Organisational initiatives for spiritual wellbeing

Dr Scott Foster
Liverpool Business School, Liverpool John Moores University, United Kingdom,
s.foster@ljmu.ac.uk

Professor Tony Wall
International Thriving at Work Research Centre, University of Chester, United Kingdom,
t.wall@chester.ac.uk

Definition

If spiritual wellbeing relates to a subjective sense of health and wellbeing one experiences within the workplace through expressing their spirituality in work-place work settings, (Sheep, 2006), then organisational initiatives for spiritual wellbeing are those strategies, practices, policies, procedures, spaces, and other activities which intentionally or actually enable others to experience or express their spiritual wellbeing in workplaces. Within the context of sustainable development, spiritual wellbeing at work has been connected to wider notions of good health and wellbeing, including stress, depression, anxiety and their knock-on consequential effects to suicide.

Synonyms

Spirituality, spiritual capital, spiritual intelligence.

Introduction

Spirituality can be understood in a pluralistic way, with varying conceptualisations through history and in different cultural contexts, and have included conceptions which place it synonymously with the practice of religious rituals as well as practices which enable people to experience a higher life purpose separate from a religious belief. . In the last decade, there has been a steady rise in interest regarding spiritual wellbeing and how the correlation between the expression of one's spirituality and cases that are regarded as discrimination have increased (Krahnke and Hoffman, 2002; Loo, 2017). Spiritualty has quickly become topical within the workplace and within business literature, partly due to the increase in technology such as the internet and social media (Long and Mills, 2010; Krishnakumer and Neck, 2002; Pawar, 2016; Bhatia and Arora, 2017). Whilst organisations are attempting to understand the complexity of spirituality, there are warnings in the literature that workplace spirituality is a prominent reality in the current business environment and it should not be dismissed (Deshpande, 2012; Alas and Mousa, 2016; Royal College of Psychiatrists, 2014). Therefore, workplace spirituality can be defined as a "contextualised phenomenon that examines questions of how spirituality relates to one's work organisation and can be conceptualised as a lived experience and expression of ones spirituality in the context or work and workplace". (Sheep, 2006:358)

Spirituality is conceptualised in the literature as pluralistic in nature, which is partly due to its complexity and diversity in manifestation, and there is diverse evidence – and conjecture – in relation to the impact of spirituality in the workplace and how this affects employees' health and wellbeing (Garg, 2017). In terms of the effects of spirituality on wellbeing in the workplace, Daniel (2010) suggests that spirituality in the workplace can have a very positive effect across an organisation and all the employees. Historically, Fry (2003)

pointed out that a highly committed workplace that embraces spiritualty will have benefits to the organisation and from a personal level. In addition, although later, Mitroff et al. (2009) supported Fry's (2003) claim by suggesting that employees who view the organisation they work for as spiritual, further believe that they become more profitable than their competitors. Further research has suggested that there is a positive relationship between employee commitment and workplace spirituality and, where evident, spirituality in the workplace has returned an affirmative impact on job satisfaction (Bodia and Ali, 2012; Chawla and Guda, 2010; Hong, 2012; Marschke et al, 2011).

Similarly, Chand and Koul (2012) indicated that employees who feel that they can express their spirituality in the workplace, for example Halal meals or prayer rooms, felt that this helped them to manage stress, were generally more hopeful, and believed to have a more meaningful working experience. In the same way, spirituality in the workplace has been suggested as an instrument means to improve an employee's wellbeing. Krishnakumar and Neck, (2002) argue that, encouragement by the organisation for spiritual wellbeing can be in the best interest for the longevity of the business. It has been suggested by Fry, (2008); Paloutzian, et al. (2003); Reave, (2005) that organisations who have spirituality programmes will often see an improvement of "joy" and job performance.

