Workplace Spirituality Facilitation: A Person-Organization Fit Approach

Ms. PRIYANKA VALLABH
Doctoral student, Organizational Behavior area,
XLRI Jamshedpur - School of Business & Human Resources, Jamshedpur, India
Email-vallabh.priyanka@gmail.com

Prof. (Dr.) MANISH SINGHAL
Organizational Behavior,
XLRI Jamshedpur - School of Business & Human Resources, Jamshedpur, India
Email-manishs@xlri.ac.in
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Abstract-

The article proposes a framework utilizing the Person-Organization (P-O) fit approach to facilitate or bring to practice spirituality at work. Based on the existing literature the paper argues that at both individual and organizational levels spirituality can be described on a continuum varying from low to high. Then, the paper uses the intersection of the two continuums to suggest a framework to facilitate spirituality at work. The intersection of the two continuums leads to four P-O fit quadrants. Each quadrant is then discussed in detail. Thus, the approach is to first consider the interaction of person (individual) and situation (organization) factors and then depending on the (in)compatibility of these two factors, ways are suggested to facilitate spirituality at work. Various suggestions and examples are included that emphasize the practical implementation.

Keywords: workplace spirituality; P-O fit; facilitation; practical implementation

Introduction-

Workplace spirituality has attracted the attention of several organizational researchers in recent times. Spirituality is recognized as one of the fundamental forces (body, mind, heart and spirit) of the human existence (Fry, 2003).

If we look at the research papers in the field, divergence in research becomes evident. Some papers discuss ‘definition’ of the spirituality at work construct (Freshman 1999; Mitroff & Dunton, 1999a; Krishnakumar & Neck, 2002) while the others focus on ‘measurement’ of the construct (King and Crowther, 2004; Sheep 2004). Researchers have also identified several positive outcomes of encouraging spirituality at work which includes greater personal fulfillment, satisfaction and greater organizational effectiveness. (Milliman et al., 1999; Konz and Ryan, 1999; Fry, 2003; Driscoll and McKee, 2007; Karakas, 2010).

Efforts are also made to identify the ways in which ‘spirituality’ can be integrated at work. Several ways are suggested to aid such integration. Pawar (2009) has suggested a comprehensive model to integrate spirituality at work. Some researchers propose that spirituality of
organization’s leaders or those who set the tone of organization culture is vital in determining the organization’s spirituality (Konz and Ryan, 1999; Mitroff et al.1999a). Fry (2003) indicates that spiritual leadership is necessary to intrinsically motivate one’s self and others so that organization members can have a sense of spiritual survival. Bandsuch and Cavanagh (2010) identified beliefs, rituals and communities as three essential dimensions that integrate spirituality at work and help employees to see the link between their work and spiritual lives. The oft-quoted ‘Spiritual Audit’ by Mitroff et al. (1999a) forwarded a small set of basic models that they claim to be holistically designed to integrate spirituality systematically and systemically at workplace. Thus, we can see that several attempts have been made to integrate spirituality at work either at individual level (e.g. spiritual leadership) or at organization level (e.g. encouraging culture that promotes spirituality at work). But not much has been said about the individual spiritual orientation in context of his or her organization. The article tries to bridge this gap. The article proposes that all individuals do not have similar spiritual strivings; different individuals have different spiritual strivings or orientation. Similarly all organizations do not cater to spiritual needs of individuals in the same way. Based on the above arguments the article proposes the utilization of the Person-Organization (P-O) fit approach – concerning the interaction of both person and situation factors to facilitate various dimensions of spirituality at work.

The paper begins with brief review of literature investigating workplace spirituality at two levels- individual level and organizational level. The paper argues that at both levels spirituality can be described on a continuum varying from lower to higher level. It is followed by various theories that help to understand or explain why some individuals are on higher side of continuum or are more drawn towards spirituality while others are not and in what manner organizations that are on higher side of continuum can foster spirituality at work. Based on the above arguments the article proposes a framework utilizing the Person-Organization (P-O) fit approach to facilitate or bring to practice spirituality at work. Various suggestions and examples are provided to emphasize the practical implementation. The paper concludes with limitations of the study and suggestions for further research.

