

# **A Spiritual perspective on organizational purpose and performance**

## **Abstract:**

Self-serving ideology of capitalism have given birth to a materialistic culture that not only leads the organizations towards a dysfunctional unit but also to the society as a whole. Materialistic version of the society laid down the foundation of economics and management theories which supports economic rationalization. Mechanistic assumptions seem to be somehow aligned with the old workplace machine metaphor but it doesn't match with current workplace requirements. 21<sup>st</sup> century organizations require a different model for effectively dealing with all stakeholders concerns. This theoretical paper highlights the role of organizational spirituality in defining higher purpose for the organization which can sustainably uplift the capabilities of the organization and helps in increasing the overall performance. In the lights of organizational spirituality, leaders visualize the purpose of organization as a place of self-realization for employees and not merely a place for profit maximization. A place where positive aspects of organizational culture like cohesiveness, ethical consideration, trust and transcendence from self-interest are dominant. It also helps employees to bring wholeness in their work, regain a sense of community, interconnectedness and meaningfulness. A multilevel model of "Performance enhancement through spirituality" has underlined the process of achieving increased performance through defining higher purpose for the organization backed by supportive HR structure which helps in inculcating spiritual culture in the organization. Main point to ponder is a need to develop higher purpose for the organization beyond achieving materialistic benefits. By

following the guidelines mentioned in this article, organizations can serve all the stakeholders in a better way.

Keywords: *Higher Purpose, Spirituality, Transcendence, Sense of Community, Interconnectedness*

### **Introduction:**

In an era of industrial revolution and technological advancement, material gains are considered to be the basic objectives of business organizations rather than personal fulfillment and societal welfare. According to Bygrave & MacMillian (2008), emergence of industrial revolution due to scientific principles “would provide organizations with the means to amass material wealth by reducing human input to mechanistic, measurable resources. This emphasis on materiality over spirituality or humanity may well be a warning sign of the moral decay of society”. Current organizations are based on utilitarian ethics of modernity. Societal interest is detached in most of the organizations due to pure economic driven structure of the organization which results in corporate scandals and similar trends have emerged within the society in at large (Yazdani & Murad, 2014). Due to mechanistic thinking of society in whole, human has constructed in the shape of wealth creating machine but it is now out of control. From a mechanistic set of assumptions, human are merely become an important component in grand productive machine which requires grease to keep on working. According to O`Grady (2011), “human work is means to an end, with the end being wealth”.

In response to scientific principle, world is experiencing a consumerist culture where workplace machine produced a social set up in which everyone have hunger for more and never filled. Social structure has disturbed the communities and resultantly, people feel alienated, segregated

and fragmented (O' Grady, 2011). People lack purpose and meaning as consequence of experiencing a sense of emptiness (Buchholz & Rosenthal, 2010). Spiritual or transcendent is excluded in the worldview of scientific naturalism which influences human functioning and motivation.

People started talking against corporate greed around 1980s and pushed organizations to replace the old version of workplace and try to make it more meaningful. The urge for meaningful work environment reached at peak in last few decades as people got upset from meaningless working. Resultantly, business leaders have started seeking new ways of motivating their employee (Gotsis & Kortezi, 2008).

Business professional reported a feeling of wounded soul due to traditional working in corporate America (Mitroff & Denton, 1999). Research indicates that not only employees but also employers have a deep desire to go beyond the financial rewards in the workplace (Giacalone and Jurkiewicz 2010b). Some studies indicate a need to increase fraternity and interconnectedness in the workplace along with opportunities for altruistic outreach and self-expression (Mitroff and Sloan 1999; Pfeffer 2010). Similarly, many workers want an environment which encourage and support for spiritual fulfillment in order to be satisfied rather than the size of paychecks (Buchholz and Rosenthal 2010).

From last few decades, social scientists are attracted towards an appealing theme of organizational spirituality (usually referred as workplace spirituality) which has a capability to incorporate new mysterious resource in members of the organization (Wozniak, 2012). Organizational spirituality have a strong motivational stimulus which can sustainably uplift the capabilities of the organization and helped in sustaining lasting competitive advantage (Stead & Stead, 2014) and superior organizational performance (Collins, 2010). Organizational spirituality

helped employees to bring their wholeness within the workplace (Mitroff, 2003) and to regain a sense of meaningfulness, security and community at work (Jurkiewicz & Giacalone, 2003).

Spirituality within the organization is studied at two levels; individual and organizational. On one side, people working in the organization want meaningful work, sense of community and interconnectedness. Similarly organizations need to transcend it-self from self-interests. It's probably a superior or purest form of ethics. According to Bouckaert (2015), "Business ethics needs a spiritual foundation. We need something that can restore a sense of shared meaning, responsibility and purpose. This 'something' is what we may call spirituality."

People may have doubts in the role of spirituality in management. But according to Zsolnia, L. (2011), "Management has an undeniable existential-spiritual dimension". Mitroff (1997) has termed this dimension of management as "metaphysics of management" by which he means that spirituality and existential concerns are critical for management. Spirituality in management focuses on organizational existential search for identity, meaning and tries to extend the traditional view on corporate purpose. In the light of spirituality, organizational purpose cannot be confined to merely to increase the market value of the company or increase in profit. Rather self- realization should be the purpose that needs to be fulfilled (Zsolnia, 2011). Pruzan, P. (2011) also segregated the recent management developments, with reference to spirituality, in organizational and personal behavior which can be called as "purposeful behaviors".

Regardless of the efforts of scholars in last two decades, literature on organizational spirituality is not yet matured. There is an ample space available for research. This article has six Sections. "Literature Review" section surveys literature on spirituality, comparison of spirituality & religion, organizational spirituality (both employee & organizational level) and relation of organizational spirituality with defining purpose and increased performance. "Research

Methodology” section highlights the methodology employed for this study. A model for “Performance Enhancement through Spirituality” has been developed on the basis of literature and proceeding “Discussion” section. “Conclusion” highlights the main inference that can be drawn from the article. Finally, “Future Directions” give a way forward to the future researchers.

### **Literature Review:**

Despite being speculated and written, concept of “Organizational Spirituality” is still elusive, confused and opaque. According to Brown, R. (2003), “The more I read on the topic of organizational spirituality, the more apparent it become that the concept is not unclear --- It is opaque”. In order to more forward, understanding of the term spirituality, demarcation between spirituality & religiousness and brief about the term organizational spirituality is required.

### **Spirituality:**

An agreed upon definition is still awaited on spirituality (Ashforth & Pratt, 2003), in spite of many attempts to define it (Giacalone & Jurkiewicz, 2003). Complexity of the concept is the main reason behind the problem of clearly conceptualizing it. Spirituality has many dimensions and it is difficult to encompass all dimensions in single definition (Gull & Doh, 2004). Some suggest that it is nearly impossible to define spirituality and on the same ground it is not wise decision to bind the concept in one definition. Spirituality is considered as multi-facet phenomenon and restricting it to one definition would minimize its application in different contexts including organizational studies (Lund Dean, 2004). In the absence of agreed upon definition, it is wise to capture at least the major themes discussed by most of the scholars in

order to move forward rather than limiting the research through definitional rigidity (Lund Dean, Fomaciari and McGee, 2003).

