

# Historical Actualities of Workplace Spirituality

Ummara Yousaf<sup>1</sup>, Muhammad Nadeem Dogar<sup>2</sup>

<sup>1</sup>Ph.D. Scholar UCP Business School, Faculty of Management Studies, University of Central Punjab, Lahore, Pakistan

<sup>2</sup>Assistant Professor - UCP Business School, Faculty of Management Studies, University of Central Punjab, Lahore, Pakistan

Corresponding Author: [umara\\_yousaf@ucp.edu.pk](mailto:umara_yousaf@ucp.edu.pk)

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**Abstract:** The article reviews the history of the construct of workplace spirituality. This literature review is divided into three categories, 1) The prehistoric origin of workplace spirituality, 2) Contemporary history of workplace spirituality, and 3) Recent developments in workplace spirituality. The *prehistoric origin* of workplace spirituality finds its roots in Adam Smith's studies, considered the father of social sciences. Later on, Adam Muller and Max Weber seem to support the ideas of Adam Smith. The *contemporary history* of workplace spirituality started in 2003 when the Metanexus institute welcomed the ideas of workplace spirituality in the organizational studies literature. Since then, we have witnessed various developments in the construct that evolved and confirmed maturity in two decades. Different researches made critical developments in the literature on workplace spirituality. Still, the pieces of evidence from the industry remained an ignored area on the part of organizations. The *recent developments* from 2015 to 2020 show the construct's critical components as the literature guided misrepresentation of individual and organizational level workplace spirituality. The article elaborates on the historical components of workplace spirituality throughout its development and the present status of workplace spirituality literature. We collected articles on the construct from 2003 to 2020 and found and analyzed the significant work by the authors from different countries and explained. Then at the end, we discussed the problems with the construct and recommendations for further studies.

**Keywords:** Workplace spirituality, history of workplace spirituality

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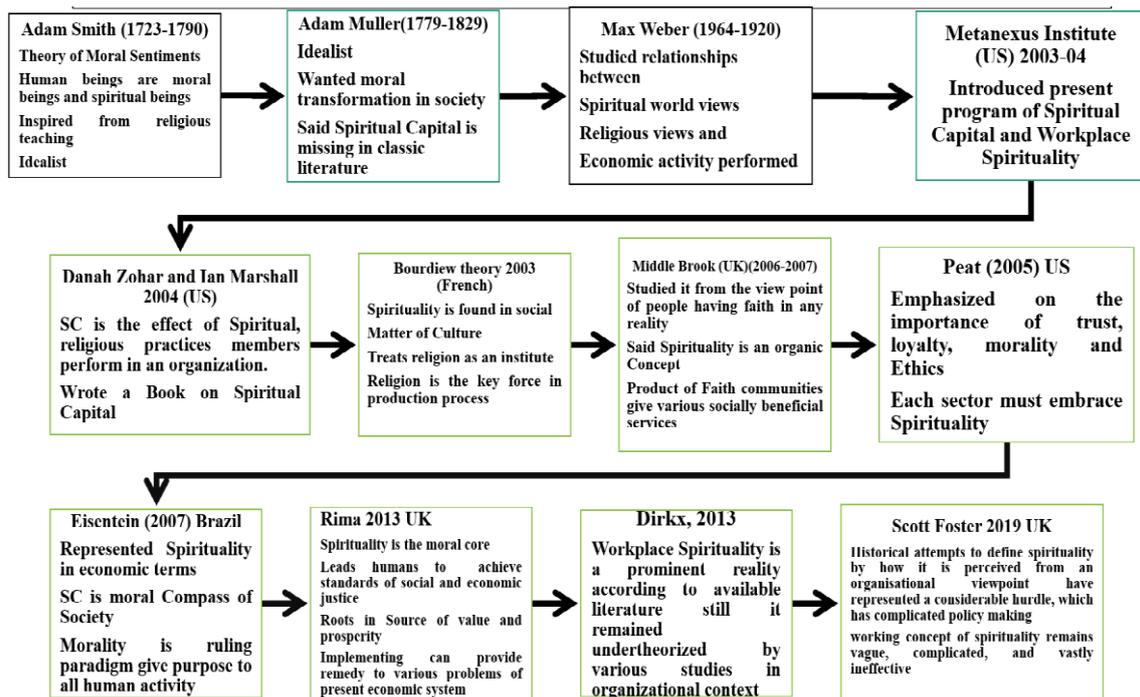
## 1. Introduction