Management within an organisation may assume they can enhance employee performance and commitment by adopting motivational strategies or organisational initiatives to improve employees' wellbeing. However, this approach requires a clear understanding of the spirituality groups present. For example, in some Muslim countries, cultural values and beliefs have been shaped by Islamic teachings and principles and as such, individual spiritual wellbeing has been instilled since early childhood. This in turn enables a greater awareness of, and sensitivity to, what is commonly defined as socially and religiously sanctioned (Ali, 2010; Shinde and Fleck 2015). As a result, research conducted by Singhapakdi et al. (2000) indicated that without the implementation of religious practice within the organisation, employees felt less motivated to "buy in" to the organisation's strategies or initiatives, especially if they felt there was lower moral standard than their own.

Initiatives for spiritual wellbeing within the workplace can have a positive impact on employee and organisational performance. This approach was adopted by S.C. Johnson & Son, Inc., who developed a strong cultural idea process that contributed towards a key role in motivating their employees by implementing a series of corporate environmental management programmes and initiatives effectively (Neck and Milliman, 1994). Furthermore, it has also been observed that organisations such as Coca-Cola and Boeing have introduced initiatives into their workplaces (Bishnoi *et al.* 2012). Initiatives include the implementation of strategies that allow spiritual individuals to practice Bible, Quran, or Torah study groups, to conduct voluntary prayer groups and interfaith dialogue groups, as well as meditation exercises. Additionally, organisations such as Taco Bell, Pizza Hut, Chick-Fil-A. BioGenenex and Interstate Batteries, also used spiritual teaching within their leadership and management strategies. Nonetheless, whilst spirituality is beginning to be acknowledged in the world of work, Bishnoi *et al.* (2012) argue that spirituality is neither a business opportunity nor a tool that can be used by management; therefore, it should not be used to develop a reputation because it is essentially a free, non-utilitarian option.

However, as Michele *et al.* (2004) suggest, although spiritual initiatives are likely to strike a good balance between employees' and management requirements, increasingly these initiatives do not always build employee commitment, enhance their motivation or reduce conflict throughout the organisation. In addition, there is another misconception, which is that a happier and more harmonious workplace will result from diversity whereas the diversification of the workforce often has the opposite effect. Research conducted by Riordan (2000); Williams and O'Reilly (1998) concludes that individual employees react differently in work

situations in which they must work with individuals who are demographically similar to themselves in terms of ethnic background or origin, as opposed to situations in which they must work with individuals who have a dissimilar ethnic, spiritual or values background. Where significant differences in employee backgrounds occur, it was found that this was often associated with negative outcomes to the workforce and increased higher levels of personal conflict and disagreements amongst employees. Howard (2002) stresses, however, that the exploration of spirituality within organisations is still at an early stage and that the benefits or conflicts this might create are, yet, uncertain.

At the same time, organisations have experienced momentous transformations regarding a wide range of areas related to sustainable development, for example, political and technological advances, and the associated organisational changes such as managerial demands for management to create better efficiencies, downsizing and employee redundancies (Driver, 2005). Within this context, workplace spirituality has been, and continues to, be put forward as an instrumental remedy for this situation and one that human resource management departments will need to explore (Garg, 2017). Thus, for the business leaders and managers who would be willing and encouraged to build and sustain spiritual initiatives in the workplace, it would require that spirituality is compatible and aligned with the organisation's mission, vision and goals (Neck and Milliman, 1994; Kimble, 2014). The importance of this statement is something that is supported by Chand and Koul (2012) and Garg (2017) who indicate that if management buy-in to the change in current policies and procedures within the organisation, then it would meet a desire to help employees to express their values within the business, learn and thrive, thus providing job satisfaction (Mitchell and Beninger 2015). Although, as Michele *et al.* (2004) suggest, organisational initiatives are likely to strike a good balance between employees' and management requirements, but these programmes do not always build employee commitment, enhance their motivation, or reduce conflict throughout the organisation. This chapter focuses on the range of organisational initiatives that promote spiritual wellbeing in the workplace.

