Spirituality at the Workplace: A Study Based on Demographic Variables in Academic Institutions

Rajanikant Verma
Associate Professor,
Deptt. of Commerce,
Zakir Husain Delhi College
(Evening),
University of Delhi
New Delhi

Shilpa Prakash
Research Scholar,
Deptt. of Commerce,
University of Delhi,
New Delhi

Amarjeet
Faculty at NCWEB,
University of Delhi,
New Delhi

Abstract

The role of spirituality in the workplace is a relatively new area of inquiry that has emerged from scholarly fields and is not typically associated with the study of the psychology of spirituality. India is following spirituality in various areas from a very long time and it is no surprise that various spiritual theories have been emerged from India. Research on spirituality in various academic institutions is a very new concept and various spheres around this concept are still evolving. Organizations of 21st century want their employees to bring their whole selves to their workplace not only in their physical or mental sense but spiritually too. One important question in the field of workplace spirituality concerns the relationship of this construct with employee work attitudes.

This study is an attempt to make a rigorous empirical examination of the relationship between workplace spirituality and other demographic variables. It assesses the validity and reliability of the measures used and discusses the results of the analysis. While acknowledging that spirituality at work is an abstract concept, this study attempts to prove that there is a positive association between spirituality at work and employee job outcomes. The paper reports the findings of 100 employees working in various academic institutions and how does they connect spirituality with their workplace drawn from an age range of 18 to 65 years. Various factors have been concerned while taking up the data such as place of their origin, place of their workplace, type of organization they are working in, accessibility to their workplace, type of environment they work in, what type of feeling they get while entering their workplace and so on. Sufficient proofs exists that spirituality in a workplace creates a better working environment for its employees and they feel more content and achieves in a better way. Chi Square test has been used to verify whether there is any relationship between spirituality and various factors like age, gender, qualification and native place of employees.

Results of the study show that that spirituality of an employee does not depend on these factors. The paper concludes with a number of implications and research directions for employees working in various academic institutions. Hence spirituality in a workplace takes the organization as well as its employees to the upward spiral of.

Keywords: Spirituality, Organization, Interconnectedness, Performance, Academic Institutions, Experience, Commitment.

Introduction

An important trend in business in the twenty-first century is a focus onemployee spirituality in the workplace (Shellenbarger S. , 2000). While Workplace spirituality is considered ahighly personal and philosophical construct, nearly all of the academicdefinitions acknowledge that spirituality involves a sense of wholeness connectedness at work, and deeper values (Gibbons, 2000). Workplacespirituality involves the effort to find one's ultimate purpose in life, to develop astrong connection to coworkers and other people associated with work, and tohave consistency (or alignment) between one's core beliefs and the values oftheir organization (E.A.Denton& I.A. Mitroff , 1999). Accordingly, workplacespirituality can be defined as "The recognition that employees have aninner life that nourishes and is nourished by meaningful work that takes placein the context of community"(Duchon, D.P & Ashmos D., 2000).

It is important to note that for some people spirituality at work involves areligious connotation while for others it does not

(C.P.Neck & J.F. Milliman, 1994). In fact, historically much of the interest in spirituality has been rooted in religion.However, for many others spirituality at work today does not involve aconnection to any specific religious tradition, but rather is based on their ownpersonal values and philosophy (G.Cavanaugh, 1999).

This paper views workplace spirituality as employee'sexperiences of self-transcendence, meaning, and community in the workplace and it also acknowledge that these experiences could come from various mechanisms including organizational ones. Spirituality is an age old concept prevailing in various sectors of India.The focus of this paper is on a spiritual paradigm, which is a new, emerging paradigm. Several phenomenon'regarding the understanding of the workplace is incorporated, keeping in mind that 'a focus on positive attributes of people and organizations means looking at organizational behavior in a new light'.The preceding approach poses challenging demands to the working individual and the organization regarding the effective management of human resources, because such and approach emphasizes a shift in the current thinking on organizations and the working environment.