### Tracking the History of Workplace Spirituality

Workplace spirituality is one of the most researched constructs in organizational studies (Milliman et al., 2003). As we explored the literature related to the construct, we came across many realities about workplace spirituality. This study compiles the history and origin of workplace spirituality and unveils the problems about the construct of workplace spirituality and remedies that can help overcome those problems with the construct (Pandey, 2017). This study elaborates that researchers have consistently suggested the importance of ethical and moral development through spirituality in organizations since

organizational studies came into practice. However, organizations have always ignored it thoroughly and followed capitalism and materialism. Following capitalism is why we face severe outcomes of being objective, materialist, and profit-orientated (Bodla & Ali, 2012). The classic literature on workplace spirituality always emphasized the importance of the moral transformation of society and organizations through implementing religion or workplace spirituality (Kasser & Ryan, 1993). Homegrown traditions of China, India, and Muslim regions have contributed to defining workplace spirituality or spiritual capital and seem to oppose the achievement of rationalities and modern capitalism (Berger & Hefner, 2003). In addition, the workplace spirituality's sister terms found in the literature include spiritual capital, spiritual core of the organization, spirituality at the workplace, spirit at the work, ethical and moral values at the workplace, and self-transcendence at the workplace (Göçen & Özğan, 2018). These are all the same concepts, and just the words are different.

Moreover, workplace spirituality addresses the spiritual needs of employees (Pawar, 2008)— for example, creating meaning and community sense at work and inner motivation of employees (Pawar, 2008). These can be better approached by implementing organizational-level workplace spirituality instead of focusing on just individual spirituality development (Pawar, 2017). The following figure-1 shows the concept map of the history of workplace spirituality. It explains the historical origin of spirituality, its prehistoric origin, contemporary history, and recent developments in the construct of workplace spirituality.



1. Fig 1: The history map of workplace spirituality

### Perspectives of workplace spirituality

We view workplace spirituality from the human resource perspective, and it talks about enhancing the well-being of the employees and improving the quality of life of individuals. While defining an employee's sense of purpose at work and the meaning they draw from it, we consider the

demonstrations of *philosophical perspectives* of spirituality. When employees are encouraged to have a community sense and interconnectedness with other people, it promotes an interpersonal perspective of workplace spirituality (Karakas & Sarigollu, 2019). When employees feel satisfaction at the workplace, it results in reduced absenteeism, less turnover, and a high level of commitment. These are the ideas conveyed by the *spillover theory*, in which we analyze employees' satisfaction versus their frustration at work and the quality of life of individuals (Kinjerski & Skrypnek, 2006). *Self-determination theory* gives basis to spirituality theory by defining an individual's psychological needs, including an employee's competence level, relatedness, and autonomy at work. Competence level is when an employee desires to interact effectively with environmental issues. Relatedness refers to interacting and caring for others and autonomy refers to an individual's free will to perform a job. If workplace spirituality seems to fulfil these objectives, the employees feel motivated in return (Baard et al., 2004). The fulfillment of these needs leads to human growth and development (Baard et al., 2004).

## 2. Methods & Methodology

We divided this literature review into three parts. 1) Workplace spirituality's prehistoric origin. 2) Contemporary History of workplace spirituality. 3) Latest developments in the construct and critical analysis of the literature on workplace spirituality for further studies.

In the prehistoric first origin part of this study, those studies were gathered that explained the roots of workplace spirituality. We found the studies that critically analyzed the materialistic mindset literature of organizational studies, which promoted mechanistic organizational structure and emphasized productivity and efficiency. The organizations ignored the organic and spiritual elements attached to human lives. Then the studies were identified that explained the origin of the construct in detail.