**What is workplace spirituality?**

One of the most challenging aspects about workplace spirituality is to define it. According to Ashmos and Duchon (2000) spirituality at work has three components- the inner life, meaningful
work and community. They emphasize in the same paper that “spirituality at work is not about religion, although people may sometimes express their religious beliefs at work”. But some researchers do consider religion while discussing spirituality at work. Krisnakumar & Neck (2002) explain spirituality at workplace from three perspectives - the intrinsic-origin view, the religious view, and the existentialist perspective. According to Mitroff and Denton (1999a) "spirituality” can be defined as "the basic feeling of being connected with one's complete self, others, and the entire universe.” For them spirituality is best captured by the word “interconnectedness”. Nicol and King (1999) refer spirituality as a “process of focusing within, in order to gain an awareness of Self”, and according to them “The journey of self discovery leads to an understanding of Self in relation to others, and allows individuals to find meaning and purpose in their work.” Some researchers look at ‘spirituality’ at work as cultural phenomena. Giacalone and Jurkiewicz (2003a, p. 13) have defined workplace spirituality in terms of “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.”

Not only do diverse opinions exist on how to define spirituality at workplace, the level at which it should be examined also gets the attention. Kolodinsky et al. (2008) suggests viewing spirituality at work at different levels. One is at individual level which is simply reflection of one’s personal spirituality; another is at the organizational level which refers to organization’s spiritual climate or culture, the third is interaction of these two levels. At ‘individual level’ Mitroff and Denton (1999a) have identified four different orientations towards religion and spirituality; in the same paper they have mentioned five different ways in which organizations can be religious/spiritual.  

In this paper first we focus on the individual level and organizational level of spirituality. We then discuss the facilitation of workplace spirituality through P-O fit to focus on the third level i.e. interaction of both levels.

**Spirituality at the individual level**

At an individual level of analysis ‘spirituality’ at workplace is manifested in various ways- like search for ‘discovery of self’ through work, ‘meaning or higher purpose in work’ and sense of a being a part of larger community (Nicol and King, 1999; Ashmos and Duchon, 2000).
The research in workplace spirituality have identified several positive outcomes of pursuing individual spirituality at work which includes greater personal fulfillment, satisfaction enhanced creativity and commitment. (Milliman et al., 1999; Konz and Ryan, 1999; Freshman, 1999; Delbecq, 1999; Fry, 2003; Driscoll and McKee, 2007; ). Various empirical studies have established that greater the spirituality of individual, lower is their intention to quit (Milliman et al.,2003; greater is the job involvement (Milliman et al.,2003; Kolodinsky et al. 2008; and higher is the organizational commitment (Rego and Cunha, 2007; Milliman et al.,2003). But some researchers argue that practicing spirituality at work may lead to passiveness, radicalism and coerciveness in employees (Pava, 2003). However, while scholars discuss workplace spirituality at an individual level, the issue which goes largely unexamined is if all individuals have similar spiritual strivings? The next part of article tries to explore this question.

An empirical study by Piedmont (1999) establishes that ‘spirituality’ is a distinct dimension of individual personality and it is necessary to be considered as a separate ‘factor’ comparable to those contained in ‘Five factor Model’. Piedmont argues that people high on this personality dimension seek ‘transcendent goals’ and, unlike other personality dimension, this factor continues to evolve over the adult life span. Along similar lines Wilber asserts that human development is open-ended and some individuals are “farther along” in development than other people (Puhakka, 1999). Wilber developed the ‘spectrum of consciousness’ model which explains different levels of an individual’s consciousness. Different levels of consciousness in his spectrum begin with an “undifferentiated pre-egoic awareness to mental-egoic through to a state that is experienced as oneness, a non-duality with everything that exists” (Cacioppe, 2000). Wilber’s six major levels of consciousness are- Shadow, Ego, Biosocial Bands, Existential, Transpersonal and Level of Mind. “As individuals move from the Shadow Level to the Level of Mind their sense of identity or level of consciousness expands”(Young, 2002). According to Wilber at any given time some people have a more encompassing sense of self and a greater capacity for integrating the spectrum of consciousness than others (Puhakka, 1999). Wilber (2006) asserts that “through ‘spiritual’ training one can be introduced to a full spectrum of states of consciousness.” According to Johari( 2000) “ ‘spirituality’ is awakening of consciousness, it is the summum bonum of consciousness” thus as a person moves towards higher levels of consciousness in Wilber’s Model s/he can be assumed to be more ‘spiritual’.
Along similar lines psychologist Clare Graves through his pioneering work came up with a model called ‘Spiral Dynamics’ to explain human development. The model has been researched, validated, refined, and not refuted (Wilber, 2004). Spiral Dynamics sees human development as proceeding through eight stages or memes, meme being a basic stage of development. “Spiral Dynamics” argues that each and every individual has all of these memes potentially available to them but people vary in terms of their ‘meme systems’ (Wilber, 2004; Beck and Cowan, 1996). As the higher order memes unfold, spiritual bonds emerges that pull people and organizations together. For such individuals work must be meaningful and these individuals enjoy doing things that fit who they are naturally (Beck and Cowan, 1996).