Review of Literature

The term "workplace spirituality" or "spirituality at work" emerged recently. The term "workplace spirituality" can have two interpretations. One interpretation suggests that workplace spirituality involves an organization's facilitation of employee experience of spirituality at work. Consistent with this interpretation, one of the definitions focuses on organizational aspects to specify workplace spirituality as "a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy" (Giacalone, R.A. and Jurkiewicz, C.L., 2003)

Another interpretation of the term "workplace spirituality" suggests that workplace spirituality involves employee experiences of spirituality at work. Thus, in studying1workplace spirituality, focus on employee experiences as they1note that workplace spirituality involves an1employee's experiencing sense of meaning in work, sense1of connectedness with others at work, and an experience of alignment with the1organization's mission and1purpose. Similarly,Ashmos and Duchon (2000) indicate:

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

At the most1basic and individual level, workplace1spirituality can be viewed as the1incorporation ofone's own spiritual1ideals and

values in the worksetting. This conceptualization of workplace spiritualityreflects a simple application1of ''personalspirituality'' – the totality of personal spiritual valuesthat an individual brings1to the workplace andhow such values influence both ethically-relatedand ethically-unrelated1worker interactions andoutcomes. Consequently, this view of workplacespirituality presumes that one's personal spiritualvalues have an effect on worker behavior as well asinterpretations of, and responses to, work-related1events.

Today, the employees spend most of their waking time at work with their co-workers(Mirvis, 1997). They seek meaning, purpose and fulfillment in their work (E.A.Denton& I.A. Mitroff , 1999)because they partly derive their social identity from work. This shift in consciousness is giving impetus to workplace spirituality.Workplace spirituality has been defined both from the organizational and individualperspective. The former defines it as a "framework of organizational values evidencedin the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that providesfeelings of completeness and joy" (Giacalone, R.A. and Jurkiewicz, C.L., 2003). From anindividual's point of view workplace spirituality requires finding ultimate purpose inlife, developing connection with others and having alignment with organizationalvalues (E.A.Denton& I.A. Mitroff , 1999).

With the ascendency of the1humanistic psychology (specifically the work of Maslow) and the1increasing interest in professional1counseling and psychedelic culture, spirituality1gained popularity in the 1950s and 1960s. The development of corporate interest in spirituality is not only regarded as a trend, but as a movement. Spirituality in the workplace is not a single or one-time-only organized movement. It is a basic movement with a shift in emphasis to the idea of work as being meaningful and having sense. Answers from different disciplines and approaches show that various factors are currently influential in the interest in workplace1spirituality.

Some of the works on spirituality at workplacereflect the view that spiritual development undertakesinside an individual employee or the manifestationof spirituality in workplace starts with somechange in an individual employee and then theorganizational context gets positively influenced bythese spiritual changes in an individual employee. (Chakraborty, 1993) Outlinesan approach to facilitationof spirituality at workplace that focuses on anindividual employee's spiritual transformation as thefocal point. This approach focuses on providingvarious forms of inputs to individual employees,including experiential1inputs, with a view to facilitatespiritual transformation in them. Improvement in personal functioning (e.g., improvement in abilityto overcome fatigue), interpersonal functioning(e.g., improved conflict handling), and organizationalfunctioning (e.g., improved interdepartmentalunderstanding) are suggested to be some of theorganizationally relevant outcomes of individual spiritual

transformation. One of the organizationaloutcomes sought to be attained through this approachis a positive change in organizational culture. Thus, employee experiences of spirituality at work andresulting benefits for an organization are sought to beattained through individual spiritual transformationand the resulting positive outcomes for individualemployees, interpersonal aspects, and organizationalaspects.(D.P.Heaton, J.Schmidt-Wilk and F. Travis, 2004)Outline an approach whichfocuses on an individual and, by implication, on anindividual employee at workplace. They dividespirituality into two aspects namely, pure spiritualityand applied spirituality. In their work, the term purespirituality refers to ''silent, unbounded, innerexperience of pure self-awareness, devoid of customary content of perception, thoughts, and feelings''and the term applied spirituality refers to ''thedomain of practical applications and measurableoutcomes that automatically arise from the innerexperience of 'pure spirituality' (Heaton et al., 2004). Furtherthe term 'spiritual development' refers to aholistic process of positive transformation throughexperience of pure spirituality. This positivetransformation reflects growth in all aspects of anindividual's personality. Thus, in their approach a positive individual transformation is an outcome ofinner spiritual transformation of an individual. Further,this can also result in positive outcomes fororganizations. The appliedspirituality can manifest in several outcomes including emotional dimensions of spirituality suchas respect, love, humility, and courage. Aspectssuch as respect, love, and humility are similar tosome of the values referred by other researchers(Giacalone, R.A. and Jurkiewicz, C.L., 2003) asspiritual values, or as spiritual values that are partofworkplace spirituality. Individual's spiritual development, which isenhanced experience of pure spirituality, is a sourceof workplace spirituality and can also have positiveoutcomes for an organization.(J.Marques, S. Dhiman and R. King, 2005)Developed ''an integralmodel and a comprehensive definition'' of workplace spirituality. (J.Marques, S. Dhiman and R. King, 2005)define workplace spirituality as ''an experience ofinterconnectedness, shared by all those involved in the work process, initially triggered by the awarenessthat each is individually driven by an inner power,which raises and maintains his her sense of honesty, kindness and courage, consequently leading to the collective creation of an aesthetically motivationalenvironment characterized by a sense ofpurpose, high ethical standards, acceptance, peace,trust and thus establishing an atmosphere of enhance team performance and overall harmony. Marques outline the starting point of spirituality at work as asset of internal values of an individual such as honesty,kindness, and courage and note that this set of valuestypifies the worker that performs at his or her highest level of spiritual awareness. Due to this spiritualawareness and the internal set of values, this workerrealizes his or her interconnectedness with the workenvironment.Marquesnote that there arethree