This chapter is structured as follows. First it explains the drive for organisational initiatives for spirituality in organisations, which includes a range of strategic, moral as well as legal factors. Next, a range of business-driven initiatives are discussed, where the focus is the strategic benefits to the organisation, and is then followed by a discussion about employee voice initiatives. In recognition of the limits of such initiatives, the next section considers wider interventions and cultural dimensions which can shape the effectiveness of any other initiatives. These wider cultural dimensions are the wider behavioural conditions of what and how can be counted as legitimate in an organisational context. The fifth section then considers the ways in which spirituality is measured or assessed in organisations, as an initial step to developing or enhancing opportunities for spirituality at work. Finally, the chapter concludes with a review of future directions of research and practice development in relation to creating more space for the expression of spirituality – and therefore spiritual wellbeing – in the workplace. Therefore allowing the expression of spirituality within the workplace can enhance an individual's psychological identification, with committed employees enjoying higher levels of performance and being more willing to make personal sacrifices, such as working additional hours or days (Bashaw and Grant, 1994). In such a situation, it is less likely that an employee whose spirituality is accepted will leave the organisation, thereby enhancing longevity for both employee and the business (Dent *et al.* 2005). However, Jones (2006) warns that, although research has been conducted into spirituality in the workplace, there is still only moderate evidence to support the link between spirituality satisfaction and its stimulus for actual job performance.

Embedding spirituality in the workplace

The development of spiritual awareness across a wider community has produced a series of changes and aroused academic and practitioner interest in management (Stokes et al, 2016). However, because of the dominance and influence of modernisation for much of the twentieth century, there has been a tendency to show corporations as being preoccupied with a range of performance metrics such as profit, turnover and market dominance (Roof, 2015; Wall, 2016 a,b,c; Wall 2018). Throughout management discourse, performance metrics are often termed as the minimum expectation of the organisation. These dimensions and their effective management are important in the running of any operation, but it is equally recognised that it is important to pay due diligence to what are called the soft factors in business, which includes human resources management (Stokes, 2011; Manroop *et al*. 2014; Stokes et al 2018, forthcoming). Therefore, for an organisation to continually succeed and prosper in the contemporary, harsh economic climate, it is important that the moral and ethical strategies promote its foundations through elements of the organisation's ethos, which are contained within items such as the mission statement or policies and procedures (Vitell *et al*. 2016). Lips-Wiersma and Nilakant (2008:61) stipulate that: "Spirituality at work needs to work with and give meaning to the tensions that arise from acting in accordance with a purpose beyond profit in a neo-liberal business climate."

Furthermore, Soltani *et al.* (2012) argue that a successful business requires an outstanding performance in their ethical conduct because a company's ethical conduct strategy should be the foundation for their employees and managers within the business. However, considering the practical approaches to workplace spirituality, a note of caution is offered by Lipps-Wiersma and Mills (2002) advising that consideration should be given to the difficulties of getting people to enact spiritual beliefs in the workplace. Karakas (2010) goes on to suggest that employees face difficulties, such as not being be able to speak out openly and express their feelings, values and spirituality, because of fear, alienation or exclusion from the organisation. In reality, spirituality remains taboo; it is something felt, but never overtly discussed.

Similarly, Hans-Ruediger (2007) points out that research has revealed a frequent reference to a lack of safety in expressing spirituality in the workplace, which can arise from a variety of factors, such as fear of expressing views which are seen as outside the norm, for example a Wiccan amongst a heavily Christian organisation, or the perception that the organisation's ethos differs significantly from the beliefs of the individual.

Benefiel *et al* (2014:182) further support Hans-Ruediger's (2007) claim by suggesting that there was a case of a Christian woman who came to work wearing a large button with a colour photo of a foetus, claiming that her religion required her to witness against abortion. The co-workers complained to the management and when she refused the options management offered, she was dismissed. The Christian woman sued the company, but lost the case when the court ruled that by offering other reasonable options, the organisation met the standard of employer responsibility to accommodate the employee's religious beliefs (Wilson v. U.S. West Communications, 1995). The sensitivity around spiritual and religious diversity in the workplace requires not only a basic awareness by employers, and understanding of others, but a willingness to encounter different belief systems in the workplace that potentially conflict with their own. Furthermore, the religious and spiritual diversity that already exists in many workplaces provides an opportunity for developing the necessary competencies. Stevenson (2014) suggests that more discussion of spiritual differences needs to take place much sooner within the educational system to better equip students for intercultural encounters throughout their working life.