The point that can be made through above theories is that individuals can be placed at different stages of development and the individuals on the higher side of the developmental stage are more inclined towards finding meaning and purpose in life, they can easily grasp the ‘interconnectedness or oneness’ in universe and its events. We argue that such individual can be said to be more ‘spiritual’.

Drawing from the research cited above we propose that individual spirituality can be regarded as falling on a continuum ranging from very low to very high. We can say that low levels of individual spirituality would be reflected in complete lack of search for ‘discovery of self’, ‘meaning or higher purpose in work’ and lack of sense of a being a part of larger community; (Nicol and King, 1999; Ashmos and Duchon, 2000). Corresponding high level of individual spirituality would be characterized by an obsession with whether each and every part of the work contributes to the quest for meaning and purpose in work, whether it helps individual to discover ‘Self” and to make a contribution to the larger community (Giacalone and Jurkiewicz, 2003a; Ashmos and Duchon, 2000; Nicol and King, 1999).  

**Spirituality at Organizational level**  
Now moving on to organizational level, there is ample literature available that recognizes the positive link between spirituality at work and organizational performance, productivity and overall effectiveness (Ashmos and Duchon, 2000; Giacalone and Jurkiewicz, 2003a; Burack,1999; Mitroff and Denton (1999a), Fry, 2005, Milliman et al., 1999; Konz and Ryan, 1999; Karakas, 2010). But some researchers have also cautioned against possible misuse of ‘spirituality’ at work (Pava, 2003; Case and Gosling 2010) . According to them ‘spirituality’ at
work can be used as an instrument by managers to control workers (Long and Mills, 2010). Organizations may foster workplace spirituality and advocate it as transformation or organizational change by trying to help employees to explore meaning at work, when the organization itself stays fixated on maximizing profit. Case and Gosling (2010) in their cautionary note, warn us “Workplace spirituality movement represents the latest in a very long line of ideologically infused fantasies about how more productivity can be exacted from employees by aligning their motivations, beliefs and values with those of the corporation.”

The contingency framework of organizations (Donaldson, 2001) cautions us against the assumed homogeneity of organizations and advises comparison of organizations from dissimilar contexts before advocating uniform recommendations (Singhal, 2010). In this context reference can be made to various studies in existing literature. In their empirical study of spirituality at work, Mitroff and Denton (1999a) reported that most people were hesitant and doubtful in expressing their spirituality at work. According to them one of the reasons behind their apprehension was their unfamiliarity with the models/guides that can be used to practice spirituality at work. Lips-Wiersma & Mills (2002) argued that individuals with spiritual beliefs struggle to express themselves at work. Based on above arguments it can be inferred that many organizations are not perceived to provide a very conducive environment for individuals to express spirituality at work. On the other hand, literature also brings to our attention case studies of organizations that have successfully integrated spirituality in their culture. [Southwest Airlines (Milliman et al., 1999), Cordon Bleu-Tomasso Corporation (Fry, 2011), and Tom’s of Maine (Burack, 1999; Bandsuch, and Cavanagh, 2005)]. Based on similar lines Ashforth & Pratt (2003) have placed organizations that are somewhat ‘receptive’ to spirituality on a continuum. On one side of the continuum are ‘enabling’ organizations that allow and help individuals to discover their spiritual identities. On the other side of the continuum are ‘directing’ organizations that imposes their preferred cosmology on individuals. In between are the ‘partnering’ organizations which may incline either towards enabling or directing sides of the continuum.