In the second part, we discussed the contemporary history of workplace spirituality. The construct of workplace spirituality got recognition in 2003 when Metanexus Institute started a program to study the spiritual capital of the organizations (Kristeller, 2003). In 2004, Zohar and Marshall's marvelous work in the form of a book and on spiritual capital pioneered the development of this construct. According to Zohar and Marshall's studies, spiritual capital affects members' spiritual and religious practices in their organizations, social networks, interactions, and impact on individuals, communities, and societies (Zohar & Marshall, 2004). Later on, various developments occurred regarding understanding the construct of workplace spirituality. We gathered the studies from 2003 to 2013 that helped identify the literature's developments on workplace spirituality from its origin. The identified theoretical studies on workplace spirituality helped us develop our understanding of the construct in different contexts.

In the third part of this study, we discussed the recent developments in workplace spirituality. To analyze the recent development and critically evaluate the present literature on the construct of workplace spirituality, we included studies from 2015 to 2020. These studies critically analyzed the underlying literature on workplace spirituality and discussed the gaps to be filled.

The last four studies for this study in which we carried out the critical analysis of the construct were gathered and discussed to identify the gap found in the literature. Hence, this study helped further research the topic in the particular organizational context.

Through the following historical developments in the construct, we would be able to know about the construct in detail and how researchers and scientists in different areas and eras have portrayed this

concept. The research gaps found so far and further research directions to follow after this study. What can further improvements in construct while implementing it in different contextual conditions?

### 3. Findings and Discussions

#### Classical History of Workplace Spirituality

We start the history of the construct from the classical literature on organizational studies. Adam Smith is considered the father of organizational studies and revolutionized the literature of organizations through his exceptional work. Further, Adam Mueller and Max- weber's studies conform to the roots of workplace spirituality literature from the origin of organization studies literature.

##### *Prehistoric Origin*

##### *Adam Smith*

Adam Smith (1723-1790) believed that self-interest is natural to human nature, which defines an individual's love for entrepreneurship and making an enterprise that benefits him and the other individuals of the community (Noghiu, 2020). Adam Smith believed that nature balances the transactions between producer and buyer through the 'invisible hand' or through the cosmic balance that leads to needing fulfillment of both rich in the form of producer and the poor in the form of their welfare (Noghiu, 2015). Adam Smith described human beings as moral beings and spiritual beings in his book *Theory of Moral Sentiments* (Haakonssen, 2002). Humans seek inspiration to establish their values, which they take from their ancestors in worship and prayer. Adam Smith did not use the term "spiritual capital" specifically, but his fatherly contribution to economics, especially capital and the mechanism of capitalistic economies, are elaborated in the 'theory of wealth of nations'. Religious teachings and their principles highly inspired his moral discourse, as mentioned in the 'theory of moral sentiments, but it was ignored practically in mechanist ideas in literature. When his morality-related work was analyzed, he was a great moral philosopher, and his contribution to spiritual capital becomes evident. Adam Smith was considered an idealist in philosophy, and he linked religion to the economy as well. He believed that the whole universe moves according to a purpose and has some direction. Therefore, as natural laws, general rules of morality should be kept equal to the Divinity laws. According to Adam Smith, spiritual capital may include the religious orientation of individuals in a society or the prevalence of non-religious culture in society (Bonar, 1926; Noghiu, 2020).

##### *Adam Muller (1779–1829)*

Adam Muller builds on the philosophy of Adam Smith, and his ideas were more or less similar to Adam Smith. Muller was an idealist and wanted moral transformation in society. However, his views about the economy differ from Adam Smith's economic views. Adam Muller defined spiritual capital as a missing element in that time's classic economics (Berger & Hefner, 2003; Noghiu, 2020).

**Max weber (1864–1920)**

Max Weber studied the causal relationship between spiritual world views, religious identities in the organizations, and the economic activity performed in that context. His protestant ethic and spirit of capitalism define the fundamentals of present spiritual capital. Therefore, we can consider Max Weber one of the fathers of spiritual capital, as he discussed fundamentals to understand the term 'spiritual capital' (Noghiu, 2020).

The main ideas we see Adam Smith, Adam Muller, and Max Weber aligned are follows.