Flew, A. (1997) has performed an exercise to look at different terms which are matching with spirituality. He found five terms: Spirited, Spirit, Spiritist, Spiritual and Spiritualist. Very briefly, terms can be understood; spirited as psychological disposition, spirit as disembodied substance, Spiritist and Spiritualist are those who believe in the latter and Spiritual as a higher human characteristic.

Foucault, M. (2000) has explored the concept of spirituality and found out the roots in pre-Christian philosophy. It related with the term “epimeleia heautou” which roughly means “looking after yourself”. Socrates criticized for being extraordinarily concerned about things like reputation and wealth but have little or no concern about improvement of their souls (Cottingham, Carr & Haldane, 2003). Emphasis isn't only on “know yourself” but also on take care of yourself, self-knowledge and look after yourself. Foucault, M. (2000) defines spirituality as, “the set of inquiries, practices and exercises (including self-purification, ascetic techniques, self-denial, etc.) which constitute, not in terms of knowledge, but of the very being of the subject, the price to pay for gaining access to the truth”. Hadot, P. (1995) also conducted a remarkable study in order to find the origin of spirituality in ancient philosophy:

All spiritual exercises are, fundamentally, a return to the self, in which the self is liberated from the state of alienation into which it has been plunged by [anxiety]. The ‘self’ liberated in this way is no longer merely our egoistic, passionate individuality: it is our *moral person*, open to universality and objectivity, and participating in universal nature or thought... The practice of spiritual exercises implied a complete reversal of received ideas: one is to

renounce the false values of wealth, honors, and pleasures, and turn towards the true values of virtue, contemplation, a simple life-style, and the simple happiness of existing.

Link between Foucault and Hadot's definitions are clearly observable. Foucault talks about self-knowledge and self-care and Hadot explain what is meant by self. He referred the result of self-awareness in a moral person who gives weightage to simple life style, virtue and contemplation over values of wealth and honors.

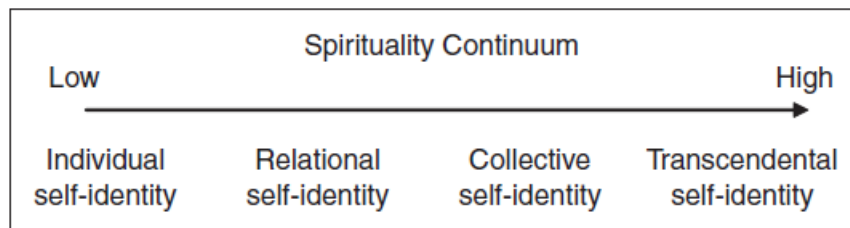
Oxford dictionary defines spirituality as, "attachment to, or regard for, things of the spirit as opposed to material or worldly interests'. And that which is spiritual pertains to, or emanates from, the intellect or higher faculties of the mind, where 'spirit' is regarded from either a religious or an intellectual perspective". Mitroff & Denton (1999) provide a more understandable and comprehensive explanation of spirituality:

Spirituality is broadly inclusive and embraces everyone; it is universal and timeless, the ultimate source and provider of meaning and purpose in our lives; it asserts the sacredness of everything, including the ordinariness of everyday life; it provides the deep feeling of the inter-connectedness of everything; and it is integrally connected to inner peace and calm.

Unlike religion or faith, spirituality is not organized, structured or formal. It provides the feel of transcendent and will power to the individual. In a content analysis of definitions on Chiu, Emblen, Hofwegen, Sawatzky, and Meyerhoof (2004) have identified four components of spirituality: transcendence, the presence of unifying force, meaning and way of life and connection and wholeness.

Spirituality continuum is composed of different level of self-identity (Liu & Robertson, 2010). Ashforth & Johnson (2001) have identified three self-identity levels including individual, relational and collective. Liu & Robertson (2010) proposed transcendental self-identity level. Self-identity travels from low to high (Figure, 1), where lower spirituality indicates a more independent self-construal and higher spirituality indicates more interdependent self-construal that indicates interconnection between others and self.

**Figure # 1: Spiritual Continuum**



Lowest level of spirituality indicates narrowest self-construal where self is seen as independent individual which is separate from the other. Relational self-identity, the next level of spirituality, focuses on personalized bonds with others. Collective self-identity move further ahead of personal relationships and emphasize on impersonal bonds through depersonalization in which self is defined as in-group prototype where self is interchangeable representative of given social category (Haslam, Knippenberg, Platow, & Ellemers, 2014). At the high end of the spirituality continuum, there is transcendental self-identity which is categorized with self-expansiveness. In this level, person transcends the boundary segregating non-self from self, expands self-boundary trans-personally, interpersonally, intra-personally and provide a feeling of interconnection with living things, nature, human being and a higher power. Interconnection with the humans is not only characterized with the deep awareness of one`s inner self and integration of self into coherent wholeness but also expanding the boundary to encompass other individual into the self



and transcend in such a way that a harmony is created between us and them. Interconnection with living things and natures helps in achieving holism and individual incorporate other species into the self. Self-worth comes from degree of kindness caring, compassion, forgiveness, love and self-awareness (Liu & Robertson, 2010).

### **Spirituality & Religion:**

As the concept of spirituality picks the fame and grows in meaning, the term religion shrinks and limited to the traditional religious practices and beliefs (Hill, et al., 2000). With the shift in perspectives and application of the term 'Spirituality' in broader contexts, this term seems departed from the sacred (Stifoss-Hanssen, 1999).

Derezotes (1995) conducted a research on the understanding of spirituality and religion. Practitioners, Social work students, faculty were asked to give their view points on the concept of spirituality and religion. Most of the participant selected the notion of highest level of well-being, purpose in life, meaning in life, transcendent and highest level of consciousness as representatives of spirituality. Religion has been conceptualized as shared doctrine, beliefs, rituals, institutionalized form of worship and worship for supreme creator. O'Connell & Skevington (2005) asked about different facets of religion and spirituality as identified by experts. Sample consisted of different religious focus groups having high intergroup variability. Regardless of high variability, three components have emerged for spirituality: inner peace, meaning in life and spiritual strength. Similar study has been conducted by MacGillivray et al. (2006), in which adolescents were asked to provide their viewpoint on 23 elements of spirituality. Results indicated that respondents relate spirituality with self and rarely endorse religious elements. Similarly, Hodge, D. R. & McGrew, C. C (2006) have taken the sample of

social work graduate students to know their understanding on spirituality and religion. One third of the sample endorsed that spirituality is related with personal while 47% relate it with transcendent being. In near past, Gall, T. L., Malette, J., & Guirguis-Younger, M. (2011) have taken sample of 234 participants of different nationalities and asked them to give their understanding about spirituality and religiousness. Spirituality was primarily viewed as important element of transcendental experience of God or higher power or in secular terms unity with mystery or greater world and one`s identity. Religiousness was considered as one of the tools to access spirituality or relation with divine.