Based on the foregoing arguments, we propose that just as we argued for individual spirituality to be located on continuum; workplace spirituality can be seen on a continuum ranging from very low to very high at an organizational level also (Singhal, 2010). Low levels are reflected by those organizations whose culture does not promote or facilitate ‘spirituality’ through work; high
level are reflected by organizations that try to facilitate ‘spirituality’ through work which includes aspects such as discovery of self, search of meaning, community etc.

**Different approaches to workplace spirituality facilitation**

The purpose of this paper is to propose different approaches to workplace spirituality facilitation based on the match between individual orientations in their organizational context. So the next part of the paper tries to use the intersection of the two continuums that are discussed above for the purpose of the article. Since these continuums are continuous, various combinations are possible. But here for the sake of analysis, we are considering only four quadrants or combinations (Fig.1). These four combinations or cases are- 1) Low Individual Spirituality/Low Organizational Spirituality 2) Low Individual Spirituality/High Organizational Spirituality 3) High Individual Spirituality/High Organizational Spirituality and 4) High Individual Spirituality/Low Organizational Spirituality.

Based on these four combinations the paper further suggests different ways to workplace spirituality facilitation. Here, the approach is to first consider the interaction of person (individual) and situation (organization) factors and then depending on the compatibility of these two factors various ways are suggested to facilitate spirituality at work. Kristof (1996) suggests that compatibility between individuals and organizations can be broadly defined as Person-Organization (P-O) fit. She further classifies the P-O fit as supplementary fit and complementary fit. Supplementary fit exists when the individual possesses similar fundamental characteristics as that of the organization. Complementary fit occurs when individual needs are met by organizational supplies or when an individual’s characteristics add to organization what is missing in the organization. Supplementary P-O fit exists in Case1 and Case 3 as discussed above. In both these cases congruence exists between individual spiritual preferences and organizational supplies. On the other hand according to definition of P-O fit, in Case 2 and in Case 4 no congruence exists between individual spiritual preferences and organizational supplies and therefore both these cases are cases of misfit. But if the ‘organization’ in Case 2 and the
‘individual’ in Case 4 act as an enabler for the purpose of facilitating workplace spirituality complementary P-O fit can be achieved for both these cases. The next part of paper deals with each of the four cases in detail.

**Case 1- Low Individual Spirituality/Low Organizational Spirituality**

Here, in this case both individual as well as the organization are not inclined towards fostering spirituality. Both sides (employee & organization) de-emphasize the spiritual dimension of organizational life. This implies they are focusing on the economic dimension. There is nothing inherently inappropriate in this stance. But here the question that has to be examined s how to facilitate workplace spirituality in given scenario.

According to Sheep (2004) “Congruence between individual spiritual preferences and organizational spiritual supplies is advanced as the aspect of spirituality that drives behavioral and attitudinal outcomes”. Here, in the above scenario congruence exists between individual spiritual preferences and organizational supplies but for the purpose of facilitating spirituality at work this congruence is least desired. In such situations it is very difficult to foster spirituality at work.

In order to facilitate spirituality at work in above case either the individual or the organization must first recognize the merits of and promote the move towards spirituality. It can happen in various ways but one of the ways where an individual or organization recognize spirituality is while undergoing a crisis situation. In their study Mitroff and Denton (1999a) concluded through general interviews that in order to search for spirituality, individual must experience a major crisis and the desire to overcome that crisis successfully. According to them same holds true for organizations also; usually in the organizations that pursue spirituality at work either the founders or the heads or the entire organization had faced a major crisis or a series of crisis.