- We must consider social order's origin, establishment, and preservation.
- How individuals influence societies and how societies influence an individual.
- How morality, values, and religion or spirituality influence individual behavior, social order, and especially an economic activity.
- They emphasize religion versus scientific truths about knowledge systems.

**2. The Contemporary History of Workplace Spirituality**

We start the contemporary history of workplace spirituality from the Metanexus Institute. That brought the concept to organization studies. Then Bourdieu's, Zohar and Marshall, Peat, Malloch, Middlebrook, and Rima's exceptional work are discussed. Table 1.1 summarizes these studies.

<i>Table 1.1: Contemporary History of workplace spirituality</i>	
<i>Author</i>	<i>The central claim about Workplace spirituality</i>
<i>1. Metanexus institute 2003</i>	Took the initiative by introducing a research program for spiritual capital, the organization's overall spiritual belief systems, practice, and knowledge.
<i>2. Bourdieu's theory of Spiritual Capital 2003</i>	Bourdieu's theory treats religion as an institution, not just a form of capital.  Spiritual capital is a matter of culture and social interaction of people at work. Spiritual capital is found in the institutionalized state in churches, seminaries, and other religious organizations.
<i>3. Zohar and Marshall's theory 2004</i>	Spiritual capital is related to corporate culture and a leader's vision to transform their employees according to motivational scales.  Jungian psychology explains them. According to Jungian psychology, the sum of all transformations related to individuals is equal to societal transformation.
<i>4. Peat 2005</i>	Peat introduced the spiritual capital and globalization concepts from the platform of a program of the Metanexus Institute.  Peats emphasized giving importance to the concept of trust, loyalty,

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		morality, and ethics in the process of globalization
5.	<i>Baker and Skinner, 2006</i>	It is through the concept of people having faith in any reality in and at the national level
6.	<i>Malloch 2008</i>	Doing ethical business, discussed and presented spiritual capital in terms of economics and capitalism.  Morality is a ruling paradigm that gives a purpose and meaning to all human activities.
7.	<i>Middlebrooks 2010</i>	Spiritual capital is an organic concept. Middlebrooks elaborated on workplace spirituality and its functions on various <i>conceptual levels</i> and organizational leadership.
8.	<i>Rima 2013</i>	Rima studied spiritual capital at the <i>individual and the organizational</i> level.  Spiritual capital is the moral core that leads humans to achieve social and economic justice standards. Spiritual capital is rooted in the sources of value and prosperity and provides a remedy to various problems of the present economic system.

### *Metanexus institute 2003*

Metanexus Institute USA 2003 started the initiative by introducing a research program for spiritual capital (Middlebrooks & Noghiu, 2010). Spiritual capital is power, its influence on organizational members, and its overall spiritual belief systems, practice, and knowledge about the organizations (Palmer & Wong, 2013)

Moreover, after Metanexus institutes studies, sociology, economics, management, and theology borrowed this concept and declared it an emerging field. The inclusion of the concept of spiritual capital in these fields made a clear definition of this concept and did not add the elements of religion to it (Palmer & Wong, 2013)

In addition, the field of management and leadership perceived its nature at the individual level and introduced a concept of spiritual intelligence at the individual and organizational levels (Zohar & Marshall, 2004). Economics, discuss it as the value of spirituality and religion in economic terms. In sociology, with the significant work of Bourdieu since 2003, spiritual capital was perceived in theological terms and described as operations of faith in social service (O'Sullivan, 2017)

Economics and sociology literature consider religious and spiritual capital simultaneously, and they take spiritual capital as the subset of social capital and cultural capital. These disciplines take spiritual capital as an available resource that could be used to attain something else. Hence, they take it as an instrument to achieve politics, sociology, and economics (Palmer & Wong, 2013)

