

# **WORKPLACE SPIRITUALITY: A META-ANALYSIS**



**By**

**Khadija Umar**

Registration No: PIDE2017FMSMS09

**Supervised By**

**Dr. Hassan Rasool**

**Department of Business Studies**

**PAKISTAN INSTITUTE OF DEVELOPMENT ECONOMICS**

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# Pakistan Institute of Development Economics

## CERTIFICATE

This is to certify that this thesis entitled: “**Workplace Spirituality: a Meta-Analysis**” submitted by Ms. Khadija Umar is accepted in its present form by the Department of Business Studies, Pakistan Institute of Development Economics (PIDE), Islamabad as satisfying the requirements for partial fulfillment of the degree of **Master of Science in Management Sciences**.

External Examiner:

**Dr. Saman Attiq**  
Dean  
Faculty of Administrative Sciences  
Air University, Islamabad

*Saman Attiq*  
24/12/2020  
\_\_\_\_\_  
Dr. Saman Attiq  
Acting Dean  
Air University, Islamabad

Supervisor:

*Hassan Rasool*  
\_\_\_\_\_  
Dr. Hassan Rasool  
Head  
Department of Economics  
PIDE, Islamabad

Head, Department of Business Studies:

*Nadeem Ahmed Khan*  
\_\_\_\_\_  
Dr. Nadeem Ahmed Khan  
Head  
Department of Business Studies  
PIDE, Islamabad

## **AUTHORSHIP STATEMENT**

I, Khadija Umar declare that I have authored this MS thesis with my own work and means, and I have not used any further means except those I have explicitly mentioned in this report. All items copied from internet or other written sources have been properly mentioned in quotation marks and with a reference to the source of citation.

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## **ABSTRACT**

The idea of spirituality at the workplace is fundamental to many awareness domains. Over the past 30 years spirituality in the workplace has undergone remarkable changes, but its meaning, calculation, and ability to forecast spirituality in the workplace is still called into question. I consider that if organizational spirituality is conceptualized on interdisciplinary understanding, many of these obstacles can be resolved. There is a very few and considerable literature on variables of workplace spirituality and it is time to consolidate the knowledge through a systematic review and meta-analysis. This research explores meta-analytical procedures over the concept of spirituality in the workplace. For this, I have therefore performed a meta-analysis of the final sample of 17 studies to cover all these gaps and misconceptions. Studies published between last 20 years were included with a total sample of 5352. I justify studies by using random effect modeling in R-software. Results show a significant association between variables of workplace spirituality i.e., meaningful work, Sense of community, Alignment with organizational values and explained through forest plots. This research further clarifies that spirituality in the workplace promotes self-kindness, compassion, health and positive thought. Study limitation and direction for future research has been presented for this investigation.

Key word: Workplace Spirituality.

# **CHAPTER: 1**

## **INTRODUCTION**

### **1.1 Background**

The solely aim of humanity is human well-being as defined by thinkers, religious theorists, societal movements, directives from governments and even very industrial corporations. Without administrative center spirituality, the desire to bring well-being into experience is not possible. In previous time corporate slogan was lean and mean. In present, world company slogan is “Lean and meaningful” (HR Magazine, August 1998, p.46). Workplace spirituality antecede from late 1990s. In start of the twenty first century, this concept of spirituality and faith have won enough power and appeal when Academic journals (e.g., Journal of Organizational Change Management) begin publishing in workplace spirituality and it begins pleasing researchers. In the year 1999, a Sparkling new line of concern recognized as ‘Management Spirituality and religion’ (MSR) was begun by means of Academy of Management. It has grown to more than 500 participants considering this as its opening (Robbins, 2003a). During the opening phase, numerous dimensions of thought of administrative center spirituality had been described and decided by way of social scientists. On the same time, they additionally make effort to differentiate between spirituality and religion.

There used to be a developing demand of meaning, purpose at work and for a spiritual dimension in workers of a corporate world as written by using publications such as Wall Street Journal, Business Week and Fortune in the late 1990s. In United States employees are at the main boundary of a grassroots movement that is quietly creating spiritual revival at workplace. Banning of Spirituality and Religion is becoming very usual in American corporate culture however, all of surprising it grew to be priority of

employees as they are in quest of meaning at work. Business managers start looking more socially responsible methods which are new, inspiring and motivating in the direction of employees. In 1980s awakening of spiritual movement looks as a result of immoderate greed of Corporate in 1980s. According to a non-secular Philosopher, in the end of 80s People were in most cases unhappy due to which there is increase in unhappy environment, company responsibility and religious actions. Corporate world was now not focusing on the private values of employees they are just busy in making extra profit. Few of the employees left corporate and some continues themselves in bringing back their values to work. In the support of this allegation Gallup business enterprise from New York confirmed some figures. Gallup employer asked 800 Americans employees whether their job has changed or affected their spiritual lives or not, thirty-three percent employees think about their work as significantly influencing and improving their spirituality, which indicates nation's diversion towards spirituality and faith has over exceeded the boundaries of holy locations and emerge as part of place of work surroundings (D. Lewis, 2001).

Changing in traits of society is large motive in the back of American's organization interest toward job spirituality. In past decade, employees are shaken in place of work which is the end result of downsizing of employees by management, reconstruction and dismissal of employees from job (Brandt, 1996). With time attraction towards spirituality continues to expand not only in America but all over the worldwide. The quest for that means in world curiously growing greater and extra in a disorganized manner, now not only to private circle however this quest is also shifted to professional life. All this is the result of expanded social anomie, quest for purpose and meaning of life and extensive value shifts. The theme of workplace spirituality is firstly accepted by academic scholars and researchers of organizational sciences so it is clear and

obvious that this improvement is started from organization sciences (Cavanagh, 1999; Sass, 2000) and experts like (Laabs, 1996). According to many researchers and students (e.g., Cash, Gray, and Rood 2000; Mitroff and Denton 2000) religious solutions are introducing to simplify aggravating social and organization shifts. Some researchers (e.g., Inglehart, 1997; Neal, 1998) claims that world insightful changes resulted in spiritual awakening and social awareness. Left ones (Brandt, 1996) thinks that it is the end result of awareness in Eastern philosophies. A single source can't provide an explanation for this upcoming and growing paradigm however due to lots significance this also can't be ignored (Giacalone and Jurkiewicz, 2003).

Workplace spirituality is beginning to end up a phase of organizational behavior textbooks which is signifying that it is now being section of both graduate and undergraduate commercial enterprise courses, around the globe there are many conferences organizing on this topic. A lot of well-known books in management have spirit or comparable word in the label (Robbins, 2003a, b).

Spirituality may be a fresh thinking or concept for workplace, which start searching for interest about three a long time ago however for human journey it is an ancient concept. Thoughtful and meditating lifestyles is usually inspired with the aid of all non-secular cultures. To some extent all the spiritual traditions advocate to explore mean, purpose and motive of life as a fundamental section of life and to spend your lifestyles corporately with others is taken as a simple and basic thing. So, we can say that the tradition of spiritual imagery is basics of spirituality in workplace.

A lot of generation on the subject of spirituality and its significance for organizations have located in contemporary years. Increasing tendency in research of spirituality took attention towards workplace spirituality. On the theme of workplace spirituality, a lot

of empirical and theoretical research is conducting. Fry outlines, “Workplace spirituality got an awakening and rising call. According to polls of 2003, American bosses and directors choose rooted feel of meaning and accomplishment on the job, greater than they desire of money and off time” (2003, p. 702).

In spite of the increasing interest toward spirituality, there have been two causes which are blocking lookup on spirituality in the prevailing organization literature. Firstly, the full-size Confusion about the distinction between spirituality and religiosity and secondly, the absence of consistency and perception in spirituality definition.

There was no clear big difference between spirituality and religiosity in previous works. Researchers now and then combined the thoughts in their research, arguing for the existence of an overlap (Moberg 2002; Zinnbauer, Pargament, and Scott 1999). Still modern-day psychological techniques explicitly distinguish spirituality from religion, and such a distinction has attained a paradigmatic repute in different research (Zinnbauer, Pargament, and Scott, 1999). In reality, participating executives overwhelmingly recognized the distinction between spirituality and religiosity in a lookup undertaken by Mitroff and Denton (1999), with defining themselves as spiritual and a substitute of religion. As Fry outlined “religion requires spirituality, however spirituality does no longer require religion” (2003, p. 706). In accordance with this point of view, Duchon and Plowman (2005) describe an inward search for meaning and neighborhood as Spirituality whereas, religiosity is recognized as a structured system of faith. Spirituality is definitely suitable subject for discussion on the work whereas, religiosity is completely not suitable topic for discussion at work (Kale 2004; Mitroff and Denton 1999).

According to Kale (2004) any kind of religion does not depend on or predict spirituality whereas, religiosity may additionally serve to nurture, understand, and talk spirituality as a carriage or format of action. Spirituality is a broader and thoughtful concept representing ethical and trendy values whereas, religiosity is a smaller thought referring to attitudes. It has recommended doctrines, standards and dogma (Fry 2003; Westgate 1996). Spirituality looks inner the individual in an extra comprehensive, accepted manner and embraces more than a few assertions of interrelatedness whereas, religiosity relying upon the rites and rituals, it commonly feels outward. It appears to be rigid, patriarchal and distinctive most of the time (Klenke 2003; Marques, Dhiman, and King 2005).

Spirituality is not empirically proven with regard to denominational ideas of affiliation whereas, religiosity is represented via church or holy places attendance , variety of prayer, participation in church associated practices and activities (Giacalone and Jurkiewicz 2003b; Koenig, McCullough and Larson 2001). Spirituality have a sturdy relation with ethics and it is additionally supported by way of strong theoretical and empirical proof whereas, no relation is found out in between religion and ethics (Giacalone and Jurkiewicz 2003b; Terpstra, Rozell and Robinson 1993).

