From Advocacy to Science

The Next Steps in Workplace Spirituality Research

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WORKPLACE SPIRITUALITY: AN OVERVIEW

A burgeoning interest in issues regarding religion and spirituality can found in nearly every academic discipline as well as in the popular media. These issues have received increased attention in the organizational sciences, where the topic of workplace spirituality is one of the fastest growing areas of new research and inquiry by scholars (see Cavanaugh, 1999; Sass, 2000) and practitioners alike (Laabs, 1996). Why this is occurring is a matter of some debate (see Giacalone & Jurkiewicz, 2003, for a full review). The most viable arguments are that society seeks spiritual solutions to ease tumultuous social and business changes (e.g., Cash, Gray, & Rood, 2000; Mitroff & Denton, 2000); that profound change in values globally has brought a growing social consciousness and spiritual renaissance (e.g., Inglehart, 1997; Neal, 1998); and that growing interest in Eastern philosophies (Brandt, 1996) has prompted a general increase in spiritual yearnings. Whatever the reasons, the increased attention directed toward spiritual issues in the workplace is undeniable.

Interest in workplace spirituality has spurred curiosity beyond the capacity of scholars to keep pace with it either theoretically or methodologically. Elementary attempts at a noetic understanding of workplace spirituality began in the early 1990s as evidenced in books, articles, and special journal issues or sections (e.g., *Journal of Managerial Psychology, Journal o f Management Inquiry, Journal o f Management Education, Organization,* and the *Journal o f Organizational Change Management).* Organizational consultants have also embraced the value of workplace spirituality for their clients, with some

(Barrett, 1998) taking a more pragmatic, data-based approach, and others providing training seminars and coaching on the topic. In the Academy of Management, the professional organization for scholars in business management, a formal interest group has emerged whose primary focus is the intersection of management, spirituality, and religion. Most recently, a 32-chapter volume, *The Handbook of Workplace Spirituality and Organizational Performance* (Giacalone & Jurkiewicz, 2003) established a new paradigm for this field of inquiry in the social sciences.

The emergence of workplace spirituality in the organizational sciences emerged from a very different mind-set than one would expect from a subarea in an organizational science. Organizational behavior, for example, borrowed heavily from psychology and soci ology in its early development. Similarly conjoined, the field of human resource management developed a symbiotic relationship with industrial psychology. While many may have expected workplace spirituality to emerge from research on the psychology of religion, given the connotations suggested by the title of this book, that is not at all the case. While the research may sometimes parallel or intersect now, the field of workplace spirituality was born of organizational and social psychology, ethics, and management. It was one of the goals of the *Handbook* to establish these linkages and draw upon their strengths in developing this new science.

It is a point worthy of further elaboration and discussion. The disconnection between these fields can be best understood if we consider that the psychology of religion, particularly over the past 30 years, has been characterized by data gathering, while the study of workplace spirituality emerged through theoretical advocacy and organizational case study rather than by data sets compiled from individual respondents. Thus, the concept of workplace spirituality emerged from recognition and documentation of the phenomenon, and an articulated need for formalized study to address this salient aspect of organizational life. The stream of research that has arisen from this ontological tradition (see Biberman & Whitty, 2000) has led to important and groundbreaking forays into complex and emerging issues in the social sciences (Fairholm, 1997; Mirvis, 1997; Mitroff & Denton, 1999; Neal, 2001).

But in a nascent field that has undergone enormous change, where theoretical advocacy and organizational case study is increasingly being supplanted by scientific data, the question of direction looms large. What are the variables of interest? What conceptual distinctions are appropriate? What should the focus of measurement be? It is to these questions tnat we now turn