### *Bourdieu's theory of Spiritual Capital 2003*

Bourdieu was an American researcher who worked on theorizing the construct in the USA and developed a theory of spiritual capital. Accordingly, spiritual capital is not based on rational choice theory but is more a matter of culture and social interaction of people at work (Verter, 2003). In the context of rational choice theory, they consider religion as a matter of an individual. However, Bourdieu's theory treats religion as an institution, not just a form of capital (Verter, 2003). He considers religion a binding force in the production process, not just an isolated construct. Bourdieu categorized spiritual capital into three forms: first, embodied state; second, objectified state; and; third, institutionalized state. Accordingly, the embodied state is the state of knowledge, abilities, tastes, and credentials an individual has in the field of religion and results in an unconscious socialization process. In short, he can find spiritual capital in an individual's habits. He finds an objectified state of spiritual capital when converted into the object form, like material and symbolic commodities. We can portray this through theologies, ideologies, and theodicies. The embodied state can be measured through the acts of consumption of individuals, while the objectified state can be measured by goods consumed. Embodied and objectified states are typical examples of a capitalist society. Third, spiritual capital is found in the institutionalized state in churches, seminaries, and other religious organizations. Both organizations and families play a vital role as producers and conservators of religious capital (Verter, 2003). When an individual buys a cultural product, he consumes the commodity and an ideology, which can be related to an individual's religious or spiritual outcomes (Verter, 2003).

#### ***Zohar and Marshall's theory 2004***

Zohar and Marshall from Oxford UK conducted a comprehensive study of organizational capital. Accordingly, spiritual capital originated from the Latin word "*spiritus*", which means giving vitality and life to a system. Spiritual capital is related to corporate culture and a leader's vision to transform their employees according to motivational scales. Jungian psychology explains them. According to Jungian psychology, the sum of all transformations related to individuals is equal to societal transformation (Zohar & Marshall, 2004). Danah Zohar and Ian Marshall wrote a book on spiritual capital and were declared pioneers in developing this concept. Accordingly, spiritual capital affects members' spiritual and religious practices in their organizations, social networks, interactions, and impact on individuals, communities, and societies (Zohar & Marshall, 2004). Moreover, spiritual capital was studied at the individual level by Zohar and Marshall in 2004 (Zohar & Marshall, 2004).

#### ***Peat 2005***

Peat, an American researcher, studied the spiritual capital and globalization concepts from the platform of a program of the Metanexus Institute. Peats emphasized giving importance to the concept of trust, loyalty, morality, and ethics in the process of globalization. Each sector and its leaders must embrace the concept of workplace spirituality, whether they belong to politics, community, economics, and ecology (Verter, 2003).

#### ***Baker and Skinner, 2006***

Baker and Skinner studied it through the concept of people having faith in any reality in 2006 (Baker & Skinner, 2006) and at the national level. Later, Liu developed an index as a composite index to measure the spiritual capital of countries (Liu, 2008).

***Malloch 2008***

Malloch, an American author of the book, *Spiritual enterprise: Doing ethical business*, discussed and presented spiritual capital in terms of economics and capitalism. According to him, spiritual capital is the moral compass of society and economics. Morality is a ruling paradigm that gives a purpose and meaning to all human activities (Malloch, 2008).

***Middlebrooks 2010***

Spiritual capital is an organic concept, and Middlebrooks and Noghiu prescribe their importance in their studies of 2010. Middlebrooks and Noghiu 2007 studied workplace spirituality at the organizational level (Middlebrooks & Noghiu, 2010) and elaborated on their functions on various conceptual levels and organizational leadership. We can categorize it as a product of faith communities that provide various socially beneficial services and secularization of the construct (Middlebrooks & Noghiu, 2010).

***Rima 2013***

Rima, a UK-based researcher, conducted exploratory research on spiritual capital as a moral core of economic practice. Spiritual capital is the moral core that leads humans to achieve social and economic justice standards. Spiritual capital is rooted in the sources of value and prosperity and provides a remedy to various problems of the present economic system. Accordingly, he studied spiritual capital at the individual and the organizational level. Rima presented his spiritual capital theory in the book "Spiritual Capital: A Moral Core for Social and Economic Justice" (Rima, 2013)

**3. Recent Developments in workplace spirituality**

The recent developments in the construct of workplace spirituality were found significant from Noghiu's work on workplace spirituality using grounded theory. Later on, the entire effort was to define it through a single word or sentence, while its multiple dimensions appeared in the literature. The significant works of Noghiu, Jeffery, Pandey, Ahmet Gocen, Fernandes, and Scott Foster are included in this study. The following table 1.2 summarizes the work of recent developments in the construct. Moreover, these studies also discuss critical evaluations of workplace spirituality.