The technique of distinguishing faith from spirituality is simple for many; it is equal to dividing joint twins surgically for others. However, spiritual issues are now not related with religious issue; troubles of spirituality are distinct from involvement in and sharing of views with any unique spiritual communities (Veach and Chappel, 1991). Furthermore, the view of spiritual workplace via the standpoint of religious tradition is controversial: It excludes those who do not follow the denominational tradition (Cavanaugh, 1999) and also in some circumstances conflicts with the financial, legal and ethical foundations of organizations and administrative authorities

(Nadesan, 1999). Attachment to a religious belief in the workplace surroundings can sooner or later begin a firm trust that a particular business, faith, or even kingdom is by some means higher or worthier than another. This may additionally lead to insolent statements and demeaning ideals. An instance given by entrepreneur Christian evangelical “When you seem to be at the fulfillment of the Americans monetary gadget with regard to the world poorer nations, you must assume that is greater than outstanding fortune (Nash, 1994).

Spirituality in the administrative center and try to establish one’s aim in life, to establish a powerful relationship with fellow employees as well as other men and women related with job and to establish a harmony between one’s key convictions and the beliefs of their enterprise (Mitroff and Denton, 1999).

A fabulous functioning description is one of the important hassles in addressing the situation of organizational lifestyles and spirituality (Giacalone & Jurkiewics, 2003). If a workplace has an environment in which workers have an inner life that cherishes and produces meaningful work based on the community, then the workplace can be considered as spiritual (Ashmos & Duchon, 2000). A large sum of contributing writers on the spirituality at workplace and organizational performance (Giacalone & Jurkiewicz, 2003) give mildly distinct definitions, but most of them rely and focus on the elements of Ashmos and Duchon’s (2000) definition: internal life, meaningful work and community. This definition was also strengthened and enhanced by Fry’s (2003) idea that spiritual leadership is partially a calling feature comparable to our concept of meaning and membership comparable to our concept of community. Behaviors of employees for example sense of meaning, community, purpose and workplace transcendence is expressed by spirituality in workplace indicated by several researchers (Duchon and plowman, 2005; Fry, 2003; Fry et al., 2005; Giacalone and Jurkiewicz,

2003; Milliman et al., 2003). Organizations on its way to becoming learning organizations, they need to promote spirituality and spiritual leaders have so requires (Khaef Elahi et al., 2010). Leaders, who in different situations, giving insight on things instead of intervene in jobs, emphasize on trust instead of controlling, emphasize on independence rather than restricting, and instead of attempting to explain his image emphasize on humility. In fact, the spiritual leader of the values, beliefs and behaviors that requires intrinsic motivation Hood and others, members of the organization provide spiritual survival. Senobar and Rahimi Aghdam (2014) stated that as spirituality in the workplace increase the integrity, confidence, organizational commitment, reducing the desire to exit and continue on the staff and in the states that employee behaviors set related to customer perception of service quality and customer satisfaction is effective in this regard voluntary employee behavior has a higher impact that these behaviors are part of organizational citizenship behavior. They went on to express that spirituality in the workplace effect on organizational citizenship behavior and their satisfaction.

The importance of facilitating work engagement through task-related job resources such as autonomy and developmental opportunities has also been alluded to in HR management literature (Van de Voorde, Van Veldhoven & Veld, 2016). It has also been found that work engagement enhances employee knowledge sharing and innovative work behaviour (Kim & Park, 2017). Previous research findings have also confirmed that workplace spirituality promotes information sharing (Rahman, Daud, Hassan & Osmangani, 2016) and possibly honesty and trust (Houghton et al., 2016). Competence refers to individual's inherent desires to control outcomes and experience environmental mastery (Janse van Rensburg et al., 2017). In order to experience environmental mastery, self-development through learning and vitality (core components of thriving at work) are essential and should be promoted in order to satisfy



this psychological need and to promote psychological functioning. The experience of work engagement is also promoted when employees feel empowered to accomplish their work in a meaningful way (Cooper & Leiter, 2017). Thus, thriving and engagement in the work context should be advanced through spiritually based organizations valuing meaning and purpose. Relatedness needs refer to the need to connect to others, which is similar to the sense of connectedness which is a core component of workplace spirituality. Workplace spirituality facilitates employees experience and sense of connectedness with others (Kolodinsky et al., 2004, 2008) which could promote thriving and engagement. The satisfaction of the aforementioned basic psychological needs will serve as a motivational mechanism that energises and directs employees' behaviour (Van den Broek, Vansteenkiste, De Witte, Soenens & Lens, 2010). This psychological need satisfaction is essential to stimulate optimal functioning and well-being (Van den Broek et al., 2010). It is argued that through spiritually based workplaces, employee's need for autonomy, competence and relatedness will be satisfied, which will serve as a motivational mechanism that promotes thriving and engagement.

## **1.2 Problem Definition**

One of the primary challenge's groups are facing these days is to encourage workforces to operate broader and extra proactive roles (Chalofsky, N., & Krishna, V. 2009). Organizational trends are changing again and forth. Managing employees is recognized to be one of the most important managerial problems because the complete efficiency and production overall performance of the employer is actively and not directly affected. Why now not pay attention on comparatively easy but procedural methods to improve employee work effectivity which in return will enlarge the overall organizational productivity. It is believed that if one starts off evolved to focus on

spirituality in the place of job there is an increased possibility of seeking that means in the workplace, one's purpose in life retaining a high-quality relationship with fellow people as properly as different people concerned in the administrative center and growing a concord between one's important convictions and their corporate beliefs that will beautify job performance. One of the main challenges in addressing the theme of organizational life is an appropriate practical clarification, so the purpose of this research is to evaluate and contain this emerging literature by taking a first step towards an integrative concept of spirituality in the place of work which involves traditional narrative study building theory and meta-analysis.

### **1.3 Research Gap**

There is no meta-analysis on workplace spirituality as of today so this study will add significance, antecedents, outcomes and consequences of spirituality within the context of the workplace, particularly in the last two decades. Lack of understanding of the context and findings of this trend brings one to the conclusion that a meta-analysis on the spirit of the workplace is required.

This review would cover all information on the central variable that occurs and is present. The fundamental aim of this research or the greatest obstacle so far is that all the studies are compiled and combined, put or assembled in a single forum and to calculate effect size between variable of workplace spirituality.

### **1.4 Research Objectives**

1. To develop a conceptual framework to enhance our understanding of the workplace spirituality.
2. To establish a requisite criterion for conducting meta-analysis.
3. To conduct a meta-analytic study on workplace spirituality.

4. To produce a more precise estimate of the effect of a particular treatment than it is possible using only a single study.

### **1.5 Significance of the Study**

One of organization's essential pastimes is to have a tremendous surrounding in which workers can show off their full capacity. Poor organizational environment can create excessive disturbances such as interpersonal conflicts, upset workers and lack of confidence. Workplace spirituality research in companies may provide valuable details on the circumstances under which the workers work for front-runners of teams, data experts and managers of human resources.

A meta-theory will be developed that brought together implicit premises or world views that constantly re-surface in human thought. Although these elements, which are often referred to being the result of differences in human 'temperament', have long been part of the scholarly activity of humankind, a comprehensive synthesis has been lacking so far. In order to redress this shortcoming, an integrated perspective, supported by scholarly evidence, regarding basic characteristics of making sense of life and world was introduced. The theory was found to be applicable across a wide range of scholarly disciplines and cultures.

Evaluating the desire to quit as an independent variable for example will provide useful details about the employee's organizational feelings. Unhappy employees can lead to high turnover and absenteeism rates which will adversely affect the organization's productivity and effectiveness (Dalton & Mesch, 1991; Hinshaw & Atwood, 1983). Some researchers have highlighted the various ways that companies incorporate spirituality into their organizations. Meditation rooms, spiritual practices, or employee day care were described as ways to improve spirituality in the workplace (Finlayson,

2001; Leigh, 1997; McDonald, 1999). Spirituality in the workplace is an important component in addressing the major problems facing the world. A better understanding and evaluation of spirituality in the workplace may be helpful in addressing these challenges. In this study both empirical and theoretical data are collected on the impact of spirituality in the workplace on the results of the employees. This analysis covers current and current literature on the key variable and enables researchers to view the picture as a whole and give credence to repeated findings using summary statistics.

### **1.6 Research Questions**

1. How workplace spirituality is conceptualized?
2. How to empirically study workplace spirituality in organization.
3. How to establish a requisite criterion for conducting meta-analysis.
4. How to use Meta-Analysis techniques for building on theoretical model for workplace spirituality

## **CHAPTER: 2**

### **LITERATURE REVIEW**

Literature review of workplace spirituality will be discussed in following manner:

- Introduction and driving forces
- History of spirituality
- Theoretical principles of spirituality
- Spirituality within the organization
- Approach of spirituality in the workplace
- History of workplace spirituality
- Theoretical Foundations of the workplace spirituality
- Workplace Spirituality definition
- Difference between religion and workplace spirituality
- Effects of spirituality in organization

#### **2.1 Introduction and Driving Forces**

Although the burgeoning literature on spirituality in the work place may give the idea that it is a trend of the 90's, interest in the topic is not new. There has been discussion of the historical antecedents of the current interest in spirituality. One such grounding (Mirvis, 1997) suggests that early images of work promoted by Scientific Management gave way to more interest in workers as human beings through the Hawthorne experiments (Human Relations movement) and eventually resulted in more satisfying work (Job Enrichment). While job enrichment (Hackman, Oldham, Janson, & Purdy, 1975) studies may appear to be interested in a narrow set of task related characteristics, Mirvis (1997) notes that this has given way to an understanding of the human component of work as well as the context of the task activity. Although efficiency

continues to be the main management standard of practicing managers, prescriptions of the Human Relations movement are used as an important adjunct by Personnel and Human Relations departments (Briskin, 1996). A driving force behind the current rising interest in spirituality in the work place comes from changing work conditions. Historically, workers at the beginning of the twentieth century could look forward to a lifetime career with a stable company. More recently, downsizing, reorganization, frequent job changes, and the use of a temporary workforce have resulted in a great increase in instability for workers. This more confusing and stressful work situation leaves workers needing more satisfying work and has resulted in a "discourse" that focuses attention of the corporations and how their emphasis on profits has affected workers (Nadesan, 1999). Nadesan also suggests roots in the New Age movement of the 60's. Here the new age focus on self-reflection and self-actualization emphasizes issues of personal growth that work organizations might help satisfy.