Within this context, Sorakraikitikul and Siengthai (2014) identify several principles that could be utilised to inform management of the business case to help embed and encourage

spiritual expression within the workplace, as well as designing and implementing spirituality at work. These are: (1) the expression of spirituality can be beneficial to the operations of the business because it heightens employee job satisfaction and commitment (thereby amplifying the business case of diversity at work); (2) the expression of spirituality encourages involvement with colleagues (thereby amplifying the importance of involvement and potential empowerment across hierarchical layers or silos of this organisation); (3) the expression of spirituality facilitates strong organisation-based self-esteem (thereby emphasising the need for individuals to intrinsically value themselves); (4) the expression of spirituality contributes to work-unit performance (which highlights the bottom line contribution of spirituality at work); and (5) the expression of spirituality resolves (or contributes to the resolution of) possible social isolation and supports individual productivity (thereby linking the connectedness of individuals at work and the link to performance). However, the differences can be at the centre of diversity and many of the above statements emerged from the expectations and uniformity of employee's behaviour. Adams, (2016), Smith, (1991) suggest that religions can be typically stereotyped and labelled, such as Jewish, Muslim or Christian and may lead HR practices to overlook individual beliefs or ways of practicing beliefs. HR's awareness of sensitivity to variations within a particular religion and between religious groups will support effective HR practice in pluralistic workplaces. Nash and Scott (2009) point to examples of bigotry suggesting the need to increase awareness of religious differences prior to students entering the workplace. Relevant competencies include Conflict Resolution, Developing Inclusive Organisational Cultures, and Policy Development and Implementation. Advising management to include within employee induction, courses on comparative religion and local and international culture and understanding of varying needs and cultures of the workforce.

Business driven initiatives
Although it should be considered that for an employee to be able to express their spirituality in the workplace it must first be accepted by the organisation, Wang (2007) and Barron and Chou (2017) suggest that, for an employee to be encouraged by management to express their spiritually, there must be a business-driven initiative that supports this organisational strategic plan. In other words, an organisation's reputation is central to its vision and mission because vision and mission provide a sense of connection between what the organisation does and will do. Furthermore, because today's strategic management is based on personnel retention business leaders can act as coaches, counsellors and mentors, which can be applied practically through one-to-one Performance Management meetings. Managers therefore help motivate all of their employees and encourage their loyalty through implementation by the Human Resource Manager, who will promote and fight for an individual's values, ethics, beliefs and spirituality within the organisation (Deckop, *et al.* 2010; Agrawal and Khan, 2015).

However, realistically this may not work effectively in practice if managers are unaware of the diverse range of values and beliefs that cover an individual's spirituality. In addition, even the desire to encourage employees in this way may well be pushed aside by the more pressing day-to-day concerns of a tough economic climate that sees targets and material concerns dominate the organisational culture (Stokes et al 2018, forthcoming). Soltani *et al.* (2012) agree with Hans-Ruediger (2007), pointing out that one of the issues that currently faces organisations is the inability to allow an individual to express their beliefs in the workplace.

Consequently, there is difficulty implementing new strategies that allow for spirituality to be expressed in the organisation, although failure by the employers is not related to their reluctance in formulating a strategy but is generally due to their failure in strategy implementation barriers, such as lack of employee alignment and lack of management commitment (Demirtas and Akdogan, 2015). Therefore, as Chen and Sheng (2013) point out, modern day organisations should be aware of the need to provide an emotional, mental and

physical environment which supports the spiritual energies of the employees, which should be supported by active and current initiatives such as Halal meals or flexible working for spiritual reasons.