<i>Table 1.2: Recent Developments in the construct of Workplace spirituality</i>		
	<i>Authors</i>	<i>The central claim about Workplace spirituality</i>
1.	<i>Noghiu 2015</i>	He studied the organizations' practices and influence due to workplace spirituality. Used grounded theory qualitative method
2.	<i>Jeffery D. Houghton, 2016</i>	He explored the what, why, and how of workplace spirituality at the individual and organizational levels.

		To help individuals' <i>souls and spirits flourish</i> and grow and bring spiritual and humanistic values to the organization
3.	<i>Pandey 2017</i>	Implementing workplace spirituality can help enhance the organization's employees' <i>psychological, social, spiritual, and emotional well-being</i>  <i>Organizational leadership</i> pursues to bring positive moral values among the organization's employees
4.	<i>Ahmet Gocen, Habib Ozgan 2018</i>	Workplace spirituality is embedded in the organizational <i>culture, its values, policies, and procedures</i> and rests with the humans working in a particular place. It defines the behavior and attitude of group members to work for a meaningful purpose. It creates transcendence for employees working in the organization.  It creates unity within the diversity, devoid of any <i>financial returns</i>
5.	<i>Fernandes Bella 2018</i>	Workplace spirituality works at three levels: Intrapersonal, Interpersonal, and Institutional level.  <i>Motivation</i> for the job is also considered as it defines one's purpose in life and leads to one's need for self-development and integration.
6.	<i>Fahri Karakas 2019</i>	Reviewed 140 papers on workplace spirituality to explain its importance in organizational performance.  Karakas emphasized the shift of <i>self-centeredness to interconnectedness</i> , self-interest to service and stewardship, and; a change from <i>materialism to spiritualism</i> . Deviant workplace behaviors are reduced by implementing workplace spirituality
7.	<i>Scott Foster 2019</i>	Workplace spirituality is embedded in the organizational <i>culture, policies, and procedures</i> .
8.	Hamed Rezapouraghdam 2019	He developed the relationship between workplace spirituality and the sustainability of the organizations through aligning the behavior of employees.

### *Noghiu 2015*

Noghiu, an American researcher in 2015, took his position as an interpretive and used the grounded theory method to study workplace spirituality. He studied the organizations' practices and influence (Noghiu, 2015). Many qualitative as well as quantitative studies have been conducted on

workplace spirituality. They are context-specific if qualitative, and content dispersed if quantitative, meaning no single agreed-upon definition for workplace spirituality exists (Noghiu, 2015a). Accordingly, the gap exists between workplace spirituality theory and its application and practice at the organizational level (Noghiu, 2015b).

### *Jeffery D. Houghton, 2016*

Jeffery D. Houghton, an American researcher, explored the what, why, and how of workplace spirituality in 2016. Spirituality is an individual-level construct and a personal experience embedded in an individual's inner landscape, values, and perspectives regarding different situations. The importance of workplace spirituality cannot be ignored at the organizational level (Houghton et al., 2016). Accordingly, to help individuals' souls and spirits flourish and grow and bring spiritual and humanistic values to the organizations' workplace, the organizations have to implement a spirituality philosophy (Houghton et al., 2016).

### *Pandey 2017*

Ashish Pandey, an Indian researcher, explored themes of workplace spirituality and gave research directions for the construction of workplace spirituality. Accordingly, Implementing workplace spirituality can help enhance employees' psychological, social, spiritual, and emotional well-being (Pandey, 2017). Organizational leadership pursues to bring positive moral values among the organization's employees and enhance productive organizational culture, ensuring employee growth through their internal satisfaction with the working environment. Organizations suffer from the burnout of employees, workplace stress issues, employee frustration, maintenance of work-life balance, and emotional labor. Introducing spirituality in the workplace can help minimize these fundamental organizational behavioral issues. Implementing workplace spirituality can help enhance employees' psychological, social, spiritual, and emotional well-being (Pandey, 2017)

### *Ahmet Gocen, Habib Ozgan 2018*

Ahmet Gocen was a Turkish researcher who worked on the construct of workplace spirituality to create transcendence for employees working in the organization. It defines the behavior and attitude of group members to work for a meaningful purpose—accordingly, spirituality flourishes, along with the good deeds of humans, when individuals are concerned. Employees experience noble feelings and a sense of belonging that creates transcendence; it creates unity within the diversity devoid of any financial returns (Göçen&Özğın, 2018).