## **2.2 History of Spirituality**

Humans have entered in a new and unprecedented era in their life, a period which in that, the world is dramatically changing and evolving. In the modern and rational paradigm, spirit and inner needs share have been neglected (Fargangi et al., 2006). The "spirituality" term, derived from the root "spirituous" means "heart and soul" (Moghimi et al., 2010). Life is meaningless without a work, and work without the spirit has destroyed the life. So many people interest in spirituality experience not only in personal works but also in other levels of work and life (Moghimi et al., 2010). Spirituality in a workplace can be seen as an effort to pursue the actual purpose in the work life of an individual in order to create a positive relationship between the individual and the peers and others who are interested in his work in some way, as well as continuity or cohesion between the beliefs of a person and the values of an

organization. Various studies have addressed the spirituality of the organization and its relationship with different variables has considered. But due to addressing the spirituality as discrete and disparate subjects, needs to be considered in this study using meta-analysis to examine these discrete studies and finally the effects of spirituality in the organization as the form of a comprehensive model is introduced. This study's main objective was to explore the impact of spirituality in the organization or meta-analysis.

### **2.3 Theoretical Principles of Spirituality**

Spirituality term is used in various fields, thus providing a comprehensive definition that is acceptable to all is impossible. The concept of spirituality interferes with other Concepts and applying it is difficult. Nevertheless, various authors have referred to the definitions of spirituality in their articles: Spirituality, as an inspirational and refreshing force that gives life meaning and direction and lead us towards goals gives (McKnight, 1984; Cavanagh, 1999). Spirituality is the desire to find the life ultimate goals as with terms such as energy, meaning and also knowing is mentioned (Cavanagh, 1999). Spirituality is as driving force towards the superior objectives, beyond the individual person and his religion (McKnight, 1984). Definitions of spirituality by others also have been mentioned as a mean and awareness in life.

Spirituality traditionally has its origins in religion. It seems that in the modern period, spirituality is not associated with any religion because of the proliferation of spirituality in various spheres. There are various reasons for this claim; spirituality is beyond the religion's different category (Cavanagh, 1999): Most Western societies are pluralistic, so no prominent religious serve as the spirituality foundation there. Using of particular religious in public can increase mistrust, hatred of foreigners, suspicion and will continue could lead to the decline of democracy and even revolution and war to be followed (Cavanagh, 1999).

## **2.4 Spirituality within the Organization**

Work environment has capability translation into a spiritual and friendly environment.

Work can be inner spiritual life and promote employees. So, we can say that the inner life of employees with meaningful work content located will foster community.

## **2.5 Approach of Spirituality in the Workplace**

A common classification of different approaches to spirituality in the workplace that have been presented by several groups of researchers, include:

1. Religious approach
2. Introspective / metaphysical approach
3. Existentialist/ secular approach (Krishnakumar and Neck, 2002). If we will also consider the views of people opposed to religion and spirituality, must be add the following approach:
4. Opponents of spirituality (Boje, 2000).

### **2.5.1 Religious Approach**

Fans of religious approach to spirituality, know the spirituality as a part of religion (Krishnakumar and Neck, 2002). For example, Christians, especially Protestants are following the ideas of Martin Luther, Spirituality and an invitation to participate in the creative work of God and God know the tasks and believe that working in partnership with God (Naylor et al., 1996). Hindus believe their efforts and leave the result to God (Menton, 1997), Buddhists hard work conduit for improving the life of a person they know and believe that the work leads to perfection. The followers of Taoism and Confucianism believe cooperation and teamwork is valuable (Krishnakumar and Neck, 2002).



### **2.5.2 Introspective / Metaphysical Approach**

Metaphysical perspective on spirituality sees spirituality arises from awareness within each person that it is beyond the values and beliefs planned. In fact, in this approach, spirituality is concept beyond the rules in different religions, nonprofessional, non-hierarchical and separate from the religious (Krishnakumar and Neck, 2002). In this approach, it is believed that all living and non-living existents within itself was a sacred and originator force that must be understood. In fact, people should be able to without hurting the others embrace their spiritual affairs (Marques, 2005).

### **2.5.3 Existentialist / Secular Approach**

In this approach the main goal is to find meaning in work environment (Krishna kumar and Neak, 2002). This view sees spirituality as a search for meaning, in this view; some of those questions are raised:

- Why do I do?
- What is the sense of the work I do?
- What things this work brings to me?
- What's reason of my existence in organization?

The answer to these questions gives a sense of meaning and satisfaction and resulting efficiency in increased. Conversely, people who do not feel a sense of alienation, will be disappointed and this reduces their productivity and is made failure.

### **2.5.4 Opposite Spirituality Approach**

In this approach than spirituality and particularly religion, there is a negative outlook and is said that spirituality and religion are both tools for the exploitation of followers and subordinates are in the hands of managers and leaders (Boje, 2000).

## **2.6 History of Workplace Spirituality**

Reconnaissance of ultimate few years showed that many companies have go through a session of few transformations in their institutional behavior. Many modifications were taken in Structural shape as well as in layoff of the groups-initiated surroundings of discomfort for its employees with a thing of low vanity as well. (Brandt, 1996; Driver, 2005). All these corporations then suffered difficulties in constructing an awesome relation amongst its employees, on opposite also problem in Company's agenda and employees' morals. These two elements are adequate to destabilize the employee's capacity. Going via all these dilemmas, company's managers took initiative to produce a better local weather for its employees as nicely as for company. Workspace Spirituality was one of the essential motives for all setup changes done. According to Cauldron (1997), "employees no longer want merely a salary and good benefits; they want meaning and passion. Here's how worthwhile work will lead to a more efficient, happier workplace and even a safer world" (p. 25). It was noted that changing authority based on an agency is very beneficial to improve the ability of the employee to work.

The study and observation gained from workplace spirituality yields numerous articles and books written to emphasize workplace spirituality involvement. Ashmos and Duchon (2000) called this growing vogue a non-secular trend. They highlighted this factor that can provide many fruitful thoughts about the code and conduct of the employee to find out about workplace spirituality. Garcia-Zamor (2003) noted that many agencies are considering incorporating spirituality in the workplace as it can create a high-quality relationship between the worker and the organisation. Furthermore, Sheep (2006) mentioned that we live in a world that could be described as a "organizing society" (p. 357). He stated in his find out about that workplace spirituality play an important position in contributing in wellness of persons and

respective organizations. By several studies, it used to be proven that they all support these advantages from WS. (Daniel, 2010; Ferreira-Vasconcelos, 2010; Garcia-Zamor, 2003),

To apprehend the viable outcomes of workplace spirituality, theoretical foundations need to be taken beneath observation. It is very important to analyze the situations which oppose workplace spirituality. I will discuss these problems in subsequent section.

## **2.7 Theoretical Foundations of the Workplace Spirituality**

Ashmos and Duchon (2000) mentioned that "organizations considered to make room for the spiritual dimension" (p.134). There will be more dimensions to be measured in the more humanistic approach in organization. Its roots in humanistic psychology lie in 1920 (McGuire, Cross, & O'Donnell, 2005). Later, organization and its authorities realized that organizations would switch from rigid, tough conduct to a more social and employee friendly atmosphere (Aldridge, Macy, & Walz, 1982; Argyris, 1964; Henderson, 1996). Humanistic approach should explain the phenomenon. To understand this movement Aldridge et al. (1982) projected the theory of humanocracy. It puts emphasis on human values and morality. It was noted that employees are victims of a bureaucracy-related psychological trait named "Bureau-neurosis." This notes that an employee of a company must learn survival strategies by relinquishing his personal needs and rights. This has also been recognized that this psychological characteristic is not unavoidable but can coexist with people's humanity. Many other researches have placed a focus on employee ethics. The experiment at Hawthorne was one of the first to demonstrate a human approach. The main section of these studies concerned strong relationships between worker behavioral traits such as feelings and behavior, whole to part influence as a group influences an individual behavior, and that money is not as

important to worker output as group standards, feelings, and safety (Robbins, 2005). Researcher like Mayo (1933) said the more informal working groups, the happier an employee is. He also emphasizes the development of proper conditions for cooperative community and association cooperation.

Many Hawthorne based studies continue with human research and experiments. Like Maslow (1954) he gave an employee's theory of five needs: health, protection, social, morale and self-actualization. In his theory he also defined moving from low basic necessities to higher ones. Self-actualized has been described as those fulfilled and reaches the point the shows their higher capacity. While serving at the World War II concentration camp, Frankl published his thesis in 1959 and created a theory of logo therapy. He defined it as "is a very important and powerful source in human life to find meaning." He stated again in 1997 "there must be meaning to life under any conditions, even in the worst conceivable" (p. 141).

He further stated that meaning in life can be discovered by:

1. Doing a good deed.
2. Experiencing or meeting someone else.
3. Human mindsets have a destiny that they can't alter or an adverse circumstance while coping with it.

Frankl further cited in 1997 that human spirit is an essential ingredient in brand therapy. This idea also underscored the movement of humanism. The popularity gained after Frankl's writings led researchers to learn about the desired preferences and motivations of humans at work (Engelbrecht & Schlechter, 2000). Other writers studied the relationship between meaning and consequences such as dedication and organizational change (Markow & Klenke, 2005). Herzberg, Mausner, and Snyderman (1959) also

highlighted the human element of employees within companies by providing motivation-hygiene with the two-factor concept. All of it has protected an employee's feelings and two elements that affect work motivation: hygiene factors and motivators. Things of hygiene include such things as workplace practices and wages and working conditions for administration. The motivators are factors such as recognition, job stimulation and responsibility. The presence of motivators can cross the employee from not being comfortable to being comfortable, whereas the presence of hygiene factors can be used to prevent dissatisfaction, but not to increase satisfaction.

In comparison, McClelland (1961) and McGregor (1960) hold a role in the notion of an approach to humanism. McClelland observed that three factors put people off: the need for fulfillment, the need for influence and the need for association.

McGregor's philosophy of X and Y was to consider how to motivate and control a firm's workers. Theory Y is about looking for and embracing responsibility, and taking part in physical and intellectual research. On the opposite, Theory X states at any reasonable time about the avoidance of work by workers.

All these theories relate to problems that cause a worker's work and also look at the factors that drive him. The upsurge in employer's humanistic approach lets them turn their organizational practices into a friendly environment. This trade continues to extend the goods of the industry.