factors associated with spirituality at worknamely internal, external, and integrated factors.

Table 1: Literature Review

Research Studies	Dimensions
Dehler and Welsh (2003)	Search for meaning; deeper self-knowledge and transcendence of self
Ashmos and Duchon (2000) Milliman et al. (2003)	Meaningful work, sense of community and inner life Meaningful work, sense of community and alignment with organizational values
Kinjerski and Skrypnek (2004)	Engaging work, spiritual connection, sense of community and mystical experience
Neck and Milliman (1994)	Meaning and purpose in life, transcendent personal state and positive attitudes and relationships
Ashforth and Pratt (2003) Sheep (2004)	Transcendence of self, holism and harmony and growth Self-workplace integration, meaningful work, transcendence of self and personal growth and development
Moore (2008)	Self-work immersion, interconnectedness and self-actualization

Facilitating Workplace Spiritualitylessons From Indian Spiritual Traditions

Some research studies have contributed to the facilitation of spirituality at theworkplace from individual and organizational perspective (Pawar, 2008).This study contributes to the facilitation aspect by specifying an integrated frameworkthat specifies facilitation of workplace spirituality through Indian spiritual traditions.

This was done by establishing linkages between the dimensions of workplace spiritualityand the related Indian spiritual traditions. The authors established these linkages by way of spending time with people with spiritual propensities, by their own experienceand prior knowledge and reading ancient scriptures.Thereafter, the linkages weresupported with the extant literature to describe how lessons from these traditions canhelp to facilitate spirituality at the workplace.

An Emerging Paradigm

The rejection of the rational and mechanistic view of work in which employees were regarded as 'impersonal instruments to achieve material ends' (Duchon, D.P & Ashmos D., 2000)has led to new thinking. Together with this change in mindset, the wider recognition that more than only self-interest and rationality motivate employees has brought about a paradigm shift. The new emerging paradigm is a spiritual paradigm. (J.Biberman & M.Whitty, 1997)Argue that this spiritualparadigm replaces the early-modern paradigm. The modern paradigm holds

the simplistic view that the human being is a rational animal that becomes effective through conditioning. Biberman and Whitty present a framework for this paradigm shift in their article 'A postmodern spiritual future for work'. The modern paradigm assumes that people are motivated by self-interest and competition with co-workers because of the scarcity of resources − an assumption that is expressed by the faith-view 'that preservation of the self, even if it is at the expense of the other, is paramount to survival' (J.Biberman & M.Whitty, 1997). The spiritual paradigm perspective is open to change. It incorporates developments with regard to understanding the workplace − not only as a conglomerate of individuals, but also in terms of group dynamics and interrelationships. An abundance faith-view implies that abundant sources are available to all, with the emphasis on the outcome that competition is unnecessary. The authors (Biberman& Whitty) maintain the view that the spiritual paradigm will develop continuously in future years and that theexisting stress that employees are experiencing may actually produce the catalyst for academic institutions spiritual transformation, in ways similar to that in which personal crisis have led to personal spiritual growth and transformation.