Workplace spirituality is embedded in the organizational culture, its values, policies, and procedures and rests with the humans working in a particular place. Spirituality prevails with the good deeds of humans when individuals are concerned. Workplace spirituality creates transcendence for the employees working and hence defines the behavior and attitude of group members working towards a meaningful purpose, a sense of belonging, and unity within diversity. It can be made practical with the help of implementing workplace spirituality and introducing it at the policy level by the organization's leadership. How to embed workplace spirituality in true wisdom needs to be explored in the organizational management literature (Göçen&Özğın, 2018). Unless financial returns are not attached to the implementation of workplace spirituality, organizations seem reluctant to adopt it as their core capital to be invested (Göçen&Özğın, 2018). Workplace spirituality creates transcendence for the employees working and hence defines the behavior and attitude of group members to work for a

meaningful purpose, create a sense of belonging, and establish unity within diversity. These positive behaviors in individuals can be formulated with the help of implementing workplace spirituality and introducing it at the policy level by the leadership of the organization (Göçen&Özğın, 2018).

### ***Fernandes Bella 2018***

Fernandes Bella was a Brazilian researcher who explored the construct of workplace spirituality. Accordingly, workplace spirituality works at three levels: Intrapersonal, Interpersonal, and Institutional level. The intrapersonal levels refer to the internal orientation of an individual, which includes the feelings, beliefs, and values of an individual. It also explores the extent of aligning an individual's values with organizational values. The interpersonal level refers to the external orientation of an individual. This refers to one's necessity to recognize meaning in one's daily routines and actions and find justification for his work. Workplace spirituality considers the motivation for the job as it defines one's purpose in life and leads to one's need for self-development and integration. It explores the extent of alignment between the task's difficulty level and individual skills for performing that task. The institutional level refers to the community's sense of an individual. It leads to one's preference for respect for others' beliefs and values and empathy development through personal issues in work relationships (Fernandes Bella et al., 2018).

### ***Fahri Karakas 2019***

Fahri Karakas was a Turkish researcher who analyzed the workplace spirituality movement from 2000, its impact on organizational performance, and its effectiveness for organizational members. This study reviewed 140 papers on workplace spirituality to explain its importance in organizational performance. This study introduced us to the 70 definitions of workplace spirituality, making the construct more complex to understand and grasp. Karakas emphasize the adoption of complex systems instead of closed systems, the shift of economic focus to the balance of profits, improvement in the quality of life, and; organizational concern for social responsibility (Karakas & Sarigollu, 2019). Moreover, Karakas emphasized the shift of self-centeredness to interconnectedness, self-interest to service and stewardship, and; a change from materialism to spiritualism. Based on this, Karakas focused on developing employees' well-being from a general human resource perspective, clarifying their purpose and meaning of life through employees' philosophical perspectives of their lives and community and connectedness among them as an interpersonal perspective (Karakas & Sarigollu, 2019).

The various evidence from the organizational research found that producing employee satisfaction, increasing organizational commitment, and supporting employees for bringing innovation at work resulted in increased employee engagement, reduced workplace stress, and a flourishing organizational culture on positive grounds that enhance learning among the employees. In turn, a reduction in deviant workplace behaviors by implementing workplace spirituality (Karakas & Sarigollu, 2019).

### ***Scott Foster 2019***

Scott Foster and Anna foster belong to the UK and studied the construct of workplace spirituality comprehensively. Accordingly, workplace spirituality is embedded in the organizational culture; its policies and procedures can be explored through dialogue with the organizational members (Foster & Foster, 2019a). Spiritual individuals can help employees in conducting meditation exercises at their workplace. In the presence of spirituality in the workplace, people respect other individuals' religious

beliefs. For example, Muslims fast during Ramadan, and everyone at their workplace respect them (Foster & Foster, 2019a).

