation approaches outlined in this paper can indicate some of the factors that can be potentially included in specifying new theories of workplace spirituality. Thus, the present paper can facilitate the development of new theories of workplace spirituality facilitation by providing the factors that can be included in these theories.

Second, as outlined earlier, the two approaches to workplace spirituality facilitation covered in this paper may also constitute two theories, even of rudimentary nature, of workplace spirituality facilitation. The comparison of these two theories on various key features, as outlined in this paper, may also suggest some of the areas where future theory building efforts could focus.

For instance, future theory building efforts could focus on elaborating the inner spiritual transformation of employees or on the process of reinforcement of employees' adoption of spiritual values. Thus, as outlined above, this paper can facilitate, in two ways, the task of building new theories of workplace spirituality facilitation. This is a relevant contribution in light of the formative stage of theory development in the area of workplace spirituality.

Implications for practice

The existence of two distinct approaches to workplace spirituality facilitation and the plausibility of the existence of other approaches outlined in this paper may inform the practice in its efforts to implement workplace spirituality interventions. For instance, it may indicate the nature of options available and the nature of additional options that can be explored for implementing workplace spirituality interventions. Further, the features of two approaches identified in Table I and implications of and complementarities between them can guide the practitioners in developing workplace spirituality interventions. For instance, in implementing a more suitable approach to workplace spirituality facilitation, organizational practices and reinforcements facilitating workplace spirituality from approach 1 and individual spiritual transformation from approach 2 may be used in a complementary manner. Such an approach devised by complementing the features from the two approaches may facilitate attainment of a

deeper spiritual transformation of individual employees and a reasonable connection between individual spiritual transformation and positive organizational outcomes.

Further, French and Bell (2001, p. 330) have indicated that “search for community will be increasingly high on the agendas of organizations and OD efforts in the future.” As community is one of the aspects of workplace spirituality, workplace spirituality itself may be a relevant aspect for future OD to focus on. Thus, the understanding of different approaches to workplace spirituality facilitation and of their similarities and differences yielded from the present paper may benefit the future practice of OD. For instance, the present paper indicates that a sense of community at the workplace can be provided through two different ways: an organization can adopt the spiritual value of community and use mechanisms such as teamwork and reward systems to facilitate employee experience of community as suggested by approach 1; or an organization can focus on inducing higher values in individual employees through a spiritual transformation process to facilitate improved interpersonal processes and thereby may provide a sense of community to employees as suggested by approach 2. Further, a fresh OD intervention can be devised by combining both these features to improve the possibility of providing a sense of community in the workplace. Thus, inputs from this paper can contribute to the OD practice by aiding its efforts to develop a sense of community in the workplace.

Limitations

While the coverage of only two approaches to workplace spirituality facilitation reflects a limitation of this paper, the following points may need to be noted to appropriately view the inevitability of this limited coverage and the utility of this paper even with this limited coverage. First, to the best knowledge of the author, this is the first attempt to compare two approaches to workplace spirituality facilitation. Second, the two approaches covered in this paper are quite distinct from each other to facilitate a meaningful comparison. Third, though this paper covers only two approaches, one of the suggested directions for future research, based on the comparison of two approaches undertaken in the paper, is to specify conceptual typologies and empirical taxonomies to identify a greater number of approaches to workplace spirituality facilitation. Thus, this paper takes possibly the first step in comparing two approaches to workplace spirituality facilitation and it does so by comparing two quite distinct approaches. This comparison yields similarities, differences, implications and complementarities associated with these approaches and generates reasonable implications for future research and practice in the area of workplace spirituality. It also points out a way to identify other approaches to workplace spirituality facilitation.

Further, coverage of only a few key features (Table I) used for comparing the two approaches may reflect a limitation of this paper. Three points, however, may alleviate the concern about this limitation. First, the set of key features have been used for the limited purpose of doing a preliminary comparison of the two approaches and highlighting certain implications of and complementarities between these two approaches. Second, these key features have been identified in light of the existing workplace spirituality literature and hence they are substantively relevant to the topic of workplace spirituality. Third, the key features used for contrasting the two approaches span across various aspects of organizational change such as change content, context, process and outcomes. As workplace spirituality facilitation may require organizational change implementation, the comparison of two workplace spirituality approaches over key features spanning across various aspects of

organizational change may provide some relevant inputs for the implementation of organizational change for workplace spirituality facilitation.

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