A recent study by Wachholtz and Sambamoorthi (2011) suggest that just after 9/11 incidence in US, worship attendance across multiple religious faiths increased. Olian (2003) in Seattle pi reports that Founder of ServiceMaster, incorporated spirituality in company’s business practices after escaping from a sudden fire accident. Various HR practices – like stock ownership for all employees and a cap on the wage differential between top and bottom reflect his beliefs.
Case 2- Low Individual Spirituality/High Organizational Spirituality

Here, incongruence exists between individual spiritual preferences and organizational supplies. However, in this case the ‘organization’ being high on spirituality can act as a catalyst or enabler to facilitate spirituality. It has been established empirically that even if employees themselves are not personally spiritual but they desire their workplace to exhibit spiritual values (Kolodinsky et al. 2008). The spiritual organizations give their employees more participation in decision making, information sharing and they also take suggestions for continuous improvement of organization, therefore the employees feel empowered and important (Kolodinsky et al. 2008; Milliman et al., 1999). In such situations there are chances of slowly changing the individual so that they can move towards higher side of individual spirituality continuum. But, in the above mentioned case few individuals may feel that they are influenced but not forced to behave in a way that contradicts their own attitudes, and they may undergo a psychological tension; Festinger termed this tension as ‘cognitive dissonace’ (Makin and Cox; 2004). To overcome this cognitive dissonance, the individual may take extreme steps like quitting the organization in search for better environment.

Bandsuch and Cavanagh (2005) mention “Integrating spirituality into the workplace is not quickly accomplished over the course of a business quarter; as a paradigm shift, it takes time and must be addressed at all levels of the organization.” Whatever be the ways that organizations use to facilitate spirituality at work one belief is common to all of them. Organizations that try to accommodate spirituality in their culture believe that the employees that are provided with opportunities for spiritual development perform better than those that are not and overall spirituality improves organizational effectiveness (Konz and Ryan, 1999; Karakas, 2010).

Different ways in which organizations can facilitate spirituality

1. Spiritual values or beliefs of the organization can be communicated through core values and purposes of company, company’s mission statements, codes of conduct, company histories, advertising campaigns, and more.

It is essential that before implementing or bringing to practice spiritual values in organization, the values should be communicated to the employees and other stakeholders through various means. Articulation of organization’s business philosophy based on spiritual values will help to develop and maintain spiritual culture in the organization (Bandsuch and Cavanagh, 2005). One
of the various ways to do so is through the mission statement of the organization. As mentioned by Konz and Ryan (1999) “the mission statement would be the enunciated spirituality of the organization.” It can be even suggested to include mission statement or key words on all company documents and places like company lobby etc. where they are easily visible to all (Bandsuch and Cavanagh, 2005).

*Tom’s of Maine* is another good example of how core belief and value structure can be articulated to communicate the spiritual values of the company (Burack, 1999). The company has tried to communicate its inclination towards spirituality through its promotion and advertising campaigns (Bandsuch, and Cavanagh, 2005). *Cordon Bleu-Tomasso Corporation’s* dream (vision), mission and values also reflect the company’s emphasis on spirituality at work (Fry, 2011).

(2) **HRM practices for reinforcing the spiritual values**

The HR policies of the organization should be aligned with the spiritual values of the organization. Such HR policies will aid organizations not only to attract and select employees who seek spiritual growth through work but also to develop their inner spiritual potential. Collins (2010) has proposed a model based on ‘Buddhist conception of Eightfold Path’. He asserts that “by systematically implementing all of the eleven elements in the model, the 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”.

Southwest Airlines has successfully implemented the HR practices that are designed to execute company’s core values that are inclined towards spirituality (Milliman et al., 1999). Recruiting new employees on the basis of their ability to work in teams rather than skills, taking suggestions for continuous improvement of company from the experienced employees, employee stock ownership, profit sharing in all employees who are for more than a year, constant information sharing are some of Southwest Airlines HR policies (O’Reilly and Pfeffer, 1995). These policies reflect the ways in which the company has maintained its spirituality inclined culture.

(3) **Interventions at different levels can be designed to implement spiritual values**
• **Intrapersonal Interventions** - Include interventions for an individual that are designed to encourage self-reflection with the intention that this intrapersonal exercise will stimulate shifts in thinking and behavior towards a spiritual orientation.

• Organizations can help employees in understanding one’s personality traits, benchmarking behavior to that of an ideal employee, and reflecting on how to make work more enjoyable and meaningful.

• Five Factor Model of personality can be complemented with other scales that measure ‘spiritual’ dimension of personality. Collins (2010) has suggested several such scales.