On the basis of different viewpoints on spirituality, Gibbons (1999) suggested a threefold typology:

- Religious spirituality: It`s accepted in major religions of the worlds and practiced in the shape of ceremony or ritual in church, mosque or every day circumstances.
- Mystical spirituality: Its beliefs are theistic and can be seen in different religions like Islam, Christianity and Judaism etc.
- Secular spirituality: It`s humanistic and nature centered. Practices include social and environmental activism.

On similar lines as Gibbons, McSherry, W., & Cash, K. (2004) also looked into the definitional issues of spirituality and religiousness. For addressing the diversity problem in the definition, they proposed a “Spiritual Taxonomy” (Table No. 1). Taxonomy includes approximately all possible elements of spirituality. On one side, spirituality is linked with theistic and religion and other side reflect existential and humanistic perspective which focuses on the purpose and meaning of life.

**Table # 1: Spiritual Taxonomy**

Descriptors							
<i>Theistic:</i> belief in a supreme being, cosmologi cal arguments not necessaril	<i>Religious</i> : affiliatio n – belief in a God, undertaki ng certain	<i>Language:</i> Individuals may use certain language when defining spirituality such as inner strength, inner	<i>Cultural;</i> <i>Political;</i> <i>Social</i> <i>ideologies:</i> an individual may subscribe to a particular political position or social ideology	<i>Phenomenologi</i> <i>cal:</i> one learns about life by living and learning from a variety of situations and experience both positive and	<i>Existential</i> : a semantic philosophy of life and being, finding meaning, purpose	<i>Quality of</i> <i>Life:</i> although quality of life is not explicit in definitions it is implicit.	<i>Mystical:</i> relationship between the transcenden t, interperson al, transperson al, life after

Conclusively, most of the researchers agree that spirituality is different from religion but former include the latter (White, 2003). Spirituality is considered as more broader and inclusive. Religion is more institutionalized and provide definitive answers but spirituality is open ended, include variety of traditions and more personal (Mintroff & Denton, 1999; Ashforth & Pratt, 2003).

### **Organizational Spirituality:**

Many scholars have highlighted a paradigm shift in management theory, practices and Organization Science literature in past two decades (Giacalone & Dafna, 2000). This complex paradigm shift includes multiple transitions such as from simplicity to complexity, from command & control to trust & empowerment, from transactional to transformational leadership, from predictable to chaos and from closed system to open and adaptive system, from economic focus to social responsibility and quality of life, from self-centeredness to interconnectedness and from materialistic mindset to spiritual orientation (Karakas, 2010). In line with this paradigm

shift, managers are discovering new methods of helping employees in work-family balance. Furthermore, organizations are focusing on empowerment, involvement and participation. These new and innovative ways of helping employees are spirit growing and mind-enriching as well as reward the organizations in financial terms.

Newly emerging paradigm in organization is called as “the spirituality movement” (Karakas, 2010). This spirituality movement is considered as “a major transformation” in which organizations have accommodated the spiritual dimension whose main agenda is to search for meaning, purpose and sense of community (Ashmose & Duchon, 2000). This spiritual dimension instigates employees to search for self-expression, meaning, simplicity and interconnectedness with something higher (Marques, Dhiman, and King, 2007).

Organizational spirituality is under discussion in books, conferences, workshops and academic publications since late 1980s (Drive, 2007). Articles on spirituality at work in leading magazines including *Newsweek*, *HR Magazine*, *Forbs*, *Wall Street Journal*, *Business Week* and *Fortune* are the clear indicator of this notions acceptability and popularity. Papers on spirituality and management are available in many renowned journals like *Journal of Management Inquiry*, *Journal of Management Spirituality and Religion*, *Journal of Business Ethics*, *Journal of Organizational Change Management and Management Decision* etc. A dedicated journal “*Journal of Management Spirituality and Religion*” was launched in 2004. Journal stated, “The remarkable explosion of scholarship in the field of management, business, organizations and work provides the opportunity for more specialized interest areas. One area whose time has come is that of Spirituality and Religion - and their role in shaping organizations: structures, decision making, management style, mission and strategy, organizational culture, human resource

management, finance and accounting, marketing and sales... - in short: all aspects of organizing and managing resources and people.” (JMSR, 2011)

Academy of Management has launched an interest group in the field of spirituality in management which gives a sense of formal recognition (Lund Dean, Fornaciari and McGee, 2003) and arrival of spirituality in the main stream organizational studies (Gull and Doh, 2004). In this new paradigm, organizational studies leave behind overly materialistic, positivist and reductionist approach (Lund Dean, 2004).

Scholars take organizational spirituality in two ways. More famous one is “workplace spirituality” which focuses on individuals and unit of analysis in such studies is employees of the organization. This is highly famous and explored area of research. In second way, scholars have taken “Organization” as unit of analysis and discuss what organizations have to do for becoming a spiritual organization. According to Pawar, B. (2009), Workplace spirituality can be encouraged at both levels. Employees can be motivated to participate in spiritual development program and facilitated to perform their activities keeping in view the spiritual perspective. On the other hand, organization can also use spiritual values to formulate organization wide strategies.

Scholars feel difficulty in defining workplace spirituality as it has relation with inner feelings. A unanimous definition is not available. Different scholars have defined workplace spirituality in different ways. According to Milliman et al., (2003), workplace spirituality involves an employee sense of connectedness with others at work, a sense of meaning in organization and experience of alignment with organizational purpose and mission. According to Ashmos & Duchon (2000):

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

According to Mitroff, I. (1997), “The spirituality in management perspective extends traditional reflections on corporate purpose and focuses on a self-referential organizational-existential search for meaning, identity and success.” In the lights of spirituality, increasing or producing profit is not the purpose of business rather it should serve the self-realization of employees, customers and managers (Zsolnia, 2011). Pruzan , P. (2011) also emphasized to integrate new developments in spirituality in individual and organizational behavior in order to make them purposeful.

### **Workplace Spirituality, Purpose and Performance:**

Workplace spirituality has received remarkable attention in Organizational Sciences and one of most rapidly growing field of research in academicians and practitioners (Zaidman et al., 2009). Spirituality becomes popular and widely recognized in the domain of work (Oswick, 2009). A search on spirituality and business on Google book and Amazon yields a result of more than thousand books (Karakas, 2010). There is no doubt that workplace spirituality has emerged as an important topic in organizational science (Kolodinsk, Bowen & Ferris, 2003).

Spirituality is considered as a means towards management ends. Literature on spiritual leadership considers spirituality as a potential source for personal excellence and enhanced

organizational performance (Oswick, 2009). Management gurus start coaching and consultations in order to package spirituality within the organization (Zaidman et al., 2009). The whole literature on workplace spirituality take this phenomenon as “win-win-win” game which is good for employee`s co-workers, employees and for the organization (Lips-Wiersma et al., 2009).