According to organizational theory, in phrases of private development and self-actualization there appears to be a rise in the humanistic perspective (Alvesson, 1982). This phenomenon was proposed by Alvesson (1982) as a "humanistic corporate concept" characterized by "its emphasis on the use of intrinsic (non-instrumental)

motivation and the growth of personnel qualifications as a method for organization economic efficiency.

This way of life stresses the possibility of combining humanistic ideals such as well-being and non-public boom with administrative objectives such as most efficiency and long-range monetary rationality. "(p.117) Mele (2003a) also argues that the organizational philosophy stresses elements such as policy, management framework and structure to sustain a company. Incorporating humanistic strategy into this concept has a very critical position in the organization's lifestyle.

Previous research and analyzes indicate that organizational culture is about casual principles and values such as loyalty and honesty, and ideas and symbols that are exchanged with workers and explain how to manage an agency (Barney, 1986; Martin, 2002; Schein, 1984). In addition, it is reported that spirituality in the workplace is a step of the organizational way of life (Daniel, 2010; Giacalone & Jurkiewicz, 2003). In addition, it has been argued that spirituality in the workplace is about integrating technologies and behaviors with the goal of growing corporate principles and job satisfaction (Leigh, 1997).

## **2.8 Workplace Spirituality Definition**

The thought at the back of workplace spirituality is used in many directions for academic purposes. The varying use of workplace spirituality makes it difficult to discover an appropriate definition or perception of it (Tischler, Biberman & Mckeage, 2002). Many authors are opposed to the view that workplace spirituality mastering begins with organizational tradition (Daniel, 2010; Leigh, 1997). Giacalone and Jurkiewicz (2003) defined workplace spirituality as A structure of organizational principles that is reflected in the tradition of fostering workers' journey of transcendence

through work, encouraging their experience of being associated with others in a way that presents emotions of completeness and enjoyment (p. 137). Giacalone and Jurkiewicz (2003) defined workplace spirituality as A structure of organizational principles that is reflected in the tradition of fostering workers' journey of transcendence through work, encouraging their experience of being associated with others in a way that presents emotions of completeness and enjoyment (p. 137).

The point of view on the spirituality of the workplace as an element of organizational tradition provides us with important knowledge on the role of employees for the creation of religious workplaces. Kolodinsky, Giacalone, and Jurkiewicz (2008) said spirituality in the workplace can be discovered through three perceptions: organizational and interactive man or woman. At the degree of the individual, spirituality in the workplace can be seen as how a character brings into the workplace his / her own collection of spiritual ideas and values. Spirituality in the workplace can be viewed as a recognition of the religious beliefs within the organization by men and women at the organizational level. The point of view of interaction includes the relationship between values of a people and those furnished in the organization.

In 1999a, Mitroff mentioned that spirituality in the workplace is nothing but a search for an existing purpose by creating a robust relationship with colleagues and involving the moral values of the individuals and the organization. By 2000 Ashmos and Duchone proposed that spirituality in the workplace requires a sense of community. Their words are "the awareness that staff have an inner lifestyle that nourishes and is nourished by meaningful work taking place in community context" p.137. Once implemented a scale for factors of spirituality in the workplace such as the individual, community and organizational level.

All the work revolves around these elements and for two purposes these elements were undertaken. First, they were used and discussed in previous papers (Duchon Plowman, 2005; Rego Cunha, 2008; Rego et al., 2007). Secondly, the four considerations can have an extra parsimonious approach by considering character and degree of organization (Milliman et al., 2003). For the appreciation of spirituality in the workplace, the rationalization of each factor is very obvious.

### **2.8.1 Inner Life**

The workplace has become a place for workers to express aspects of their personality, find meaning and build their whole selves (Ashmos & Duchon, 2000; Fairholm, 1996). Workplaces are an important element in the employee's life that can bring about considerable change in their perception as well as mental and physical vision. It can be defined as "the feeling people have about who they are, what they do and the sacrifices they make" (Vail, 1998, p. 218). Duchon and Plowman said workplace can be important if they find the right nutritional environment, and if they can express their inner lives. Because inward self is our true identity. There are two inner-life constructs: individual and partner. Individual is about a person's self-concept, or an individual's inner vision, on the contrary; social is about the identity of a community operating within an organization; it happens when individuals need to adhere to a social background to express themselves.

### **2.8.2 Meaningful Work**

Things to do carried out through the workers and teammate are of very paramount significance, according to researcher like Morse and Weiss (1955) a study was once finished to give an explanation for meaning of work. According to a community, jobs no longer only served as only a work however a growth to achieve something meaningful in their life. It additionally led them for a significant work. According to



Kant's work, it can only be considered meaningful if you have a free will, a sense of freedom must be respected in your work and their autonomy must not be compromised. Significant work-related concerns "how employees interact on a male and female basis with their everyday jobs" (Milliman et al., 2003, p. 429). Significant work includes working on something important, boosting efficiency, and meeting the needs of staff (Ashmos & Duchon, 2000).

### **2.8.3 Sense of Community**

Community can be described as "a partnership between free people committed by participatory means to care for and nurture the mind, body, heart and soul of one another" (Naylor, Willimon and Osterberg, 1996, p. 42). A group of people working together can result in paramount success. Because teamwork is a very important ingredient of an organization. They can be successful only if few things are not compromised "Shared dream, shared principles, expectations, pride, the notion of a partner and respect for themselves". These factors can give success at a large scale because it follows the rule of workplace spirituality. According to Chappell, Shared values and a shared sense of purpose can bring about strong connection within employees in workplaces.

### **2.8.4 Alignment with Organizational Values**

Organizational alignment is the diploma to which the layout method and culture of a company cooperate to acquire the desires desired in equal measure (Sender, 1997 p. 23). He often hostile the notion of cohesion can be learned as the organization's process is a buffer between the ideal and the actual state of affairs. It is essentially a relationship between employee and organization. This alignment is all about working interior employer with feel of ethics and integrity.

As phrase alignment is about the shape of relationship between a worker and its agency so it needs to be very straight crammed with mutual appreciate and fabulous values and robust conscience. The greater alignment is between enterprise and employee the greater success price will be furnished by the employees on individual and group degree both. Alignment with organizational values can be understood as a healthy one between the values of thoughts of a non-public personal belief and the mission and purpose of the corporation (Milliman et al., 2003). The disparity between spirituality and faith in the workplace needs to be addressed.

## **2.9 Difference between Religion and Workplace Spirituality**

It is of paramount importance to distinguish between workplace spirituality and religious aspects. They sound similar but are different in every dimension. In a study about workplace spirituality in a workplace it was found contrary to religion by many researchers like Mitroff and Denton. They stated workplace spirituality with following attributes:

- Spirituality is informal, well equilibrated or very well organized.
- Spirituality is not exclusive and everyone embraces it.
- Spirituality has no time limits.
- Spirituality is the reason why life pursues its meaning and purpose.
- Spirituality is the awe felt when the transcendent is present.
- Spirituality is the holiness of everything, the ordinariness of daily life.
- Spirituality is a deep sense of how everything is connected.
- Spirituality involves peace and serenity within.

- Spirituality is a constant source of confidence and will power.
- Spirituality reflects the final conclusion.

But on the other hand, religion is very strict, intolerant and divisive, according to Mitroff and Denton. Spirituality is thought to be seen as workplace practice. Religion and spirituality contrast. Spirituality seeks sense internally without any constraints and knowledge of common principles, whereas formal religion tends to use rituals and scriptures with constraints internally. In 1995, Laabs notes that corporate spirituality is not about faith but about people being converted. It's not a matter of making people believe in a government or religious structure. It's about our inner feelings, knowing that every person has within himself, or a degree of integrity imbedded within him, that is a possessor of a divine power that belongs to him. Person are only parts of the body that hold several spiritual abilities that can perform a perfect stand at a given time. Mitroff asked top-level executives about the relationship between faith and spirituality. Most people distinguished between faith and spirituality according to the findings. On the one hand, Mitroff found that religion is about separation, it is closed-minded and means excluding others who do not share the same point of view, but spirituality is just the opposite and can only handle it beautifully for people of open mind.

## **2.10 Effects of Spirituality in Organization**

Various studies conducted in various dimensions examined in relation to spirituality that in continue it is presented.

1. Improvement of organizational citizenship behavior
2. Creativity
3. Commitment creation
4. Success in leadership

5. Entrepreneurship
6. Customer Satisfaction

### **2.10.1 Spirituality and Improvement Organizational Citizenship**

Farhangi et al. (2006) found a positive relationship between an organizational practice of citizenship and spirituality on the workplace. In this research, the behaviors are not considered as optional task and it is not intended to directly reward but for improving the effectiveness of this type of behavior increases. Organizational citizenship behaviors or the behaviors beyond the duty of employees despite the obvious effect on organizational performance were largely ignored in the past. In fact, in raw terms, these behaviors were considered outside the scope of employment. In recent years, especially with the beginning of the twenty-first century, number of researches in this field has grown and this trend continues because many researchers a positive impact on organizational effectiveness and organizational citizenship behaviors have confirmed. Variables such as job satisfaction, organizational commitment, corporate identity, organizational justice, trust, leadership types, relationships between leaders and followers, organizational citizenship behavior were proposed as risk factors for this purpose, but one of the variables in previous research in this area is neglected, is spirituality in the workplace that has the potential to impact on organizational variables and organizational citizenship behavior is likely. In recent research, organizational citizenship behavior consists of four dimensions altruism, conscientiousness, magnanimity and passed civil behavior is considered. Altruism means helping other members of the organization to solve their problems. Conscientiousness, said to be optional behavior that goes beyond the minimum requirements, such as a person more than typical scenarios remain at work or an employee who does not spend a lot of time to relax. The purpose of magnanimity and forgiveness is showing tolerance and

forgiveness in non-ideal conditions of organization without complaint and ultimately purpose of civil behavior, participation and accountability in corporate life and also offer good image of the organization. However, based on various studies, organizational citizenship behavior and organizational performance and effectiveness have a direct relationship and this has led many organizations to create this behavior in their employees (Farhangi et al., 2006). Therefore, spirituality in the workplace leads to improved organizational citizenship behavior and consequently the behavior of citizens is strengthened.