• Special emphasis should be placed on exploring the job and looking at it as a calling or vocation.

• Provision for a sound proof meditation room or recovery center which provides employees a facility to sit in during working hours and calm down ruffled tempers, allow the mind to render authentic feedback and even to pray if so inclined.

• Carey (2004) reported in *New York Times* that companies like Armani Exchange, AT&T, and Yahoo offer free yoga and meditation classes to their employees throughout the week; SAS, the world’s largest private software company, has a meditation garden on their campus.

• **Interpersonal Interventions** - Few people know how to explore deeper meaning to life through the way in which they live and work, and are not therefore always equipped with the required expertise to grow by themselves.

• At the individual level, individuals are provided with lasting intrapersonal resources that they can sustain and nurture over time. This means that greater emphasis should be on individuals taking responsibility for their own personal development.

• Organizations can use a trained outside facilitator and other similar activities to introduce such interventions.

• Broadway (2001) in *The Spokesman-Review* reported that Medtronic Inc., the manufacturer of medical devices, each year bring a group of people who have benefitted from its product to its Minneapolis headquarters. Hundreds of scientists, engineers, factory workers meet these patients. These exercises may help employees to find higher purpose or deeper meaning in their work.
• Organizations like the Art of Living offer employee development programs that are designed to emphasize human values and to help employees to lead effective and productive lives. They have participants from various companies’ like- IBM, NASA, US Army National Guard, World Bank, American express, Hindustan Petroleum etc.

• Chakraborty (1993) discusses the various workshops and training programs at the Indian Godrej and Boyce Manufacturing Company. The author has described in detail the process and the outcomes of the training program which was primarily focused on bringing to practice the ‘human values’ at work.

• **Group Interventions**- Special team building exercises can be designed.
  
  • These activities should be focused on to help individuals to explore and identify their inner potential.
  
  • These activities will help individuals to identify with a larger community.

• Alboher (2008) in *NY Times* reported about the concept of ‘coworking’, which is more than sharing a workspace and follow certain principles. Companies like *In Good Company*, which mainly cater to female entrepreneurs has adopted this model successfully.

The list mentioned above is not exclusive but there can be many more ways in which organizations can accommodate spirituality in their culture. “Spirituality is not a final state, it is an ongoing process” (Mitroff and Denton, 1999b:185). As mentioned above organizations can take steps by helping employees to understand one’s personality traits; measure their ‘spiritual’ dimension of personality; help them to explore this dimension of personality through various interventions, assign them roles that are more suited to their personality. But, Piedmont (1999) indicated that ‘spiritual’ dimension of personality evolve with time, so the organization should anticipate it, renew the steps and should also take benefit from it. The employees can be assigned new roles and responsibilities. Also, the steps taken by organizations to foster spirituality needed to be revised and renewed periodically (Fig.2).

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Insert Figure 2 here
Case 4- High Individual Spirituality/Low Organizational Spirituality

We are discussing case 4 first and then we will go to case 3. In this quadrant incongruence exists between individual spiritual preferences and organizational supplies. In such situations there is a conflict between personal values of the individual and organizational values and organization may not provide support for the spiritual quest of the individual. Also, individuals who are on higher side of individual spirituality continuum are more likely to characterize a morally questionable incidence as unethical than those who are on the lower side (Giacalone and Jurkiewicz, (2003b). For a spiritually oriented individual, such a situation may be very difficult.

Here, the individual can either carry on with his or her personal spirituality at work or can act as an ‘enabler’ to bring transformation in the organization. One of the suggested ways to bring transformation is through ‘spiritual leadership’. Fry and Slocum (2008) consider spiritual leadership as an ‘emerging paradigm’ that can transform and develop organizations to maximize the ‘triple bottom line’ (profit, people and planet). Fry et al. (2005) assert that “Spiritual leadership comprises the values, attitudes, and behaviors required to intrinsically motivate one’s self and others in order to have a sense of spiritual survival through calling and membership—i.e., they experience meaning in their lives, have a sense of making a difference, and feel understood and appreciated.” According to Fry and Slocum (2008), spiritual leadership aligns vision and values across all levels (individual, team, and organizational level); so that higher level of organizational performance and employee well being can co exist. Here, leaders are not exclusively those people who hold important positions in the organization. People in middle management and the front line workers are often the most influential leaders (Bandsuch and Cavanagh, 2010).