This indicates that at present more could be done to facilitate greater engagement with implementation from both the workforce and managers. Indeed, Hans-Ruediger (2007) states that it is necessary to recognise that because spirituality is at the heart of many people's sense of identity, its expression is perceived to be risky. In this way, spirituality comprises a sense of personal vulnerability, which is magnified for those who perceive themselves to be spiritually different to the majority or norm (Garg, 2017).

Saks (2006) indicates that, it is not only management who should come up with initiatives, but employees should support and challenge the management by suggesting alternative initiatives which would encourage the integration of these initiatives, thereby institutionalising spirituality into the organisations through policies and practices so that spirituality in the workplace can be increased in all aspects of their working life. Doing so will inevitably support the employees to clarify community feeling, therefore it can be anticipated that there will be an increase in productivity. (Garg, 2017). Rosinski (2003) supports this line of thought by stating that organisations have learned that community feeling should not be prevented, but embraced, as employees find meaning in belonging to a work community that helps when things get tough. At the same time, a culture of sharing and caring will eventually reach all of the organisation's stakeholders, suppliers and customers; therefore, in such a humanistic work environment, employees are perceived to be more creative and have higher morale, two factors closely linked to good organisational performance and productivity (Garcia-Zamor, 2003). However, workplace spirituality and the initiatives should never be used as a widespread solution for organisational issues of engagement and ineffectiveness, neither should spirituality initiatives attempt to increase an employee's performance. Instead, organisations should aim to foster a general holistic spiritual organisational environment that supports employees to realise their potential.

Employee voice initiatives

Research conducted by Lips-Wiersma and Nilakant (2008) and Fry (2008) recommend several strategies to create wholesome and rounded workers who are not only knowledgeable, skilful and possess professional skills, but also have strong spiritual beliefs, are ethical and have social awareness in conducting their duties. These strategies included old-fashioned interventions; team building exercises and initiatives, intergroup improvement and total quality management (TQM). Each of these strategies are managerially imposed from the top down and whilst in agreement with the move towards practical compassion, a sustainable spiritual framework should start with individual spirituality, that is, from the bottom up.

Research conducted by Fry, (2008) indicated that, through the analysis of both the internal and external stakeholders' findings, if employees are committed to the spiritual initiatives of the organisation, there is more likely to be a sense of joy from the employees that they are making a difference. A spiritually-rich workplace, may stimulate employees to form more positive perceptions of the organisation and, thus, to appraise change more favourably and to achieve better adjustment through higher job satisfaction, psychological well-being, and organisational commitment, and lower absenteeism and turnover intentions (Martin et al. 2005).

However, this argument does not go far enough and as Srinivasan (2011) indicates, the employees should not confine empowerment to decision-making. Subsequently, if the strategy-making decisions are not made at the higher management level and the employees demand a complete democracy of strategy discussions as a result, this can lead to a disproportionate share

of voice to the people who until now have been ignored by the strategy-making process. It is clear, therefore, that the dialogue needs to be sensibly managed; employees should feel that they are represented at strategy level. However, a 'free for all' discussion is likely to stagnate progress within organisational strategy meetings and instead, a period of consultation with the workforce or discussion with a panel of representatives may prove to be more effective.

Similarly, Wennes and Quinn (2008) argue that workers are concerned with the outcome or consequences of embracing such a quest in the workplace and the organisation should seek ways in which it unconsciously supports the expression of spirituality.

Lips-Wiersma and Mills (2002) suggest that that any action taken by an organisation to enhance trust and relationship development should reduce the potential for spirituality to be a source of marginalisation in the workplace (Tejeda, 2015). As spirituality is such a personal choice for many individuals, employees sometimes tend to keep their beliefs to themselves for fear of adverse consequences. For individuals holding beliefs that are different to the majority, the process of encouraging workplace spirituality can appear threatening. Consequently, the introduction of spirituality into an organisation needs to be handled with great sensitivity and empathy if employees and employers buy-in is to occur without objection (Hans-Ruediger, 2007; Mitchell and Beninger 2015).