### **2.10.2 Spirituality and Creativity**

Inspirational judgment (intuition) is an unconscious mechanism that has been derived through experience and imagination through the use of mental capacity to generate a new concept. Novelty and utility are two criteria required to be called a creative concept. By definition, with institution's invention, human creativity is different. Creativity is generation and production of new thoughts, while innovation is the implementation of those thoughts (Zhou, 2006). In fact, inspiration is providing a path and innovation is connectivity to optimal and creativity is link between them. Creativity is not created in a vacuum, but is in need of incentives (Neck and Milliman, 1994). Spirituality can help people to expand their realm of consciousness and know normal boundaries of human knowledge beyond their knowledge and increase their insight and creativity (Cash and Gray, 2000).

Spirituality can be associated with God's creative powers of the human mind (Moghimi et al., 2010). Spirituality, religion and morality are not shared with other areas of complete and not complete contrast, but continually they are associated with multilateral engagement. In the lower part of the model be seen the spirituality on all the components of the innovation process, from inspiration, creativity and innovation

is effective. Of course, numerous other factors such as knowledge, experience, abilities and personality inherent employee, his familiarity with the methods and algorithms for problem solving and even Organizational climate is effective in promoting creativity and the role of the supernatural world such as unlimited consciousness, unconscious and also in strengthening or weakening of creativity is undeniable, since the monotheistic religions such as Islam have supernatural origin, look at this aspect of creativity and intuition seems useful from the perspective of religion.

### **2.10.3 Spirituality and Commitment**

Kordtamini and Kuhi (2011) in their research using spirituality have predicted dimensions of organizational commitment. Human resources committed to organization reduce delays and displacements, caused a significant increase organizational performance, mental freshness of employees and achieve organizational and individual goals.

Organizational commitment, like other organizational behavior concepts introduced in different ways and multiple views have been considered. Organizational commitment may be a basic belief in the ideals and goals of the organization, a sense of duty to the organization, a moral responsibility, a desire for the heart and a need to stay in the organization which is intended to have three components based on Meyer's and Allen's view (Meyer and Allen, 1991):

1. Emotional commitment (desire to share, influence and commitment to continue their organization's work)
2. Continued commitment (Willingness to carry out ongoing activities based on an individual assessment of the costs associated with leaving the Organization)
3. Normative commitment (Is a sense of obligation to remain a corporation's member).

Organization to achieve its objectives requires efficient manpower and committed human resources.

Regardless of the financing, Work may be some of the basic human needs such as mental and physical activity, social relationships, a sense of worth, confidence and ability to satisfy. On the other hand, may be a major source of mental stress. May be a satisfactory job over time to become a source of dissatisfaction is leading to burnout. Given the widespread presence of organizations in societies and wanted and unwanted consequences that organizations are the source of their, the presence of spirituality in organizations seems inevitable. According to the rule of mechanic and intellectual, workplaces are highly needed to efflorescence of spirituality. According to various studies indicated that all of these models and try to develop it in a work environment; scholars showed that people who have more spirituality, more a sense of commitment, independence and loyalty to the organization and addressing less feel they are being unhelpful. Moore and Casper (2006) believed that people who have higher organizational spirituality has a greater organizational commitment and less job burnout. Generally, there is an inevitable necessity for spirituality in organizations due to that employ organizational spirituality increase loyalty and commitment to the organization (Kordtamini and Kuhi, 2011).

#### **2.10.4 Spirituality and Success in Leadership**

Khaef Elahi et al. (2010) also pointed out the effect of spirituality on leadership success. One of the main components of spiritual work environments are spiritual leaders. Organizations on its way to becoming learning organizations, the need to promote spirituality and spiritual leaders have so requires (Khaef Elahi et al., 2010). Leaders, who in different situations, giving insight on things instead of intervene in jobs, emphasize on trust instead of controlling, emphasize on independence rather than

restricting, and instead of attempting to explain his image emphasize on humility. In fact, the spiritual leader of the values, beliefs and behaviors that requires intrinsic motivation Hood and others, members of the organization provide spiritual survival. Spiritual leadership principles and practices breathe control techniques that makes. Tasks and activities of members of the organization by linking them to the deep inner meaning of the day and increase commitment, motivation, and energy efficiency of their organization or group are (Khaef Elahi et al., 2010).

The relationship between the leader and spirituality, entering and inspire spiritual values such as honesty and integrity and moral behavior in organizations such as the type of friendly and over. As a result of joint research that has been done in this area, the impact of these values and behaviors that lead to success-is spiritual. Leadership success can be of three visions: 1. Pyrvan 2- Group (organization) 3-personal aspects examined. When a leader is successful in leading their followers to achieve high satisfaction levels and remain loyal to the organization and to be committed morally and improve the level of organizational behavior followers. Others praise of the most important reasons for loyalty to their leader and the followers of moral commitment and higher levels of organization behavior of their followers. In terms of organization, a leader can only lead a successful organization or group to do that on the one hand their productivity enhance and strengthen its social prestige from the other side. The first factor is much more prominent role in spirituality, because it can lead entering through integrity, humility, respect for others, empathy, good listening and organizational productivity to be raised to an acceptable level in relation to the dignity of spirituality is also a significant social role. You can work with the spiritual leader of indices such as empathy, enhance the organization's reputation.



### **2.10.5 Spirituality, Empowerment and Entrepreneurship**

Entrepreneurship involves discovering, assessing and exploiting opportunities through the development of new products and services, and having developed distinct competences and skills as an entrepreneurial enterprise intended to participate in creative activities.

According to many researchers they played roles of entrepreneurs in creating competitive advantages are significant. Individual entrepreneurs have characteristics such as risk taking, independence, determination and achievement and empowerment and spirituality of the factors that have an impact on it. Based on organic approach, empowerment is not something that managers should do for employees, but also attitudes and perceptions about their role in job and the organization. At the same time, managers can provide context and opportunities necessary for empowerment of employees. Psychological empowerment is defined by competence, autonomy (choice right), meaning and impact. Merit is the degree to which a person can do the job with skill and success. Meaningful is opportunity in which people feel important and valuable to pursue career goals; Meaningful is the fit between business requirements and beliefs, values and behaviors. Autonomy is an activity that is associated with a feeling of freedom and the right experience and a psychological need is felt, and finally a degree that one can make an impact on the results of strategic, administrative and affect operational jobs. The results show that the proposed variables in entrepreneurial behavior staff and spirituality influence individual and group and organizational levels necessary part of understanding entrepreneurship; In fact, organizational spirituality acts as a mediator in the relationship between psychological empowerment and entrepreneurial behaviors (Hosseinpour et al., 2011).

### **2.10.6 Spirituality and Customer Satisfaction**

Senobar and Rahimi Aghdam (2014) stated that as spirituality in the workplace increase the integrity, confidence, organizational commitment, reducing the desire to exit and continue on the staff and in the states that employee behaviors set related to customer perception of service quality and customer satisfaction is effective in this regard voluntary employee behavior has a higher impact that these behaviors are part of organizational citizenship behavior. They went on to express that spirituality in the workplace effect on organizational citizenship behavior and this factor in how to serve the employees to customers affected and their satisfaction will be provided. The important point is that in investigation of these two researchers to conclude that organizational citizenship behavior in this regard has the role of moderator.

All details on the central variable that happens and is present will be protected by this analysis. The fundamental objective of this study, or the greatest challenge so far is to collect and aggregate all the studies, bring or arrange them in a single platform and to measure the effect size between the spirituality of the workplace component.

## **CHAPTER: 3**

### **METHODOLOGY**

This exploratory research aims at Meta-analyzing variables of workplace spirituality. Meta-analysis is a methodology that enables the aggregation of individual study results while accounting for specific artefacts that can estimate the relationship. The variables of workplace spirituality are meta-analyzed first by comprehensive literature search. I've searched articles in which I consider subject structures, searched articles on the internet using various keywords that allow me to access specific and interesting researches. There was always a need to use spirituality for improving efficiency in the workplace, as evidenced by comprehensive literature studies, so that it can help the organization but sadly there is little research done in the field of social sciences or workplace in high-impact factor journal, the main aim of conducting this research is to perform a meta-analysis on articles since 1980's. This research is concentrating on papers published in last 20 years. Studies before this date are less likely to reflect on the constructs. To Meta-analyze the relationships at first extensive literature search was conducted to Meta-analyze the relationships. This research included articles from empirical management journals, psychological journals, Journal of Applied Psychology, Personnel Psychology, Academy of Management Journal, Journal of Business Ethics, Journal of Organizational and Occupational Psychology, Human Relations, Group and Organization Management, Journal of Personality and Social Psychology, Psychological Reports, Education journals were included because of their relevance to workplace spirituality.

Mails were sent to many scholars on spirituality in the workplace to collect relevant works that were under examination or in the press. Articles in journals other than the

ones mentioned above were only included in this mailing process if they were published.

This study reported findings at the later stage on the basis of data obtained, which explained how much area is already explored, how much workplace spirituality research has already been done and where we are lying in the current state.

Random Effect Modeling technique is used to analyze the results of variables of workplace spirituality. The reason for using Random Effect Modeling is to measure workplace spirituality variables and forest plot them.

### 3.1 Literature Search

I managed to perform this meta-analysis by performing a thorough review of wide scale literature. Explicitly, I put a great deal of effort into collecting related workplace spirituality articles from following databases: Springer connect, Taylor & Francis, Sage, Emerald, JSTOR, Elsevier, PsycInfo. I have been doing searches for related posts since 2000. I assume that papers before that date will be less target-oriented. Around this stage of literature study, I wanted to take every article if there is a chance of spirituality in the workplace. I search for papers using key word workplace spirituality, researched with and without comas. I selected papers from every Journal or website till page 15. Figured in Table 3.1.

**Table 3.1: Initial search result from Databases**

<b>Data base</b>	<b>Result without inverted commas</b>	<b>Result with inverted commas</b>
Springer Link	982	119
Taylor & Francis	9700	290
Sage	320	170
Emerald	340	189
Elsevier	219	85
PsycInfo	73	20
JSTOR	232	31
<b>Total</b>	<b>11,866</b>	<b>904</b>

We got 11,866 articles without comas at this Stage and 904 with comas. Total Articles were 12,770. Very next move was to remove additional and unrelated articles from these and I chose only those articles in which variables of spirituality in the workplace affect any employee outcome in any organizational setup. I got a total of 391 posts at this stage consisting of qualitative and quantity nature, as shown in table 3.2.