Fry et al. (2010) illustrate the utility of this approach by citing its successful use by Cordon Bleu-Tomasso Corporation in transforming itself by implementing the ‘Spiritual Leadership Balanced Scorecard Business Model’. It also illustrates the ways in which Cordon Bleu-Tomasso Corporation has integrated spirituality in its daily management activities. In another study based on longitudinal data from US Army, a strong support was found for Spiritual Leadership Model and its measures (Fry et al., 2005).
Burack (1999) describes the leadership style of Tom Chappell, CEO of Tom’s of Maine. His leadership plays an important role in making the organization profitable while holding the company’s core beliefs and values.

In Indian context ‘Swadhayay Movement’ is an example of spiritual leadership. Initiated by Panduranga Shasti Athavale, swadhyaya has relied upon bhakti (devotion) for people to empower themselves (Srinivas, 2000). The movement was started with nineteen young men but soon it was joined by thousands.

**Case 3- High Individual Spirituality/High Organizational Spirituality**

In this case, congruence exists between individual spiritual preferences and organizational supplies and this situation is most desirable for facilitating spirituality at work. Jurkiewicz and Giacalone (2004) stated “Individuals with high levels of spirituality, when matched with organizations of high spirituality, are likely to be more highly motivated to make a difference, more committed to the organization, and more flexible toward organizational change.”

However, maintaining the ‘spirituality’ in an organization is not an easy task; organizations should make sure that organization does not get disoriented from their core spiritual values and ‘spirituality’ does not become a tool or an instrument to achieve other organizational goals. Thus, in the above case it is much easier for organizations to facilitate or foster spirituality at work but organizations should take care and should take proper steps to maintain their spiritual culture.

**Summary**

The article proposes a framework utilizing the Person-Organization (P-O) fit approach to facilitate or bring to practice spirituality at work. Based on the existing literature the paper argued that at both individual and organizational levels spirituality can be described on a continuum varying from lower to higher level. The intersection of the two continuums suggests a framework to facilitate spirituality at work. The intersection of the two continuums will lead to four quadrants - 1) Low Individual Spirituality/Low Organizational Spirituality 2) Low Individual Spirituality/High Organizational Spirituality 3) High Individual Spirituality/High Organizational Spirituality and 4) High Individual Spirituality/Low Organizational Spirituality. Thus, the approach is to first consider the interaction of person (individual) and situation (organization) factors and then depending on the compatibility of these two factors, ways are suggested to facilitate spirituality at work.
In Case 1 and Case 3 congruence exists between individual spiritual preferences and organizational supplies. Both these cases are in homeostasis condition.

In Case 1 it is very difficult to foster spirituality at work and external shocks or crisis are needed for the individual or the organization to recognize and incline towards spirituality. In Case 3, the congruence exists which is most desirable for facilitating spirituality at work. But here main task is to maintain the ‘spirituality’ which is not an easy task. In Case 2 and Case 4, incongruence exists between individual spiritual preferences and organizational supplies and that is problematic. But if ‘organization’ in Case 2 and ‘individual’ in Case 4 act as an enabler or catalyst for the purpose of facilitating workplace spirituality then congruence can be achieved. In both cases steps taken by to foster spirituality needed to be revised and renewed periodically. All these points are summarized in the figure 3.

Limitations and implications for future research – This article is an attempt to bridge the gap between theory and practice in the field of workplace spirituality. It is an attempt for helping the practitioners to integrate spirituality in organization. The recommendations made in the article are very broad and general. While suggesting ways to facilitate spirituality, control variables such as sectors, industries, cultural background of individuals has to be considered. The article discusses only four possible situations that are all extreme conditions, but in reality combinations may be more diverse. Future research may explore other organization level interventions to facilitate spirituality at work. Role of an individual as a leader in facilitating spirituality can also be explored further.
References


Figure 1- Intersection of the two continuums leading to four P-O fit quadrants
Figure 2 Interventions used for facilitating spirituality at work are needed to be renewed periodically
Figure 3 Summary of points discussed in article