Strategic integration – beyond initiatives

Wong (2003) states that simply imposing policies relating to spirituality on employees would be counter-productive as most organisations encourage religious expression within the workplace and make some resources available to help meet employees' spiritual needs where possible, although there is no empirical data or evidence to support these claims. However, as Hans-Ruediger (2007) argues, for an organisation to be effective, the spirituality requirements of its employees need to be integrated into the corporate culture and reflected in organisational policies and practices daily. This can be done only when senior management embrace it as part of their vision. If management do not embrace it then there is a higher chance that the organisation will be less open to change and a less friendly working environment. (Bibeman and Tischler, 2008).

Similarly, Garcia-Zamor (2001) indicates that organisations need to establish themselves as worthy organisations with respect to spirituality and culture. Wong (2003) however advocates that a worthy organisation will generally have a higher sense of business purpose. One such organisation is The Body Shop, founded by Dame Anita Roddick in 1976, which contributes to the community within Glasgow through social responsibility projects. These projects focus on solving some of the issues surrounding high levels of unemployment and crime in the region, by investing a quarter of Body Shop's net profit back into the community to *"keep the soul of the company alive"* This then enables the business to create a new organisational culture in which employees feel happier and perform better; employees find meaning in belonging to a community that helps when things get tough (Wall, Russell and Moore, 2017). At the same time, a culture of sharing and caring will eventually reach all the organisation's stakeholders, suppliers and customers; therefore, in such a humanistic work environment, employees are perceived to have higher morale, a factor closely linked to good organisational performance (Garcia-Zamor, 2003). Subsequently, if organisations change strategy and diverged from the belief of self-preservation at all costs and were more concerned with existing in a harmonious environment, it would be more likely that the organisation would foster better creativity and cohesion from the workforce.

Howard (2002) concludes that organisations have shown many transformation characteristics when they attempt to use processes that engage people in communication such as instituting real-time strategic change, the use of open space technology and lastly,

encouraging a culture of appreciative enquiry. This is supported by Hans-Ruediger (2007:25) who states that these strategies show a move towards "honouring the core spirit of an enterprise or community". Howard (2002) also stresses, however, that the exploration of spirituality within organisations is still at an early stage and that the benefits or conflicts this might create are, yet, uncertain. As Garcia-Zamor (2003) suggests, continued research is required into how spirituality can underpin transformation at all levels, including the role of leaders in this strategic process. Dent et al. (2005) and Fry et al. (2017) echo the same thought and stress that further studies are required to advance and develop conceptual distinctions in relation to spirituality. Whilst spirituality can potentially make lives more meaningful, promote connection and generally make the world a better place, more research and theoretical classification is needed to prevent spirituality from becoming just another management fad and transient phenomenon.

A strategic framework presented by Miller and Ewest (2015:5), indicated that they are four approaches an organisation can assess to integrate the employee's spiritual lives within the workplace:

- **Faith-avoiding.** Here, the faith-avoiding framework is often utilised when management signals that faith and spirituality are a personal matter and do not belong in the workplace. Although these organisations may be following a Christian calendar with regards to time off from work, in this framework, religious expression is usually associated with harassment or in some cases seen as extremism.

- **Faith-based.** Within the context of a faith-based framework, the requests of employees are accommodated or promoted, yet they often appear to be in favour of one religious tradition. Employees in the favoured religious tradition are shown to have increased positive effects in organisational commitment, productivity, job satisfaction, and job retention (Garcia-Zamor, 2003).

- **Faith-safe.** Here, organisational policies are designed to avoid any litigation, providing compromise for most cases. While the organisation meets employees' accommodation requests and focuses on tolerance and understanding of those with diverse religious identities, it falls short of truly embracing the religious identities of its employees.