According to Hudson, R. (2014), “Idea is clear: if management permits employees to be whole persons on the job, fully integrating their spiritual dimension with the rest of their being, then it is possible that both the employees and the company will win.” There are more than 70 definitions of workplace spirituality (Karakas, 2010). Similarly Long & Helm Mills (2010) claims that workplace spirituality can be explained in “near infinite ways.” Zaidman & Goldstein-Gidoni (2011) has defined workplace spirituality, “workers seeking connectedness in their work community and exploring their inner selves.” Some authors have extended concept and took it as a source of interconnectedness with other people, environment and everything in the universe (Comer, 2009). After extensive literature review of workplace spirituality (WS) concept, Smith, J.A. & Rayment, J. J. (2007) defined WS as:

Individuals and organizations seeing work as a spiritual path, as an opportunity to grow and to contribute to society in a meaningful way. It is about care, compassion and support of others; about integrity and people being true to themselves and others. It means individuals and organizations attempting to live their values more fully in the work they do.

This indicates workplace spirituality as a dual focus phenomenon. On one side, individuals express their wholeness in the work environment and on the other side, leaders are required to provide conducive spiritual climate/culture within the organization. Common themes extracted from different definitions of workplace spirituality are provided in Table # 2:

**Table # 2: Common themes in definitions of Workplace Spirituality:**

<b>Authors name with publication year</b>	<b>Common Themes</b>
Mirvis (1997)	Meaning in work and sense of community
Mitroff and Denton (1999)	Spiritual identity (inner life)
Neal (2000)	Personal relationship to divine (inner life), meaningful work and sense of community
Ashmos and Duchon (2000)	Inner life, meaningful work, and sense of community
Fry (2003)	Notion of calling similar to meaningful work, and membership similar to sense of community
Giocalone and Jurkiewicz (2003)	Transcendence through work process similar to meaningful work, and sense of community
Milliman et al. (2003)	Meaningful work and sense of community



Marques et al. (2005)	Inner power, meaningful work, sense of community, and a few others
Kinjerski and Skrypnek (2006)	Spiritual connection similar to inner life, meaningful work, sense of community, and mystical experience
Smith, J.A. & Rayment, J. J. (2007)	Sense of community, meaningful work, inner life
Pawar (2009)	Transcendence similar to inner life, meaningful work, and sense of community
Karakas (2010)	Meaning & purpose, sense of community and employee-well-being
Zaidman & Goldstein-Gidoni (2011)	Interconnectedness, Community, Inner life

Karakas, F. (2010) has encompassed the whole concept and narrated that workplace spirituality enhances employee well-being, provides sense of community and interconnectedness and sense of meaning and purpose at work.

This definition is used in this paper for further explaining the role of spirituality in defining workplace purpose and achieves good performance within the organization. Karakas, F (2010) proposed that spirituality plays an important role in enhancing employee well-being by increasing their morale, productivity, commitment and by reducing stress, workaholism and

burnout. Spirituality at work provides a deep sense of meaning and purpose. Similarly, Spirituality provides connectedness, loyalty, belongingness, community and attachment with the organization.

### **Spirituality enhances employee Well-Being:**

Employee spent most of his/her time in the workplaces. It becomes a central piece of our sources of value in the society. People spend time in workplace, create value, develop friendship and make healthy contributions in the society (Fairholm, 1996). Organizations become the community where people spend their time. So, work and workplace has meaning beyond nine to five. Colleagues of workplace have taken the place of social group or family for some employees. Although there is an increasing importance of workplace in the lives of people but together with increasing centrality and importance of such places, associated problems have increased like workaholism, stress and burnout (Karakas, 2010). Loss of spirituality, fear, fatigue and chronic illness are the consequences of stress caused by long hours at work and workaholism (Killinger, 2006). According to Galinsky et al., (2005), 44% of US workforce experiences work burden in their workplaces. Employees become ill and dissatisfied due to hard work and long hours of working. They confuse their inner-worth and meaning with striving for mastery, promotion and external rewards (Burke, 2006). A recent research indicates that most of the respondents are dissatisfied with the job and most important factors of job dissatisfaction are work hours, administration, supervisors and working environment (Alam & Hasan, 2015). Ethical standard, global terror, downsizing, acquisition, mergers, financial crimes and global competition prove to be significant contributors towards turmoil.

Literature evidences are available about the role of workplace spirituality in decreasing job stress, increasing job satisfaction, organizational commitment and inclination towards practicing citizenship behavior within the organization. Arnetz, B. et al., (2013) studied whether spirituality in the workplace attenuate work related exhaustion and stress, and on parallel basis promote mental well-being. Results indicated a positive role of spirituality in reducing stress, exhaustion and meanwhile increasing mental health of the employee. Similar relationship is available in the recent study of Daniel, L (2015) regarding work stress. According to Altaf and Awan (2011), there is a positive relationship between workplace spirituality and job satisfaction. Research also revealed positive relationship among workplace spirituality, organizational commitment and organizational citizenship behavior (Kazemipour & Mohammad Amin (a), 2012; Kazemipour & Mohammad Amin (b), 2012).

Ultimate result of satisfaction, commitment and reduced stress is an increase in performance. Petchsawanga, P & Duchon, D. (2012) & Martins et al., (2014) indicated a positive relationship between work performance and workplace spirituality. Now a days more employers use workplace spirituality in order to increase morale, employee commitment, productivity, reduced stress, turmoil and burnout (Karakas, 2010). Based on the most recent literature, workplace spirituality is considered an important source of increasing overall employee well-being.

**Sense of meaning and purpose:**

Current organizations are based on Utilitarian ethics of modernity where much importance is given to personal interests, materialistic thinking, wealth accumulation with whatever means are available (Yazdani & Murad, 2014). Individualism and competitiveness play important role in introducing unethical trends in current economic and organizational setup (Dobson, 2009). Despite of high profile corporate scandals associated with top performing firms (Mishina et al.,

2010), individuals are believed to be responsible for such behavior (Hannah et al., 2011). Love for money is considered as directly or indirectly responsible for unethical behavior (Tang & Chen, 2008). In short, central focus of today`s organizations are inclined towards empirical, controllable, observable, external and materialistic outcomes (Gull & Doh, 2004).

In an era of high materialism, people seemed to be losing the spiritual side of self. Lack of higher purpose and meaning caused psychological isolation and alienation. Now people require more than financial benefits. According to S`verko & Vizek-Vidovic (1995), people want their work and career to be more than a way to earn money and pass their time, they want something meaningful in their work. A vast list of books, seminars and websites about finding purpose and meaning in the work show the inclination towards ever increasing interest and firm believe that time they spend in work matters (Steger, Dik & Duffy, 2012). People report higher well-being (Arnold, Turner, Barling, Kelloway, & McKee, 2007), better psychological adjustment and possess organizationally desirable qualities (Steger, Dik & Duffy, 2012) who feel their work as meaningful. Karakas, F. (2010) cited with reference to Kouzes & Posner (1993), some existential questions employees reflect in search of meaning and purpose:

1. “What do I stand for? What do I believe in? Why?”
2. What is the meaning of the work I am doing? Where does this lead me to?
3. Is there a reason for my existence and the organization's?
4. What brings me suffering? What makes me weep and wail? Why?
5. What am I passionate about? Why? What keeps me awake at night? Why?
6. What do I want for my life? Why? What do I really care about? Why?”