Possible Outcomes of A Spiritually Integrated Workplace

Encouraging spirituality within the organizational setup may lead to the strengthening of creativity, honesty, trust, personal fulfillment and commitment, and eventually also to an increase in achievements. Spiritual behavior may lead to excellence in achievement and organizational welfare because of an increase in personal commitment and involvement, and a holistic approach to the working individual (S.Dhiman & J.Marques, 2011). (S.Krishnakumar &C.P.Neck, 2002) are convinced that spiritual workplaces fare better with regard to profitability. In contrast to this outcome, high incidence of absence, high turnover of staff and high stress, which is associated with target dates and depression, are the result of organizations lacking spirituality. The preceding statements are confirmed and strengthened by the following quotation (D.Grant, I.K.O'Niel, L.Stephens, 2004):

The researchers believe that the workplace is one of the most important settings in which peoplecome together daily to accomplish what they cannot do on their own, that is, to realize their full potential as human beings. For organizations to erect walls in the way of everyday spiritual development goes against the grain of deep human needs and puts an intolerable burden on individuals. Unless organizations become more spiritual, the fragmentation and ambivalence felt by individuals cannot be repaired. The key components (such as the working human being that is accepted as a 'whole person' in the workplace, 'interconnected wholeness' with the self, society and the experience of sense with regard to work as well as personal fulfillment) may indeed lead to a positive work experience. These outcome 1 comprises organizations that take advantage of spirituality with regard to greater

employee involvement, higher productivity levels, increased profitability and optimal achievement. It may give rise to the longevity of an organization with improved job security and, in exchange, the organization experiences the advantages of increased commitment and self-esteem of the workers. The results are indeed an upward spiral to the benefit of the working individual and the workplace. There is sufficient proof that spirituality in the workplace is responsible for creating a new organizational culture with happier workers who deliver better achievements. Together with these advantages, employee motivation and meaningfulness of the work experience are increased (J.C.Garcia-Zamor, 2003).

Research Methodology

The nature of the study is empirical. Approach taken for research design is descriptive in nature. The methodology includes publication research, interviews, surveys and other research techniques and also includes both present and historical information. Judgmental Technique is used as a Sampling Technique. A Sample of 100 Employees was taken who are working in various academic institutions and the response rate was 100%.

Statement of The Problem

In light of various researches which outline the significance ofworkplace spirituality and against the backdrop ofrequired research in the area of workplace spirituality, this article specifies an integrated model ofworkplace spirituality facilitation. It first draws uponsome of the existing research works on spirituality at work and outlines the views contained in them on workplace spirituality facilitation. The differences in the focus of workplace spirituality facilitation in these different views can be noted from thesedescriptions of these views outlined in this article. This article focuses on need of spirituality in an academic institution and how it takes an institution to higher levels of success.

Objectives of the Study

The objectives of this paper are:
1. To study the emerging paradigm of workplace spirituality in academic institutions.
2. To analyze the impact of different age on the spirituality.
3. To explore the relationship of qualification and spirituality.
4. To study theworkplace spirituality and Gender of an employee independency.
5. To analyze the impact of native place on workplace spirituality.

Hypothesis

H_{01}: Age does not affect the workplace spirituality in an academic institution.

H_{02} : Workplace spirituality is not affected by Gender of an employee.

H_{03} :Qualification does not have any impact on workplace spirituality.

H_{04} :Spirituality is not affected on the basis of native place of an employee.

Data Collection

A survey has been conducted to examine the relationship between workplace spirituality and employees effectiveness. One hundred employees working in various academic institutions have been selected throughconvenient and purposive sampling. These employees are working in various public and private organizations situated in metro as well as non-metropolitan cities. The academic institutions have been considered because spirituality is considered as an important element in making a positive environment in academic institutions and it helps in building morality and other good traits among the learners, hence it is important to know the level of spirituality among the teachers. Onehundred questionnaires have been personally sent to these employees, and they have been asked various questions regarding spirituality. Variables which were involved in this study are:

Age, Gender, Qualification, Native place and Spiritual or not.

Limitations

The study proposes only few dimensions of workplace spirituality which is not an exhaustive list. These dimensions may be facilitated by a variety of Indian spiritual traditions but this study includes only few of those aspects.Focus is mainly on Employees working in an academic institution only.

Data Analysis

Table 2: H_{01}: Age does not affect the Workplace Spirituality in an Academic Institution.