WHERE DO WE GO FROM HERE?: THE NEXT ITERATION IN WORKPLACE SPIRITUALITY RESEARCH

The charge in *The Handbook of Workplace Spirituality and Organizational Performance* was clear: a scientific, data-based approach to workplace spirituality was warranted and necessary. But while theory development was important, what Giacalone and Jurkiewicz (2003) argued was that the study of workplace spirituality needs to demonstrate *effects* in order for it to be seen as a legitimate discipline in the field of organizational science. While the potentially constructive benefits of spiritual pursuits have been lauded effectively in psychological (Koenig, 1998), and medical (Koenig, McCullough, & Larson, 2001) writing, the organizational treatises prior to the *Handbook* focused on the normative, humanistic necessity of workplace spirituality. Indeed, if for no other reason, these

scholars served an important function in introducing the concept to organizational leaders. But organizations, by their very nature, are far less interested in ideologies concerned with normative necessities and ultimately more entrenched in outcomes. Legitimizing workplace spirituality therefore requires a demonstrable positive impact of spiritual variables on workplace-related functioning. Without this demonstration, the topic of workplace spirituality would be marginalized as a philosophical and impractical pursuit. Thus, this chapter establishes a research framework by which one can assess the impact of spirituality on work-related functioning, with an emphasis on methodologies to demonstrate the predictive validity of the spirituality concept.

Assumptions of Our Approach

First, the study of workplace spirituality has, to date, been relatively free of denominational politics and the faith blanket in which such polemics are frequently cloaked. In fact, religious ideology itself has been virtually disregarded. Under the rubric of spirituality, the issues that have surfaced have avoided any mention of a comparatively right and wrong ideology. The approach set forth here follows that of Fry (2003), who distinguishes religion from spirituality and differentiates spiritual concerns from the search for God and the sharing of beliefs of any particular religious group (Veach & Chappel, 1991). The Dalai Lama (1999, p. 22) makes the distinction between spirituality and religion by noting that religion is concerned with faith in the claims of one faith tradition or another and is connected with systems of belief, ritual prayer, and related formalized practices and ideas. In contrast, spirituality is concerned with qualities of the human spirit including positive psychological concepts such as love and compassion, patience, tolerance, forgiveness, contentment, personal responsibility, and a sense of harmony with one's environment.

From this perspective, spirituality is necessary for religion but religion is not necessary for spirituality. Workplace spirituality can therefore be inclusive or exclusive of religious theory and practice. Institutionalists or traditionalists focus on time-honored beliefs and practices of their church; rationalists study prodigiously and engage in reflective thought; mystics use silent, intuitive contemplation; and moralists devote themselves to active obedience to duty. Spirituality is found in pursuit of a vision of service to others; through humility as having the capacity to regard oneself as an individual equal in value to other individuals; through charity, or altruistic love; and through veracity beyond basic truth telling to engage the capacity to see things exactly as they are, freed from subjective distortions.

Second, in trying to establish the parameters of a relationship between spirituality and work, it is essential that we entertain both the positive and the negative potential that spirituality brings. It is necessary to assume that spirituality can have both desirable and undesirable effects on organizational performance and that these could occur simultaneously. For example, negative spiritual traits such as judgmentalism and authoritarianism are grounded in selfish egoistic values and pride. One would expect negative personal and organizational outcomes to the extent that the attitudes and behaviors from these values create frustration, resentment, anger, worry, and fear within and across individuals and workgroups. An example would be a judgmental and authoritarian professional manager who mistrusted his or her people, and who therefore took on the most challenging projects him- or herself while micromanaging the routine work he or she delegated to similarly competent professional subordinates.

Furthermore, there may be unforeseen costs as well as benefits of employing a **spiritual employee.** For example, if we found that a spiritual employee held higher ethical standards than other employees held, those higher standards could also lead the employee to have higher expectations for what constitutes appropriate ethical behavior. Such standards could prove costly, in terms of both time (trying to reach a consensus on what is appropriate) and price (implementation), and could lead to whistleblowing behaviors if the concerns of the highly spiritual employee are not effectively addressed within the organizational structure. Conversely, if we extrapolate from a growing body of research that demonstrates a positive relationship between spirituality and health (see Koenig, 1998; Koenig, McCullough, & Larson, 2001; Oman & Thoresen, Chapter 24, this volume), understanding such a relationship could prove fruitful in allaying the costs of healthcare to the organization, an increasingly worrisome concern in the United States.

It is important, then, in moving the paradigm of workplace spirituality forward that we seek first to establish a foundation of theoretical and empirical knowledge, building upon the basic elements contributed to the field thus far, and keeping an open mind toward the questions that must be asked as well as how they are asked.