**Table 3.2: Articles after screening**

<b>Database</b>	<b>No. of articles</b>
Springer Link	84
Taylor & Francis	137
Sage	58
Emerald	80
Elsevier	25
PsycInfo	2
JSTOR	5
<b>Total</b>	<b>391</b>

The very next step was objectively determining which of the papers should be worthy of evaluating. When an article explores the relationship between spirituality in the workplace and the results of workers, the article should be published. At the initial level, selection criteria for the articles were very specific. After recruiting, we discover we have 63 quantitative articles and 24 qualitative articles. One of the purposes of this study is to compile all quantitative studies and carry out a meta-analysis on them. And I carefully judge methodology of 391 publications in order to pick more papers based on quantitative methods and come up with 63 articles from Springer Link, Emerald, Journal of Business Ethics, Journal of Religion and Spirituality, Elsevier, Sage, Cogent Business and Management, Journal of

Management Research, African Journal of Business Management. After getting these articles based on quantitative methodology, I further reviewed articles I have reviewed articles evaluating each element of spirituality in the workplace whether or not to be able to be coded for further study. Also, the basic aim of meta-analysis is the subjectivity in meta-analytic determinations of a sample and a conclusion. (Sullivan, Wanous, & Malinak, 1989). Eventually a total of 17 papers were selected for further review with cross-sectional type of research. (Meta Analytical Method). Shown in table 3.3:

**Table 3.3: Eligible articles for meta-analysis**

<b>S.NO.</b>	<b>Author</b>	<b>Publication year</b>	<b>Database</b>	<b>N</b>
1	John Milliman et al.	2003	Emerald	200
2	Armenio et al.	2008	Emerald	361
3	Badrinarayan Shankar Pawar	2009	Emerald	156
4	A.M. Nasurdin et al.	2013	African Journal of Business Management	217
5	Manu Gupta et al.	2014	Springer link	100
6	Anthony Gatling et al.	2015	Emerald	190
7	Mohammed Mousa et al.	2016	African Journal of Business Management	200
8	Fares Djafri et al.	2017	Emerald	395
9	Lalatendu Kesari et al.	2018	Emerald	761
10	Manju et al.	2018s	Journal of Management Research	689
11	Manu et al.	2014	Springer link	100
12	Misbah et al.	2016	Cogent Business and Management	174
13	Setyabudi Indartono et al.	2014	Journal of Business Ethics	150
14	Rabindra Kumar Pradhan1 et al.	2016	Sagepub	172
15	Justin et al.	2012	Elseveir	854
16	Anat Freund et al.	2016	Journal of Religion and Spirituality	178
17	Suchuan Zhang1	2018	Journal of Business Ethics	458
<b>TOTAL N=</b>				<b>5352</b>

## **CHAPTER: 4**

### **RESULTS AND ANALYSIS**

#### **4.1 Random Effect Modeling**

Meta- Analysis used to collect and describe and clarify all related research, or to summarize them in one stage. Researchers use meta-analytical methodology to compile all results, using various methods of meta-analytics. Random effect modeling essentially predicts that all valuation will vary from one another, and the reason behind this is the sampling techniques in each sample. Growing analysis makes use of different samples and has different methods to explain them. I performed meta-analysis of random effect through concept of spirituality in the workplace. Common values for variables of organizational spirituality appear in 17 articles that will benefit workers in the workplace i.e., how to make a workplace meaningful, a sense of community between employees, and an alignment between organizational which overall make their work performance better. Below is Table: 4.1

**Table 4.1: Eligible articles with their common values**

<b>Author</b>	<b>YEAR</b>	<b>MEAN (WS1)</b>	<b>SD (WS1)</b>	<b>ALPHA (WS1)</b>	<b>MEAN (WS2)</b>	<b>SD (WS2)</b>	<b>ALPHA (WS2)</b>	<b>MEAN (WS3)</b>	<b>SD (WS3)</b>	<b>ALPHA (WS3)</b>
John Milliman et al.	2003	4.82	1.53	0.88	4.72	1.23	0.91	4.51	1.37	0.94
Armenio et al.	2008	3.9	1.4	0.85	4.2	1	0.84	3.9	1.1	0.85
Badrinarayan Shankar Pawar	2009	3.79	0.54	0.79	3.77	0.52	0.79	3.85	0.72	0.85
A.M. Nasurdin et al.	2013	3.88	0.39	0.88	3.89	0.43	0.74	3.74	0.39	0.89
Manu Gupta et al.	2014	3.682	7.59	0.834	4.1	0.7356	0.804	3.99	0.8608	0.899
Anthony Gatling et al.	2015	4.2	0.52	0.86	3.66	0.39	0.85	4.01	0.33	0.89
Mohammed Mousa et al.	2016	4.1	1.1	0.981	4.6	1.2	0.94	4.3	1.3	0.705
Fares Djafri et al.	2017	4.06	0.61	0.92	4.08	0.55	0.907	4.03	0.61	0.942
Lalatendu Kesari et al.	2018	3.61	0.55	0.86	4.1	1.1	0.81	3.9	0.6	0.8
Manju et al.	2018	4.1	1.1	0.823	4.4	1.4	0.788	4.5	1.1	0.821
Manu et al.	2014	4.14	0.844	0.834	4.1	0.802	0.804	3.99	0.8607	0.899
Misbah et al.	2016	5.1	1.5	0.755	4.1	1.4	0.733	4	0.89	0.844
Setyabudi Indartono et al.	2014	3.3	0.9	0.831	4.1	0.99	0.832	4	0.99	0.829
Rabindra et al.	2016	4.2	0.52	0.86	3.66	0.39	0.92	4.01	0.33	0.91
Justin et al.	2012	4.03	1.3	0.96	4.03	1.3	0.96	4.03	1.3	0.96
Anat Freund et al.	2016	4.1	1.1	0.86	4.01	1.1	0.8	4.01	1.1	0.93
Suchuan Zhang1	2018	3.625	0.717	0.81	3.614	0.719	0.8	3.627	0.747	0.91



Table (4.1) is for 17 Articles chose for random effect analysis, where M: (Mean), SD: (Standard Deviation), Alpha: co-efficient of reliability, WS1: Meaningful work, WS2: Sense of community, WS3: Alignment with organizational values.

#### 4.1.1 Random Effect Modeling Analysis between WS1 and WS2:

Random-Effects Model (k = 17; tau<sup>2</sup> estimator: REML)

logLik	deviance	AIC	BIC	AICc
-12.5702	25.1404	29.1404	30.6856	30.0635

tau<sup>2</sup> (estimated amount of total heterogeneity): 0.2699 (SE = 0.0989)

tau (square root of estimated tau<sup>2</sup> value): 0.5196

I<sup>2</sup> (total heterogeneity / total variability): 97.57%

H<sup>2</sup> (total variability / sampling variability): 41.13

Test for Heterogeneity:

Q(df = 16) = 453.8775, p-val < .0001

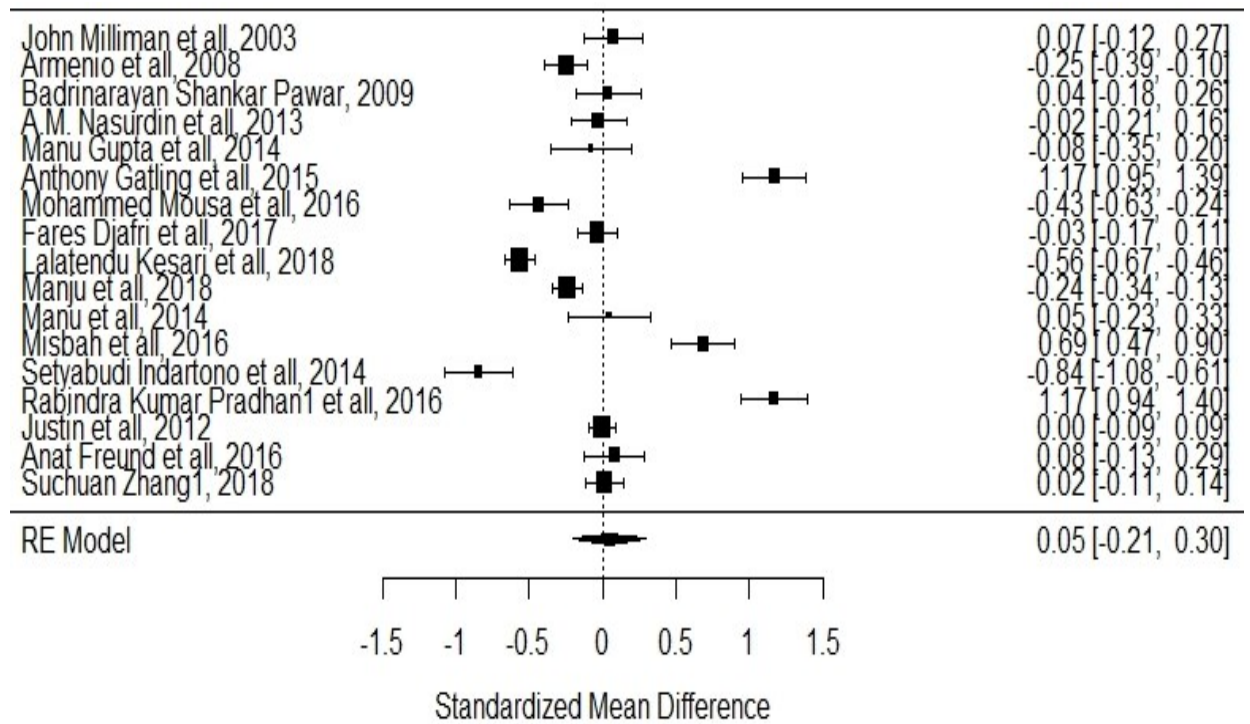
Model Results:

estimate	se	zval	pval	ci.lb	ci.ub
0.0462	0.1283	0.3599	0.7189	-0.2053	0.2976

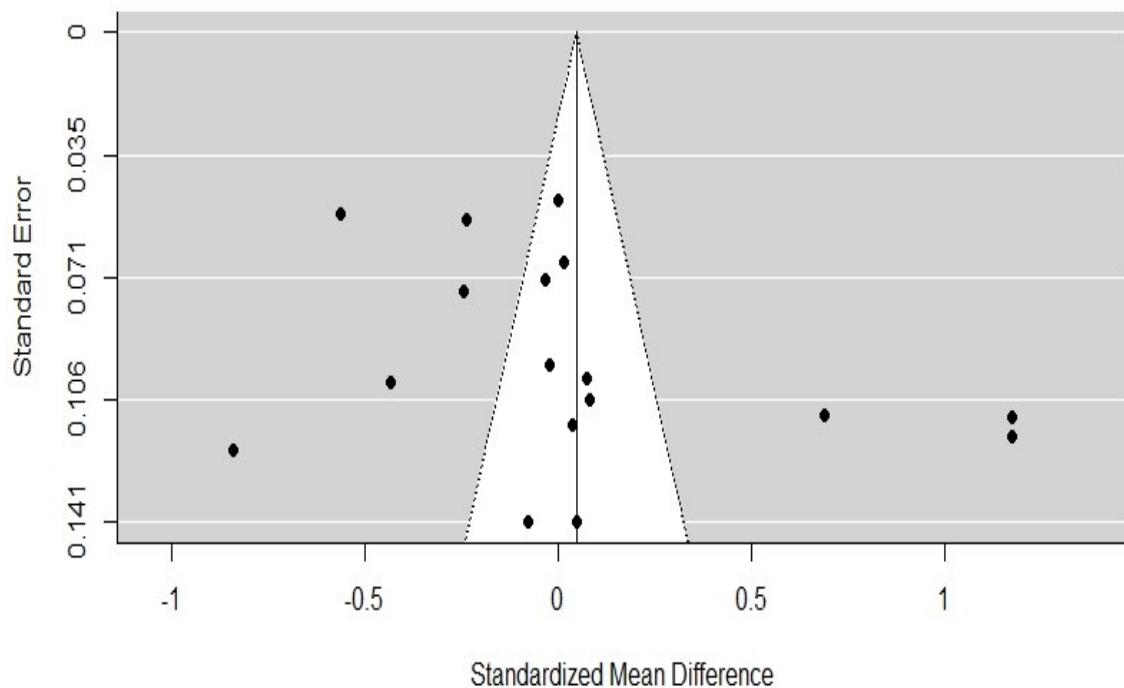
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Signif. codes: 0 '\*\*\*' 0.001 '\*\*' 0.01 '\*' 0.05 '.' 0.1 ' ' 1

**Figure 4.1: Forest Plot of WS1 and WS2**



**Figure 4.2: Publication Bias of WS1 and WS2**



### 4.1.2 Random effect modeling analysis between WS2 and WS3:

Random-Effects Model (k = 17; tau<sup>2</sup> estimator: REML)

logLik deviance AIC BIC AICc  
 -7.0581 14.1162 18.1162 19.6614 19.0393

tau<sup>2</sup> (estimated amount of total heterogeneity): 0.1298 (SE = 0.0492)

tau (square root of estimated tau<sup>2</sup> value): 0.3603

I<sup>2</sup> (total heterogeneity / total variability): 95.13%

H<sup>2</sup> (total variability / sampling variability): 20.53

Test for Heterogeneity:

Q(df = 16) = 214.4198, p-val < .0001

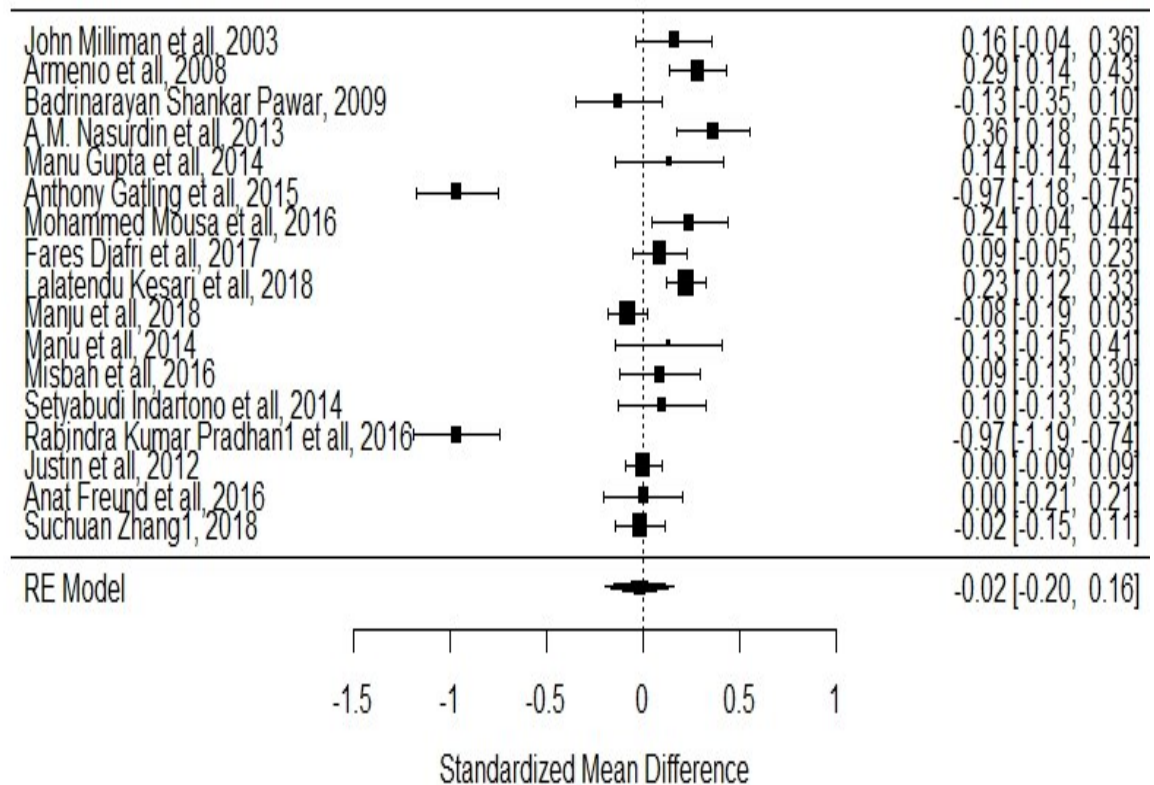
Model Results:

estimate se zval pval ci.lb ci.ub  
 -0.0180 0.0905 -0.1986 0.8426 -0.1955 0.1595

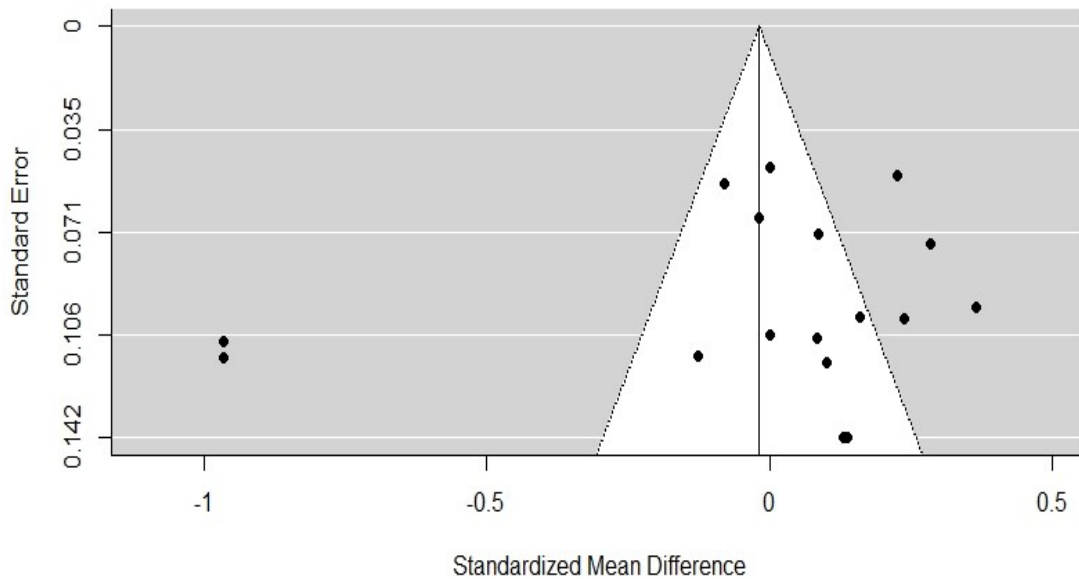
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Signif. codes: 0 '\*\*\*' 0.001 '\*\*' 0.01 '\*' 0.05 '.' 0.1 ' ' 1

**Figure 4.3: Forest Plot of WS2 and WS3**



**Figure 4.4: Publication Bias of WS2 and WS3**



**4.1.3 Random effect modeling analysis between WS1 and WS3:**

tau<sup>2</sup> (estimated amount of total heterogeneity): 0.1337 (SE = 0.0506)

tau (square root of estimated tau<sup>2</sup> value): 0.3657

I<sup>2</sup> (total heterogeneity / total variability): 95.25%

H<sup>2</sup> (total variability / sampling variability): 21.06

Test for Heterogeneity:

Q(df = 16) = 288.0366, p-val < .0001

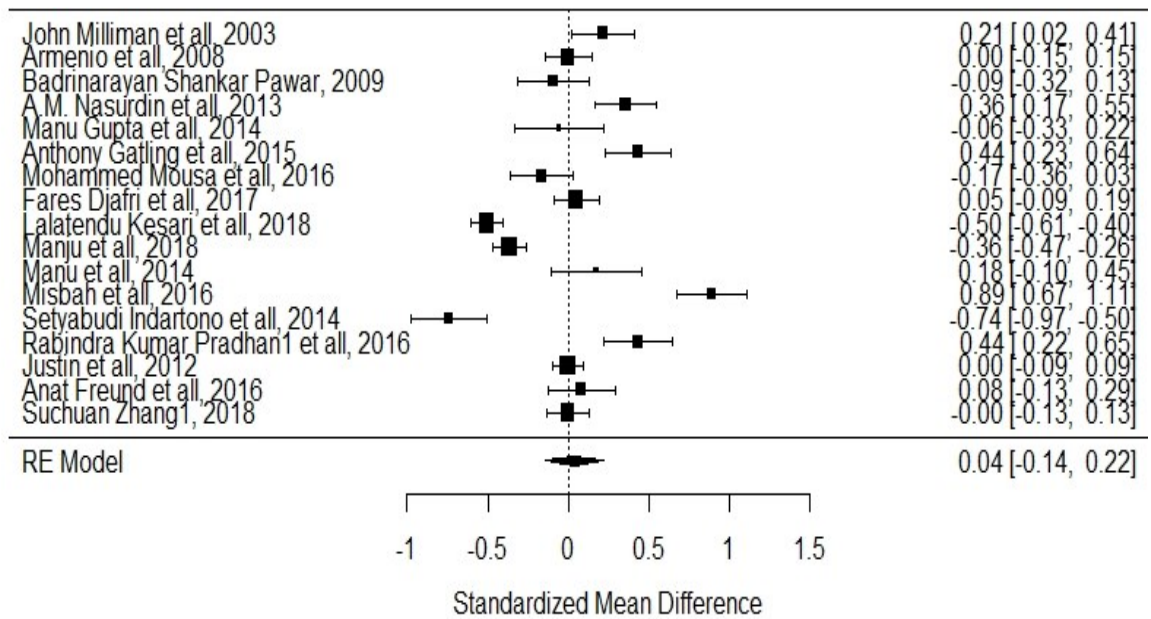
Model Results:

estimate	se	zval	pval	ci.lb	ci.ub
0.0388	0.0918	0.4228	0.6725	-0.1411	0.2187

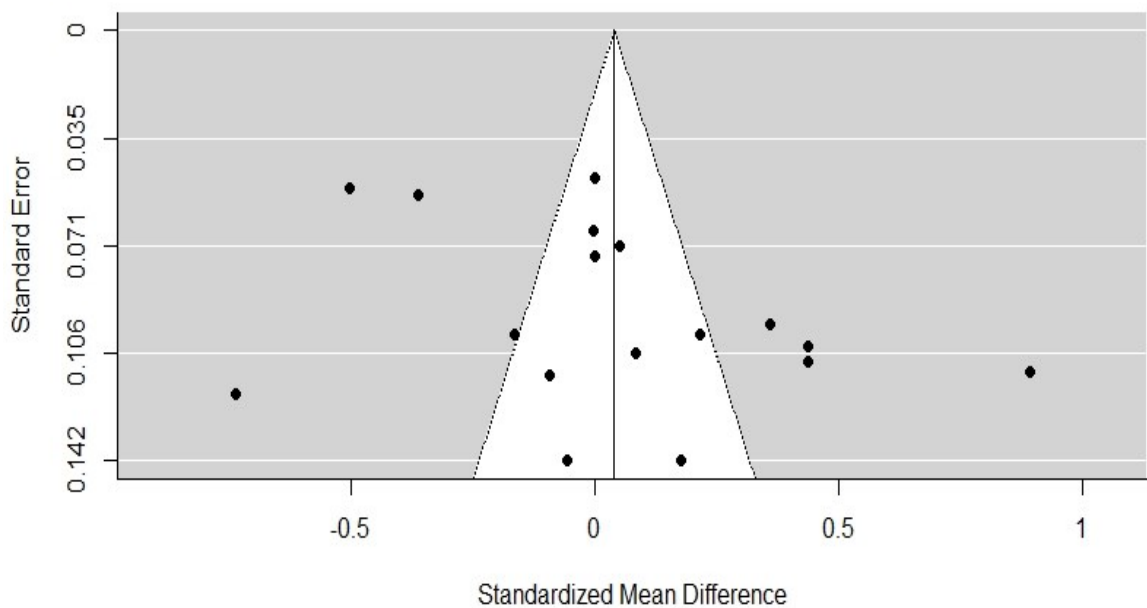
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Signif. codes: 0 '\*\*\*' 0.001 '\*\*' 0.01 '\*' 0.05 '.' 0.1 ' ' 1

**Figure 4.5: Forest Plot of WS1 and WS3**



**Figure 4.6: Publication Bias of WS1 and WS3**



#### 4.2 Interpretation of Forest Plots

Here, I have use random effect modeling to justify all studies across the definition of workplace spirituality. From total data base consist on 63 articles, I have gathered data from 17 articles where we found data regarding WS1: Meaningful work, WS2: Sense of community, WS3: Alignment with organizational values on the basis of

commonality. We Use “R” software in order to investigate all the values of WS1: Meaningful work, WS2: Sense of community, WS3: Alignment with organizational values.

The main outcome of any meta-analysis is a forest plot, a graphical display as in Figure 4.1, Figure 4.3, Figure 4.5 which is an example of a forest plot generated with Random effect size of R-studio. The x-axis forms the effect size scale represents a study’s effect size estimate in the form of a point and a (95%) confidence interval. This is the statistically correct way of representing the results of a single study, namely as an estimate of an interval in which the “true” effect (in the population) will most probably lie. Remember that it is assumed that every study in the meta-analysis is a study of a complete probability sample of a specified population. If this assumption is not met in a study, no inference can be made from the “sample” to a population and hence, comparing the observed effect size with observations in other studies is not meaningful.

The plot presented in Figure 4.1 figure 4.3 figure 4.5 is fictitious and constructed for illustration purposes. Its characteristics are typical for forest plots in the social sciences:

- Some confidence intervals are entirely on the positive side of zero. In traditional terminology, these studies show a statistically significant positive effect.
  - Other confidence intervals are entirely on the negative side of zero. In traditional terminology, these studies show a statistically significant negative effect.
  - Other confidence intervals include zero. In traditional terminology, these studies show an effect that is not statistically significant.
- 6 The forest plot, discussed so far, is just a pictorial representation of results of a set of studies. The same information (point estimates with confidence intervals, and weights, for every study) could also have been expressed by numbers in a table. The bottom row (or “summary row”) of the forest plot turns the plot into a “meta-analysis”. This is the row that represents the result of the meta-analysis.

## **CHAPTER: 5**

### **CONCLUSION AND IMPLICATIONS**

This study is clearing conceptual framework of the workplace spirituality which is enhancing our understanding about workplace spirituality and its definition. It is more precise estimate of the effect of a particular treatment than its possible using a single study. Importance of workplace spirituality can get from all the west companies who allow their workers to calm their mind through being spiritual. Results also shown that these practices help employees to lessen their anxiety, depression and helps them to avoid all negative emotions. In return, they will also be pessimist and shown more self-kindness and positive behavior to humanity. Through data, different qualitative results and quantitative results of variables are found, it has also been seen that workplace spirituality helps employee becomes more active, positive and productive towards their work and helps organization to meet the standards.

Workplace spirituality has become a cultural phenomenon and recent research has been exploded on this topic. This research, theoretically explains the effects of workplace spirituality, definition of spirituality. Clearly states from where workplace spirituality originates and its effects which probably provides advantage to the businesses will be best suited for their employees and organization environment. This research also aids the workplace by executing spirituality at workplace. Practically workplace spirituality heals the mental state of employees, reduce their stress, increase in job performance and intensified their well-being.

## **CHAPTER: 6**

### **LIMITATION AND FUTURE RECCOMENDATIONS**

Much less meta-analysis on this subject is available in numerous psychological and business journals. It was therefore of utmost importance to perform a meta-analysis on workplace spirituality. Limitations I have encountered in this research were the lack of meta-analysis software which could be much more useful in finding quality results for this research. My supervisor and I tried our best to organize the meta-analysis software but were unable to do so. Yet I expect this academic program and work accessible for students in the future. This research was carried out on a small scale and it is therefore possible that some literature could be skipped so that in the future more or more focus should be on searching for more literature, scientific articles and reports to find furthers literature or practical evidence can be searched about workplace spirituality types for advance research. This will help to reach out in more depth.



## **CHAPTER: 7**

### **DISSCUSSION**

Present extensive academic research on workplace spirituality provides its readers with wide spread and significant definitions of workplace spirituality and its positive impacts. History of workplace spirituality has been clarified, and its impact on employees. Practical and theoretical interpretation has been stated via meta-analytical techniques. Abedi Jafari and Rastegar (2007) was formulated as a comprehensive definition of spirituality in organizations that according to available research spirituality at work is the bridge between the dimensions of biological, social, psychological and spiritual human self-actualization, meaningful and purposeful personal excellence. In response to the first question of research, review articles indicated the presences of six factors of spirituality in organizations that improve organizational citizenship behavior conclude:

1. Organizational behavior improvement
2. creativity
3. Commitment
4. Success in leadership
5. Entrepreneurship
6. Performance satisfaction for customer.

Basically, this research has clearly explained the workplace spirituality its definition from past years especially from the last 20 years and its effects on employee outcomes that have not been academically collected, elucidated and enlightened in any psychological journal before. This research is basically a trend setter for future students, readers and academic researchers who wished to conduct meta-analysis on this subject. As it gives its reader a full framework of workplace spirituality. Workplace spirituality allows a better concentrative mental ability to focus on recall after passing through a phase. So, this study has analyzed a very important concept by studying and showing that how workplace spirituality can affect the behaviors of employees. This unique perspective

has not studied before so it can surely make rich contributions in literature as well as making practical implications along. Studies at the collective level are scarce in spirituality and management.

Identification of variables, boundary assumptions and development of unambiguous constructs at individual, group and organization level spirituality are the major challenges for academics in this area. Moreover, we distinguish lack of such researches in intercultural context. This study suggests that spirituality plays an important role in organizations and influences employee attitude and behavior. By providing opportunities to satisfy employees' spiritual needs at work, employers may enhance employee job satisfaction, and in turn reduce other work place deviant behavior. Such opportunities can be made available by creating a culture of spirituality at the workplace which could help overcome the prevailing problem of dissatisfaction of employees. If workplace spirituality is accepted as 'best practice', then its adoption will be at least economically beneficial to those organizations practicing workplace spirituality. Therefore, even without a genuine commitment to an authentic practice of spirituality, driven by legitimacy, organizations could still have a motive to embrace workplace spirituality, introducing a possible faddish character to the contemporary workplace spirituality.

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