These questions have touched the deep feelings of heart and implications for employee spirituality, aspiration, passions, needs and careers. Taking care of these deep feelings and

requirements of employees can turn into critical success factor for the organizations. Researchers consistently consider workplace spirituality as highly significant and potential source for providing sense of meaning, connectedness and sense of purpose at work (Martins et al., 2014; Kazemipour et al., 2012; Izak, 2012). Spirituality facilitates employees in practicing ethical values and also empowers them to show flexibility and creativity at work (Mitroff & Denton, 1999a). They also found out that workers get more satisfied, finds work as meaningful and perform better, if they are allowed to express their spirituality in the workplace. With similar findings, Gull and Doh (2004) indicated more responsible, collaborative, creative and ethical activities in employees who find meaning in their work. There is a sufficient literature support available in strengthening the argument that performance and productivity of the employee increase as a result of deeper meaning in work, and spirituality plays highly significant role in providing a sense of purpose and meaning (Karakas, 2010). People want to be recognized as who they are, as a whole person with soul, heart, aspiration, families and in diverse perspectives.

### **Sense of community and interconnectedness:**

Organization is a place where people work with and through other people in order to achieve a common goal. Having sense of community and interconnected within employees are critical for today`s organizations (Karakas, 2010). Social structure, social learning, socialization, Loyalty, OCB, employee commitment, belongingness and employee involvement etc are highly researched constructs in management field which signifies the importance of community and interconnectedness of employees with fellows and with the organization. Rising number of scandals including high profile scandals in recent past like Enron (Yazdani & Murad, 2014; Mishina, 2010) caused reduction in the trust and sense of community level within the

organization (Gul & Doh, 2004). Corporate scandals are an outcome of selfish passion, egoism, self-centeredness and greed instead of caring behavior for the fellows, organization and society as a whole.

Because of reduction in trust (Cialdini et al., 2012) employees are looking for compassion and sense of community. Due to decline in local communities and social groups (Conger, 1994), workplace has become as a primary place of community. Sense of community is positively related with managerial effectiveness (Sharma, Rastogi & Garg, 2013). So there is a need to take organizations as communities that produces important outcomes and social values for the society (Frost et al., 2006). So organizations should not be considered as machines for producing goods and services but also as community centers where people come to satisfy their needs (internal and external), share values & experiences and spend a meaningful time for themselves, their families as well as for whole society.

Many researchers have highlighted the association of workplace spirituality with feeling a part of community, interconnectedness with others and something higher as well as sharing a common purpose (Pawar, 2009; Liu & Robertson, 2010; Luis Daniel, 2010; Chawla & Guda, 2013; Luis Daniel, 2015). Workplace spirituality encompasses connectedness with the coworkers as well as overall environment (Mitroff & Denton, 1999). According to Kolodinsky et al., (2008), spirituality positively related with organizational identification, job involvement, and work satisfaction. So there is a sufficient support available that spirituality provides sense of connectedness and community which ultimately increase effectiveness, belongingness, involvement and employee commitment.

### **Workplace spirituality and Performance:**

Extensive literature is available on the role of workplace spirituality in increasing the performance (Kolodinsky et al., 2008, Karakas, 2010; Petchsawanga, P & Duchon, D, 2012; Sharma, Rastogi & Garg, 2013; Martins et al., 2014).

Fry, Hannah, Noel & Walumbwa (2011) developed a model of spiritual leadership in unit level of a military academy. They got support for the model and analysis indicated a significant and positive relationship of spiritual leadership with productivity, organizational commitment and increase in unit performance. Similarly, workplace spirituality is found to have relationships with job satisfaction (Altaf & Awan, 2011), organizational commitment & OCB (Kazemipour & Mohammad, 2012(a, b)), involvement & job satisfaction (Kolodinsky et al., 2008). Table # 3 will provide a brief list of studies indicating relation of workplace spirituality and different indicators of increase in performance.

**Table # 3: Summary of Workplace spirituality studies results.**

Author name and publication year	Results
Milliman, Czaplewski, & Ferguson (2003)	+ Commitment + Satisfaction + Retention + Job Involvement + OCB
Duchon & Plowman (2005)	+ Work Unit Performance
Fry, Vitucci, & Cedillo (2005)	+ Commitment + Unit Production
Rego, Cunha, & Souto (2007)	+ Attachment

	+ Loyalty
	- Instrumental Commitment
Kolodinsky, Giacalone, & Jurkiewicz (2008)	+ Involvement
	+ Identification
	+ Job Satisfaction
	- Frustration
Fry & Slocum (2008)	+ Commitment
	+ Productivity
	+ Sales Growth
Pawar (2009)	+ Commitment
	+ Satisfaction
Altaf & Awan (2011)	+ Job satisfaction
	+ Job Involvement
Fry, Hannah, Noel, & Walumbwa (2011)	+ Commitment
	+ Productivity
	+ Work Unit Performance
Kazemipour & Mohammad, 2012(a, b)	+ Organizational Commitment
	+OCB
Petchsawang & Duchon (2012)	+ Work Performance
Ming-Chia (2012)	- Earning Management
	(Manipulation)
Javanmard (2012)	+ Work Performance
Hall, Oates, Anderson, & Willingham (2012)	+ Job Satisfaction



Chen & Yang (2012)	- Inter-Role Conflict
	+ Altruism
	+ Contentiousness
Chen, Yang, & Li (2012)	+ Self-Career Management
	+ Unit Production

Finally, literature clearly highlight the role of workplace spirituality as a facilitator for defining purpose of employee and helps in increasing the productivity and performance by instigating various factors including job satisfaction, job involvement, commitment, loyalty, OCB and contentiousness, self-career management and attachment with the organization. So, workplace spirituality leads to increased performance (Figure 2).

**Figure # 2: Workplace spirituality leads to performance.**



**Organizational Spirituality, Purpose and Performance:**

Most of the current organizations are working on the ideology of neo-liberalism which is based on self-interest. Such organizations focus on generating extra-ordinary profit at the cost of social and environmental dysfunctions. Organizations follow narrow strategy rather than focusing on long term perspective for achieving competitiveness and sustainability (Thaker, 2009). Roots of

this philosophy ingrained in never ending urge for profitability and short-term thinking. According to Zsolnia, L (2011), “In the light of spirituality the *purpose of business* is not merely producing profit or increasing the market value of the company. Rather it should serve the Self-realization of persons involved including the managers, the employers, and the customers”. In such an environment, management desperately requires spirituality as organizations significantly effects human communities, future generation, life and natural ecosystem; and these stakeholders need authentic care develop from experiential one-ness with others. According to Pruzan, P (2011), “all purposeful, *organized activity* is *spiritual* and not just utilitarian by the pursuit of material gain”. Spirituality is badly needed in management. Management decision-making considerably affects the life and fate of human communities, natural ecosystems, and future generations.