- **Faith-friendly.** In the faith-friendly approach to religious diversity, accommodation requests by employees are respected as the organisation and its managers value their employees' desire to maintain their faith and religious traditions. Employers actively seek out new ways of going above and beyond what is legally required, having seen the benefits of a multifaceted workplace. As such, the organisation embraces all religious traditions with equal respect and consideration given to each. This action of going above and beyond is predicted to lead to increases in employee attitudes.

Therefore, due to the limited research undertaken regarding diversity management, the above framework presented by Miller and Ewest (2015) can go some way to help organisations clarify the spiritual wellbeing of their employees and provide the opportunity to embed strategies and initiatives.

Developing spirituality through assessment and measurement

Alongside the development of practical initiatives in the workplace, there has also been the development of assessment or measure scales related to spirituality where the intention is partly to enhance the understanding of the organisational context or environment. Miller and Ewest (2013) describe and categorise the different types of assessments and measurements as: manifestation scales, development scales, and adherence scales. As Miller and Ewest (2013: pp 39-40) explain:

> Manifestation scales pertain to the orientation to universal religious or spiritual values, disclosing specific manifestations, phenomenological experiences without regard to specific traditions, and expressions of a person's values and corresponding motivations.

> Development scales pertain to the level of development within the participant in reference to a range of mature versus immature behaviour, and/or nascent or developed religious/spiritual expectations.

> Adherence scales pertain to authentic adherence of religious, spiritual, or traditional beliefs and to the integration or practice of specific religious or spiritual traditions without regard to maturity.

A summary of alternative scales is outlined in Table 1 below.

Table: Summary of assessment/measurement scales
(Source: Adapted from Miller and Ewest, 2013, scale authors ibid)

Scale	Comments
Manifestation Scales	
Spiritual Well-Being Scale	Examines sense of life purpose, life satisfaction, and sense of personal wellbeing in relation to that which is beyond self (God).
Duke Religion Index	This scale considers religiousness in organisational and non-organisational settings, as well as intrinsic religiosity (or religious orientation).
Brief Multidimensional Measure of Religiousness/Spirituality	Measures eleven attitudes as well as behaviours in relation to religiousness and spirituality in relation to physical and mental health.
Spirituality at Work	This scale measures individual and organisational perceptions of inner life, meaningful work and community, and the extent to which the individual identifies with organisational values and goals.
Spirit at Work Scale	Measures the extent to which the individual experiences spirit at work and covers aspects such as engaging work, community, spiritual connection and mystical experience.

Spiritual Climate Inventory	This measure examines harmony in relation to self (e.g. meaning and purpose), the environment (e.g. connectedness, relationships and community), and transcendence (e.g. the mystical).
Faith at Work Scale	This measure examines relationships, meaning, community, holiness, and giving, and ultimately, the extent to which a person's work and religion (specifically Judeo-Christian sentiments) are interrelated.
Development Scales	
Religious Orientation Scale	This measure assesses the extent to which a person has an extrinsic religious orientation or an internal religious orientation, that is, whether a person is driven by a utilitarian need through their personal drive of duty. This has been revised multiple times (Miller et al, 2018).
Religious Maturity Scale	This scale assesses the relative development of sincere commitment to one's religious perspective as well as one's open mindedness to new insights.
Quest Scale	This measure examines one's approach to a quest of exploring existential questions.
Spiritual Leadership	This measure is explicitly formulated around the idea of spiritual leadership and oriented around the idea that altruistic love which is comprised of genuine care, concern and appreciation for yourself and others
Adherence Scales	
Forgiveness Scale	This scale primarily and explicitly focused on forgiveness, a concept salient to Judaism, Christianity, Zen Buddhism, Confucianism, and Islam, and has been associated with cognitive and moral reasoning.