AGE GROUP (Binned) * SPIRITUAL Cross tabulation					
			SPIRITUAL (1= YES, 2= NO)		Total
			SPIRITUAL	NON SPIRITUAL	
AGE GROUP (Binned)	20-35	Count	53	18	71
		Expected Count	54.7	16.3	71.0
		Residual	-1.7	1.7	
	35-50	Count	17	4	21
		Expected Count	16.2	4.8	21.0
		Residual	.8	-.8	
	50-65	Count	7	1	8
		Expected Count	6.2	1.8	8.0
		Residual	.8	-.8	
Total		Count	77	23	100
		Expected Count	77.0	23.0	100.0

Table 2(a): H_{01}: Age does not affect the Workplace Spirituality in an Academic Institution.

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	.905[a]	2	.636
Likelihood Ratio	.980	2	.613
Linear-by-Linear Association	.896	1	.344
N of Valid Cases	100		
a. 2 cells (33.3%) have expected count less than 5. The minimum expected count is 1.84.			

The null hypothesis is accepted because the significance value is 0.05% and it is lower than the p value 0.636 measured from chi square test. Age and spirituality are independent to ach others, in the other words, age doesn't have any impact on the spirituality.

Table 3 H_{02} : Workplace Spirituality is not affected by Gender of an Employee.

GENDER (1=FEMALE, 2=MALE) * SPIRITUAL (1= YES, 2= NO) Cross tabulation					
			SPIRITUAL (1= YES, 2= NO)		Total
			SPIRITUAL	NON SPIRITUAL	
GENDER (1=MALE, 2=FEMALE)	FEMALE	Count	33	9	42
		Expected Count	32.3	9.7	42.0
		Residual	.7	-.7	
	MALE	Count	44	14	58
		Expected Count	44.7	13.3	58.0
		Residual	-.7	.7	
Total		Count	77	23	100
		Expected Count	77.0	23.0	100.0

Table 3(a) H_{02} : Workplace Spirituality is not affected by Gender of an Employee.

Chi-Square Tests					
	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.101[a]	1	.751		
Continuity Correction	.006	1	.939		
Likelihood Ratio	.101	1	.750		
Fisher's Exact Test				.813	.472
Linear-by-Linear Association	.100	1	.752		
N of Valid Cases	100				

| a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 9.66. |
| b. Computed only for a 2x2 table |

The null hypothesis is accepted because the significance value is 0.05% and it is lower than the p value 0.751 measured from chi square test. Gender and spirituality are independent to each other's; in the other word gender doesn't have any impact on the spirituality.

Table 4 H$_{03}$: Qualification does not has any impact on Workplace Spirituality.

QUALIFICATION (1=GRADUATION,2=POSTGRADUATION,3=OTHER S) * SPIRITUAL (1= YES, 2= NO) Cross Tabulation					
			SPIRITUAL (1= YES, 2= NO)		Total
			SPIRITUAL	NON SPIRITUAL	
QUALIFICATION (1=GRADUATION,2= POSTGRADUATION, 3=OTHERS)	GRADUATION	Count	17	9	26
		Expected Count	20.0	6.0	26.0
		Residual	-3.0	3.0	
	POST GRADUATION	Count	44	8	52
		Expected Count	40.0	12.0	52.0
		Residual	4.0	-4.0	
	> POST GRADUATION	Count	16	6	22
		Expected Count	16.9	5.1	22.0
		Residual	-.9	.9	
Total		Count	77	23	100
		Expected Count	77.0	23.0	100.0

Table 4 H$_{03}$: Qualification does not has any impact on Workplace Spirituality.

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.910[a]	2	.142
Likelihood Ratio	3.882	2	.144
Linear-by-Linear Association	.506	1	.477
N of Valid Cases	100		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.06.			

The null hypothesis is accepted because the significance value is 0.05% and it is lower than the p value 0.142 measured from chi square test. Qualification and spirituality are independent to ach others, in the other words, qualification don't have any impact on the spirituality.

Table 5 H$_{04}$: Spirituality is not affected on the basis of native place of an Employee.

QUALIFICATION (1=GRADUATION,2=POSTGRADUATION,3=OTHERS) * SPIRITUAL (1= YES, 2= NO) Cross tabulation					
			SPIRITUAL (1= YES, 2= NO)		Total
			SPIRITUAL	NON SPIRITUAL	
QUALIFICATION (1=GRADUATION,2= POSTGRADUATION, 3=OTHER S)	GRADUATION	Count	17	9	26
		Expected Count	20.0	6.0	26.0
		Residual	-3.0	3.0	
	POST GRADUATION	Count	44	8	52
		Expected Count	40.0	12.0	52.0
		Residual	4.0	-4.0	
	> POST GRADUATION	Count	16	6	22
		Expected Count	16.9	5.1	22.0
		Residual	-.9	.9	
Total		Count	77	23	100
		Expected Count	77.0	23.0	100.0

Table 5(a) H$_{04}$: Spirituality is not affected on the basis of native place of an Employee.