Karakas, F (2008) conducted a case study research in order to understand and extract characteristics of spiritual organizations. On the basis of extensive interviews, multi-sited ethnography, observations and document analysis, he found several paths to reach-up to organizational spirituality. Identified paths include, path of Truth (values of self-control, idealism, conscience, order, truthfulness, idealism, self-discipline, values of objectivity, integrity, honesty), path of service (values of affection, friendship, kindness, altruism, humbleness, empathy, modesty, nurturing and compassion), path of devotion (values of ambition, zeal. Self-development, conscientiousness, achievement, persistence, ethical success and diligence), path of inspiration (values of authenticity, emotional honesty, sensitivity, self-expression, reflection, creativity and reflection), path of wisdom (values of enlightenment, wisdom, foresight, learning, understanding, comprehension, insight, curiosity and observations), path of trust (trustworthiness, responsibility, commitment, trust, loyalty, faithfulness, caution, dedication,

security and reliability), path of hope (values of flexibility, gratefulness, enthusiasm, innovativeness, resilience, positive thinking, openness and novelty), path of will (values of assertiveness, willpower, action, magnanimity, decisiveness, courage, initiative, equity and self-refinance) and path of harmony (values of wholeness, harmony, naturalness, tranquility, patience, tolerance, interdependence, universality, dialog and contemplation). This study has identified and mentioned full range of dimensions and values of organizational spirituality. Karakas, F (2008) has finally provided value paradigms for spiritual organization:

**Table # 4: Comparison of Characteristics between Spiritual and Traditional Organization**

	Traditional Dominant characteristics	Spiritual Organization Characteristics
Cultural dimensions	Individualism	Collectivism
	Low context	High context
	Low power distance	High power distance
Paradigm	Materialism	Spirituality
Dominant theme	Competition	Cooperation
Production of Knowledge	Analysis	Synthesis
Attitudes towards oneself	Self-confidence	Self-criticism
Relationships	Contractual, partial	Long-term, holistic
Self-representation	Impression Management	Authentic Behavior
View	Compartmentalization	Interconnectedness
Locus of behavior	Self-interest	Service to community
Atmosphere	Doubt and fear	Trust and support
Control	Power and influence on others	Control on oneself

Role of Ego	Self-esteem, strong ego	Transcending the ego
Self-actualization leads to	Pride and Arrogance	Humility and Humbleness
Leadership style closer to	Charismatic Leadership	Servant Leadership
Organizational life	Challenge and struggle	Altruism and mutual help
Nature of inspiration	Intellectual stimulation	Emotional arousal
Nature of motivation	Extrinsic	Intrinsic

Characteristics of spiritual organization shows a clearly demarcated view of a traditional organization`s purpose and purpose of spiritual organization. A spiritual organization needs to define highest level of purpose for the organization which facilitates a shift from self-interest towards an enlightened view of commitment. According to Thaker, K. B. (2009):

Commitment in this context means the extent of an organization`s willingness to forego self-interest in order to commit to goals that benefit the common good. A more rational approach could be *purpose*, defined as creating value in every relationship and transaction the business makes.

From last four to five decades, researchers have talked a lot about ethical behaviors, ethical organization`s and impact of ethicality on improved performance. Yazdani, N & Murad, H. S (2014) has proposed a “Model for Ethical theory of organizing” with logic to implement it for attaining higher performance and sustained competitive advantage. Ethics (higher purpose) remains the end motive of the organization according to this model but it doesn`t exclude profit rather take it as natural fall out of ethical organizations. According to Yazdani, N & Murad, H. S (2014):

Profits are a natural fall out of ethically and morally developed firms. Which firm will not be profitable if it has stakeholders' trust and confidence because of its high reputation and legitimacy? The pursuance of internal or higher goods, attained through transformative training emancipating organization members from the current utility laden values, is a sure ticket to the attainment of external or economic goods.

Spiritual organization includes the concept of ethics in its highest form but it's definitely more than that. Although, finding the impact of implementing spiritual values within the organization on firm's performance is relatively less explored area but still few studies directly or indirectly highlighted this important point. Stead, J. G., & Stead, W. E. (2014) have emphasized on developing spiritual values and capabilities within the organization for sustaining sustainability based competitive advantage. Strategic capabilities consist of tangible and intangible capabilities that enable a firm to fully capitalize the resources (Barney & Hesterley, 2010) where intangible capabilities include knowledge capital, social capital, reputational capital and spiritual capital. There are several capabilities responsible for building sustainability based core competencies ranging from scientific to spiritual (Laszlo & Zhexembayeva, 2011). Spiritual transformation (within the organization) results in the creation of spiritual values, a kind of wealth earned by serving fundamental human needs and facilitate the creation values that serves both societal and organizational needs (Porter & Kramer, 2011).

According to Stead, J. G., & Stead, W. E. (2014), "spiritual capabilities underpinning sustainability-based core competencies meet the established criteria for creating sustained, difficult to imitate competitive advantages for organizations operating in today's sustainability-rich business environment." In order to develop the spiritual scorecard, Thaker, K. B. (2009) has mentioned few renowned organizations; like General Electric, Johnson & Johnson, 3 M, Indian

Tobacco Company and Indian Cooperative Amul; who have implemented different path ways of spiritual values within the organizations and improved their performance (financial and non-financial). Furthermore, there are numerous studies on the role of workplace spirituality in increasing performance of the organization (Kolodinsky et al., 2008, Karakas, 2010; Petchsawanga, P & Duchon, D, 2012; Sharma, Rastogi & Garg, 2013; Martins et al., 2014). Setting up the basic philosophy and purpose of the organization on the basis of spirituality facilitates workplace spirituality within the organization. Organizational spirituality is one of very important predecessor for implementing workplace spirituality and hence facilitates in increasing performance (tangible and intangible) of the organization.

### **Research Methodology:**

It is difficult to use simplistic terms as qualitative or quantitative for a piece of research (Morgan & Smircich, 1980). Classifying research as qualitative or quantitative doesn't fulfil the requirement and also doesn't provide complete information. So, in order to trace and mention research methodology used in this paper, research elements mentioned by Crotty, M (1998) has been used. Crotty, M (1998) has used four kinds of bifurcations/elements including epistemology, theoretical perspective, methodology and methods. Epistemology deals with the knowledge about reality, how we know about it and what's its source (Ritchie & Lewis, 2003).

Crotty, M (1998) explained theoretical perspective, methodology and methods as:

Theoretical perspective: the philosophical stance informing the methodology and thus providing a context for the process and grounding its logic and criteria. Methodology: the strategy, plan of action, process or design lying behind use of method to the desired outcomes. Methods: the techniques or procedures used to gather and analyze data related to some research question or hypothesis.

Looking at the study, Epistemology for this study is constructionism. In constructionism, meaning is constructed rather than discovered. Interpretivism is used as theoretical perspective and within Interpretivism, hermeneutics perspective is most suited. Hermeneutics means to interpret, understand and explain any phenomenon. Methodology used for study is discourse analysis and as methodology used for the study emphasizes focus on the phenomenon of spirituality within the organization with the help of already available literature, method used for the study is content analysis.