Although such scales have been applied to a limited range of contexts and include a relatively narrow range of belief systems, the scales also highlight the fact that these models can be applied to most organisational settings, (Miller and Ewest, 2013), as they do reflect a desire to monitor, manage and adjust workplaces (Stokes et al, 2016). Such conceptualisations are built on, and have a coherent internal logic with, modernistic notions of spirituality, human expression, and individuality which can and should be measured as the bass of improvement and progress (Stokes et al, 2018; Wall 2016c). An alternative to developing the opportunities or capacities of spiritual wellbeing is not to 'assess and measure' in a normative sense, that is, where there is an assumed baseline, but one which assumes opportunities and capacities are discursively produced and reproduced overtime.

For example, Wall, Russell and Moore (2017) discuss the use of arts-based appreciative inquiry to create an inclusive and welcoming space for organisational development. Although their focus was around multi-professional working and service improvement across a health

care organisation, the generative nature of the open space approach enabled dialogue, discussion and action planning around belief and sense of purpose. Participants utilised objects, metaphors, and symbolism to represent the importance of belief and sense of purpose in relation to their own health and wellbeing, and then collectively designed an action plan for making substantive changes to their organisation. Similarly, Wall (2018) argues for leadership learning and development processes which utilise the sustainable development goals as prompts for dialogue, generating consensus, and eventually strategic planning and execution. The process reflects a collective engagement in ascertaining which sustainable development goals to focus on and how that should be realised in practice. Such processes can then subsequently frame and contain the learning and development activity of leaders and managers. Others take a more direct approach to embedding spirituality into business and management curricula (Crossman, 2015).

Conclusions and future directions

Workplace spirituality encompasses elements of awareness, interconnectedness with others and a higher existence, set against a sense of fulfilment and value, which adds meaning to an individual's vocation. The aspects that constitute a spirituality framework in organisations include ethics, trust, fairness of decisions, respect, honesty and integrity of actions, faith avoiding, faith based, faith safe and faith friendly (Miller and Ewest, 2015). Within this context, there are a number of key issues relating to how organisations implement such initiatives, the employees' perception of spirituality within the workplace, the significant role spirituality plays in an organisation, along with the benefits of addressing spirituality at work such as in relation to their health and wellbeing in an organisation (Bodla and Ali, 2012; Brown, 2012; Lundrigan *et al.* 2012; Pawar, 2016; and Karakas, 2010). For example, a feeling of spiritual wellbeing encourages an employee to be readier to accept change initiated within the organisation (Bhatia and Arora 2017) and has been linked to successful organisational change (Garg, 2017), which is particularly relevant to the transitions needed in relation to sustainable development.

To support the spiritual wellbeing of individuals, teams and organisation alike in a complex and challenging spiritual environment, management and business leaders' attitudes seemingly need to make a fundamental shift. In transforming to a new business model, current empirical work suggests facilitating a spiritually based organisation rather than smaller scale implementation of organisational initiatives. Indeed, employees and managers are making considerable progress towards accommodating spirituality in the workplace through initiatives, for example in providing a communal space for use to worship. Nonetheless, the subjective nature of spirituality and a lack of common understanding of what spirituality means to an employee, presents challenges in implementing such initiatives.

Organisations are often wary of dealing with the issue of spirituality in case an individual is offended and therefore perceives the business leader as discriminatory, which can lead to litigation. More work needs to be done, in terms of research and practice, to reduce the gap between employee and employers' perception of organisational initiatives for spiritual wellbeing within the organisation and the potential for motivating an individual by being adaptable and open in their awareness of the subject by focusing on possible initiatives that can support employees' spiritual wellbeing. Researchers such as Miller and Ewest (2015) propose a way of evaluating the organisation strategies by applying four unique frameworks designed to present a diverse way of understanding the management of spiritual diversity within the organisation. However, future research would also need to identify and clarify management strategic plans that facilitate employees' spirituality, the initiatives currently in operation and the main issues surrounding the perceptions of the employees towards spirituality.

Cross references

Flourishing and eudaimonic wellbeing
Holistic and complementary approaches to health and wellness
Holistic wellbeing: Mental, physical, spiritual

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