Chi-Square Tests			
	Value	Df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.910[a]	2	.142
Likelihood Ratio	3.882	2	.144
Linear-by-Linear Association	.506	1	.477
N of Valid Cases	100		
a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.06.			

The null hypothesis is accepted because the significance value is 0.05% and it is lower than the p value 0.142 measured from chi square test. Native Place and spirituality are independent to each other's, in the other words; native place of an employee doesn't have any impact on the spirituality.

Conclusion

Generally, employees' effectiveness is considered a core issue in any academic institution this study intends to address this issue by exploring the relationshipbetween workplace spirituality and employees effectiveness in a sample of Indian teachers. The aforementioned results divulge the fact that workplace spirituality can berecognized as a predictor of employees' effectiveness.Moreover, the study also highlights the role of meaningful work, sense of community andalignment of values as critical factors to determine employee'seffectiveness. Therefore, itis suggested that organizational leaders should try to inject spirituality in organizational vision, mission and policies in such a way that employees can realize true meaning in theirjobs, experience community feeling and align their personal values with organizational values, which in turn will lead to better employee performance.

This study concluded that the age, gender, qualification and native place have no impact on the spirituality of the employees of the organization. In the other words spirituality is independent from the age, qualification, gender and native place factors. Thus spirituality does not affected by the age, gender, qualification and native place of the employees.

References

1. C.P.Neck & J.F. Milliman. (1994). Thought Self leadership: finding spiritual fulfillment in organizational life. Journal of Managerial Psychology, 9(6), 9-16.
2. Chakraborty, S. (1993). Managerial Transformation by Values. Sage.
3. D.Grant, I.K.O'Niel, L.Stephens. (2004). Spirituality in the workplace: New empirical directions in the study of the sacred. Sociology of Religion, 265-283.
4. D.P.Heaton, J.Schmidt-Wilk and F. Travis. (2004). Constructs, Methods and Measures for researching spirituality in Organizations. Journal of Organizational Change Management, 62-68.
5. Duchon, D.P & Ashmos D. (2000). Spirituality at work: a conceptualization and measure. Journal of Management inquiry, 134-145.
6. E.A.Denton& I.A. Mitroff . (1999). A Spiritual Audit of Corporate America: A hard look at Spirituality, religion and values in the workplace.
7. G.Cavanaugh. (1999). Spirituality for managers: Context and Critique. Journal of Organizational Change Management, 12(3), 186-199.
8. Giacalone, R.A. and Jurkiewicz, C.L. (2003). Right From wrong: The Influence of Spirituality on perceptions of Unethical business Activities. journal of Business ethics, 46(1), 85.
9. Gibbons, P. (2000). Spirituality at work: definitions, measures, assumptions and validity claims.
10. J.Biberman & M.Whitty. (1997). A postmodern spiritual future for work. Journal of organizational change, 130-138.
11. J.C.Garcia-Zamor. (2003). Workplace spirituality and organizational performance. Public Administration Review, 63(3), 355-363.
12. J.Marques, S. Dhiman and R. King. (2005). Spirituality in the workplace: Developing an Integral Model and a Comprehensive Definition. The journal of American academy of Business, 7(1), 81-91.
13. Mirvis, P. (1997). Soul Work in Organizations. Organization Science, 8(2), 193-206.
14. Pawar, B. (2008). Two Approaches to Workplace Spirituality Facilitation: A Comparison and Implications. Leadership and Organisation Development Journal, 544-567.
15. S.Dhiman & J.Marques. (2011). Thd role and need of offering workshops and courses on workplace spirituality. Journal of Management Development, 816-836.
16. S.Krishnakumar & C.P.Neck. (2002). The "what", "why" and "how" of spirituality in the workplace'. Journal of Managerial Psychology, 153-164.
17. Shellenbarger, S. (2000). More relaxed boomers, fewer workplace frills and other jobs trend. Wall street journal, p b1.
18. Shellenbarger, S. (december,27). More relaxed boomers, fewer workplace frills and other job trends. Wall Street Journal, p b 1.