### **Framework for increased performance through Spirituality:**

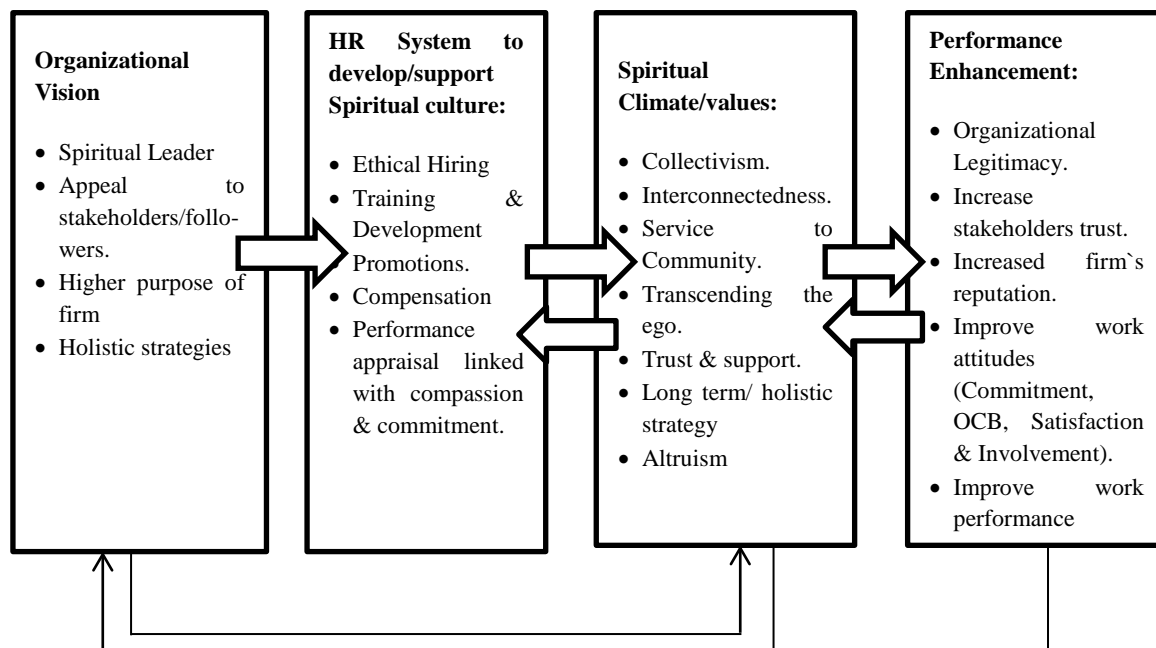
Literature evidences provide a solid ground to believe that spirituality within the organization can provide a higher purpose and resulted in increased overall performance of the organization. The question is; how spirituality can be implemented within the organization? From where it starts and by passing through which systems, it reaches at a point where performance of the organization has increased. Different studies have, one way or the other, tried to address this matter.

Yazdani, N & Murad, H. S. (2014) have developed model of ethical theory, in which they provide ethical climate & values, organizational practices and consequences of implementing the ethical system in the shape of increased. OCB, reputation, legitimacy and stakeholder`s trust etc. Collins, D. (2010) has outlined a framework of ethical system based on HR functions including ethical hiring, orientation about ethical conducts and decisions, ethical trainings, operations and best practices evaluation. Similarly, Thaker, K. B. (2009) proposed a spirituality scorecard for implementing practical compassion path ways. This study suggested different possible path ways for implementing spirituality such as; oneness path way (respect for stakeholders), human

development path way (respect for human), character path way (from what we are to what we want to be) and response path way (wealth creation for society, environment and economy).

Above mentioned studies address the issue of having “system/framework for implementing spiritual organization” in a scattered way. Figure # 3 provides a comprehensive view and complete system for spiritual organization, from its starting till final destination.

**Figure # 3: Model of “Performance Enhancement through Spirituality”**



**Discussion:**

Figure # 3 Provide a complete story of implementing spirituality within the organization. Organizational leaders create higher purpose of organization by transcending from self-interest to stakeholders interest. Spiritual vision should be backed by HR system and both collectively



help in developing spiritual climate and value structure which ultimately resulted in enhanced performance as well as legitimacy of the organization.

### **Organizational Vision:**

Organizational vision is the depiction of leaders of the organization. In order to have an acceptable level of spirituality, organizational leaders must have spirituality (in context with looking for higher purpose, compassion and altruism) within themselves. That's why few articles have already been written in well-known journals and inclination towards this topic is growing (Lopez, Ramos & Ramos, 2009). Leader's purpose is an important element for developing vision and leadership and real vision cannot be understood in isolation with the purpose of leader (Jacobs & Longbotham, 2011). According to Fry (2003), "The purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team, and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity". So, spiritual leader's vision must broadly appeal to stakeholders, produce a sense of calling and meaning, encourages excellence and hope/faith, and produce a culture of love & altruism (Fry & Slocum, 2008; Fry, 2003).

### **HR System to develop/support Spiritual culture:**

Thaker, K. B. (2009) developed a balanced scorecard for spirituality and mention four path ways towards becoming spiritual organization. One of the paths ways is human development. Organizational spirituality requires true liberty and empowerment of the employees. "Evolving from limited freedom to true liberty is a commitment of the organization and requires re-educating employees into a new culture" (Thaker, 2009). For re-educating existing employees and choose employees who are fit into a culture of spirituality, organizations need to structure their HR system accordingly.

According to Collins, D (2010), by implementing HR system based on spirituality,

Organization will not only attract employees desiring to experience spiritual transformation through work on a daily basis, but also have in place structures, policies, and processes that will aid employees with their daily spiritual development and engage them in a transcendent vision.

So organizations need to revisit the selection process of job candidates, orientation, training & development, promotion strategy and appraisal. Collins, D (2010) outlined a five step job screening process for such organizations. Below mentioned table provide the steps in detail:

**Table # 5: Five steps ethical/spiritual job screen process**

Steps	Explanation
Step 1: Legal ground rules	Gather and use information in a way that does not discriminate against job candidates based on their race, color, religion, gender, national origin, age, or disability.
Step 2: Behavioral Information	Review behavioral information from resumes, reference checks, background checks, and integrity tests.
Step 3: Personality Traits	Obtain measures for personality traits such as conscientiousness, organizational citizenship behavior, social dominance, and bullying.
Step 4: Interview questions	Interview the job finalists about their responses to ethical dilemmas experienced at previous workplaces and how they would respond to ethical dilemmas experienced by current employees. In addition, clarify inconsistencies and ambiguities that arise during the previous two job-screening steps.
Step 5: Other tests	Where appropriate, conduct alcohol, drug, and polygraph tests as a final test of the job finalist's

During job orientation, employees must be exposed to the code of conducts essential for maintaining spiritual values in mind because it highlights the importance of spiritual values such as concern for stakeholders, being fair, responsible, compassionate and trustworthy (Schwartz, 2005).