### *Hamed Rezapouraghdam 2019*

In 2019 Hamed established a relationship between workplace spirituality and the organization's sustainability through sustainable employee behavior. The sustainability of the organizations is highly dependent on the adoption of organic concepts like workplace spirituality in organizational lives (Rezapouraghdam et al., 2019).

### *Conclusion*

The literature on spiritual capital or workplace spirituality is still undecided about understanding organizational lives in different contexts (Göçen & Özğan, 2018). We can see many organizations that have successfully understood and implemented workplace spirituality. Further studies need to focus on examining purer and to-the-point applicable forms of spirituality in organizations for inner growth, psychological well-being, and integrity, and the introduction of members to core humanitarian principles (Göçen & Özğan, 2018). Moreover, we concluded the problems with the construct of workplace spirituality. We included as follows: First, spirituality in workplace philosophy is not justified as we see it from the positivist mindset; its metaphysical nature does not let scholars agree upon a unified definition. It is why spirituality in workplace development and application models is missing from the literature. Workplace spirituality policies and procedures that should be implemented in the organizations are unclear and fail to guide management and employees of the organizations in embedding these in the organizations (Foster & Foster, 2019b). Second, the problem of workplace spirituality starts in applying these principles when all sorts of tensions are inherent in the application process. How to embed workplace spirituality in true wisdom needs to be one of the most researched topics in the following studies in the field of organizational management (Göçen & Özğan, 2018). Third, workplace spirituality is a prominent reality, while it remained under-theorized in most of the organization's literature (Göçen&Özğan, 2018). Fourth, according to Foster 2019, the working concept of workplace spirituality in the literature is almost missing, and organizational evidence is missing while literature extensively discusses it as a theory (Foster & Foster, 2019b). Fifth, It is difficult for organizations to properly understand the concept of workplace spirituality due to the limited organizational pieces of evidence available in the literature. Sixth, workplace spirituality is an individual-level construct, and when the organizations apply this concept to the group level or organizational level, it becomes more complicated for them to understand and implement it (Foster & Foster, 2019a). Seventh, the workplace spirituality literature is dominant in American and European studies, while the south Asian perspectives on the construct are minimum. Eighth, workplace spirituality is measured using a positivist lens through the concept of Jungian psychology. Jungian psychology sums up the individual employee's spirituality to discuss organizational spirituality. That way is inappropriate for understanding organizational spirituality (Zohar & Marshall, 2004).

### *Recommendation of adopting a new lens for exploring workplace spirituality*

For the construct of workplace spirituality, Karakas emphasized the shift of self-centeredness to interconnectedness, self-interest to service and stewardship, and; a change from materialism to spiritualism. Based on this, Karakas focused on developing employees' well-being from a general human resource perspective, clarifying their purpose and meaning of life through employees' philosophical

perspectives of their lives and community and connectedness among them as an interpersonal perspective (Karakas & Sarigollu, 2019).

Hence, we recommend qualitative research through in-depth interviews as a preferable approach to explore this construct in organizations, to catch a glimpse of what it looks like to a given human being, and to understand the communal aspects, meaningful and purposeful work, and a person's connectedness with the more significant cause (Göçen & Özğan, 2018). Exploring spirituality, theorizing in the organizational context, and developing the policy framework and application process for the organizations to implement workplace spirituality can eliminate all sorts of tensions presently found about the construct of workplace spirituality (Göçen & Özğan, 2018).

Moreover, we recommend adopting the social constructionism paradigm as a new lens to explore workplace spirituality in a particular organizational context. So that we can understand that organizations that have successfully implemented workplace spirituality, we could make it more viable and workable for that context. Moreover, we could improve the organization's health by implementing workplace spirituality. Hence, for the inner growth of the organization, psychological well-being, the integrity of the individuals of the organization, and to bring employees to the core of humanitarian principles, further exploratory studies are needed to be conducted to make workplace spirituality applicable at the organizational level (Göçen & Özğan, 2018).

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