Trainings can have multiple roles in spiritual organizations. Studies indicate positive relationship between training, employee performance and job satisfaction (Pool & Pool, 2007; Tai, 2006). Most of the organizations have focused their attention towards professional trainings in which only purpose is to increase the understanding of the employees regarding new technologies and subject knowledge (related to job). Very less emphasize is given on trainings related to ethics and spirituality. Abdullah et al., (2014) found training as a significant predictor of innovative behavior. So literature supports the role of training in order to change employee's behavior. Spiritual organizations must incorporate trainings in order to refresh the higher purpose in the minds of employees, develop a sense of community, feel interconnected with higher power and community, develop a feeling of love & altruism and holistic thinking along with professional trainings.

Promotional & compensation criteria must not only be based on the professional excellence but also on their involvement and enthusiasm for behaving in order to achieve higher purpose defined by spiritual organization. Finally performance appraisal must be linked with adherence to the spiritual purposes, norms and behaviors required by the organization. According to Collins, D. (2010), "When reporting back to the employee being evaluated, managers should begin by praising accomplishments, which lifts one's spirit, and then jointly turn shortcomings into goals for the upcoming year."

**Spiritual climate/value:**

According to Schein, E. (1990),

A pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.

In simple words, culture demonstrates organization`s shared norms, values and assumption. Culture stems from fundamental values of leaders which have impact on employee behaviors (Fry & Cohen, 2009). In spiritual organizations, leaders define higher purpose, behave accordingly and inspire followers/employees to also practice the same. Boon, C et al., (2011) indicate a direct relationship among HR practices and employee attitude and behavior. So, HR system as mentioned above will also help in developing and encouraging culture of collectiveness, compassion, altruism, trust, interconnectedness, cooperation and humbleness.

**Performance Enhancement:**

Spiritual values within the organization helped in increasing the performance of the organization in different dimension. Care & concern for stakeholders result in increasing legitimacy, trust and reputation of the organization. Moreover, employee performance also effects positively and significantly due to such culture (many references has already been provided in support of this argument).

**Conclusion:**

In order to build a better world comprising of love, cooperation and compassion in 21<sup>st</sup> century, there is a need to develop virtues, values and spirituality in the organizations. Pre-dominant ideology of serving the self-interest by the managers arising from materialistic mindset leads the

organization towards a dysfunctional unit not only for the organizations but also for the society as a whole. This dysfunctional way of doing business directly impacts the internal culture of the organization. Positive aspects of culture such as trust, value creation, cohesiveness, ethical consideration and transcendence from self-interests are lost completely. Not only positive aspects are sabotaged but dysfunctional way of managing organizations also resulted in the emergence of negative trends within the organizations like employee dissatisfaction, lack of trust, energy, increased stress, tension, risk, fear and greed. Organizations as well as whole society are experiencing problems in social, economic, political, moral and spiritual realms. As a human being, we have somehow managed to explore external world and reach up at the heights of scientific & industrial revolution but we are failed to reach deeper into internal universe consisting of values, ethics, virtue, compassion and spirituality that make us a true human and lead towards real happiness, inner peace and well-being for whole society.

The current business scenario is clearly indicating a need for spiritual turn because complex problems of the organization cannot simply be solved through knowledge-based tools, materialist strategies looking for short term benefits, dysfunctional organizational culture and refinement in processes dealing merely with physical realm. In 21<sup>st</sup> century, there is a need for overarching, multi-disciplinary and holistic paradigms to solve business problems and to search for meaning, sense of purpose as well as improve values system within the workplace. Can spirituality through higher purpose and meaning for the organization and employees provide answer to current dilemmas? And more specifically, can a spiritual organizational model lead towards a better performance in business?

This article tries to give answers to these important questions with the help of existing literature. Many people misunderstood the concept of spirituality within the organization and mix it with

religion. Keeping this perspective in mind, both concepts are explained. Although scholars reach up to a point after long discussion on the meaning of spirituality and religion that spirituality somehow includes the concept of religion but when talking about organizational spirituality, it gives a different meaning than a religion. Organizational spirituality asks for compassion, commitment, transcending the ego, interconnectedness, cooperation, service to community, altruism, servant leadership and higher purpose for employees and for itself.

Most of the scholars have alternatively used the concept of workplace spirituality and organizational spirituality. But a close look at the concepts indicates a significant amount of difference among each other. Unit of analysis for both concepts is different. Workplace spirituality focuses on employee`s inclination towards spiritual values whereas organizational spirituality broadly focus on the vision and culture of the organization on the basis of compassion, love, altruism, collectivity and defining a higher purpose and long term holistic strategies keeping in view the benefits of all.

Literature indicates that spirituality helps in defining higher purpose of employees as well as organization. 21<sup>st</sup> century demands to incorporate compassion, cooperation, love and altruism etc within the value system of organization. Neo-liberalism and self-interest proves dysfunctional and organizations have started their journey towards the natural values. Model for “Performance Enhancement through Spirituality” provides a guideline for the organizations who wish to incorporate spiritual values. It clarifies the leaders, from where to start? Start from their-selves, implement appropriate HR system and develop desirable climate of the organization. When organizations implement spiritual values, the ultimate and natural result is performance enhancement (both employees and organization) and profit generation. In line with the argument

of Yazdani & Murad (2014), financial performance is not the ultimate objective but a natural fall out of higher values, ethical behavior and concern for society.

Model provides an in-built loop for feedback as shown in figure # 3. On the basis of employees as well as organizational performance, organizations can reshape/improve their culture and HR practices. Although it is very challenging & somehow undesirable for organizations to change their purpose, but on the basis of stakeholders response purpose can be improved or missing characteristics of spirituality can be added. There may be a need to improve the spiritual base (in shape of strong spiritual vision or higher purpose) of organization after observing weak/unfavorable culture to demonstrate spiritual values within the organization. Moreover, positive feedback from the society will also help in further improvement in organizational values system.

#### **Future Directions:**

Researchers have focused a lot on workplace spirituality but almost ignore the factor of establishing culture in order to facilitate the practice of spiritual values. Organizations can take benefit from employee's spiritual inclination and can retain such employees, when a system and culture based on spiritual values is in place. Performance measures (Balance scorecard, Human Development index etc) will provide feedback for improvement in the organizational climate, HR system and organizational vision (in rarely cases).

Love, compassion, altruism, sense of community, interconnectedness and cooperation are most desirable and appreciable values within each society. The secret of World's prosperity is hidden in practicing such values, not only in social life but also in organizational settings. "Modern Management" has started its journey from mechanistic organizations, then moved towards behavioral theories, then attention is diverted towards CSR, culture, values, knowledge

management and ethical management. Now focus is on sustainability and spiritual dimensions. A gradual shift of organizational theory from complete human as well as spiritual denial towards more ethical, responsible, values based, human-centric and spiritual system is clearly observable and noteworthy. Looking at consistent progression, it can be predicted that in near future, spiritual and ethical values based system will be main area of concern for management theorists. From futuristic perspective, ethicist, religious scientists, sociologists and corporate practitioners are welcomed to improve/redefine this model. This article is amongst few articles that paves the path for research in this area. However, enthusiastic efforts are required in this area.