THE FUTURE OF WORKPLACE SPIRITUALITY RESEARCH

In calling for a scientific inquiry into workplace spirituality, Giacalone and Jurkiewicz, (2003) identify four major weaknesses that must be addressed if this newly emerging paradigm is to achieve acceptance within the scientific community: (1) the lack of an accepted conceptual definition, (2) inadequate measurement tools, (3) limited theoretical development, and (4) legal concerns. To address these weaknesses and to advance as a workplace spirituality paradigm rooted in science, three critical issues will need to be addressed: levels of conceptual analysis, conceptual distinctions and measurement foci, and clarification of the relationship between criterion variables. These issues lie at the heart of scientific inquiry and the theory building and testing process central to it (Dubin, 1978).

Level of Conceptual Analysis

There are many possible levels of analysis for workplace spirituality. The work of Giacalone and Jurkiewicz (2003; also see Jurkiewicz & Giacalone, 2004) has conceptualized it at both the individual and the organizational levels of analysis. Workplace spirituality at the individual level refers to a personal set of values that promote the experience of transcendence through the work process, facilitating a sense of connectedness to others in a way that provides feelings of completeness and joy (Giacalone & Jurkiewicz, 2003). Research has not determined whether employees necessarily bring spiritual values into the workplace or adopt them as an organizational ethic (Jurkiewicz, 2003). In much the same way that some employees may feel that it is best to leave personal ethics at home, some employees may sense that personal spirituality does not fit the work environment either. When employees bring their spirituality and related values to work, such spirituality might be considered an *integrative spirituality* in which personal spirituality is woven into various facets of the job. Conversely, when employees fail to bring their spirituality into work, it would be defined as a *segmented spirituality.* Segmented spirituality may be the result of the individual's unwillingness to bring spiritual beliefs to work (they don't want to share this part of their lives, they fear reprisal), or it may be a function of the in-

dividual's inability to enact it (they don't know how to integrate these beliefs into their work). Thus, in understanding workplace spirituality at the individual level, we must determine not only the level of spirituality, but also the level or integration of that spirituality into the organizational environment.

At the organizational or strategic level, workplace spirituality is a descriptor of the organization as an entity. Giacalone and Jurkiewicz (2003) defined it as a framework of organizational values evidenced in the culture that promote employees' experience of or ganizational transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy. As such, workplace spirituality at this level can be considered both in terms of vision and cultural values.

Strategic leaders are ultimately responsible for creating vision and value congruence across the individual, group or team, and organizational levels, as well as for developing effective relationships between the organization and environmental stakeholders (Fry, 2003; Maghroori & Rolland, 1997). Of utmost importance is a clear and compelling vision. This vision should vividly portray a journey which, when undertaken, will give one a sense of calling, of one's life having meaning (see Park, Chapter 16, this volume) and making a difference. The vision, coupled with the organization's purpose (i.e., its reason for existence) and mission (i.e., what the organization does and who it serves), work in concert to define the organization's core values. This visioning process then forms the basis for the social construction of the organization's culture and the ethical system and core values underlying it, which will in turn form the foundation for relating to and meeting or exceeding the expectations of high-power and/or high-importance stakeholders (e.g., customers, employees, chain of command, regulatory agencies).

At the group or team level, organizations must establish a culture with values that reflect the organization's culture and values. Especially important for workplace spirituality is empowerment. Empowerment is power sharing, the delegation of both power and au thority and all but symbolic responsibility to organizational followers (Bowen & Lawler, 1995; Spreitzer, 1996). Strategic leaders, in addition to delegating power, should provide followers with knowledge of how their jobs are relevant to the organization's performance. It is this linkage that creates the cross-level connection between individual and group jobs and the organization's vision and values, thereby giving followers a sense of direction by which to act. In addition to empowerment, this process of providing directed autonomy, competence, and relatedness is also the foundation for intrinsic motivation and workplace spirituality (Deci & Ryan, 2000; Ford & Fotler, 1995; Fry, 2003).

Conceptual Distinctions and Measurement Focus

An indisputable difficulty that must be addressed in workplace spirituality research is the conceptual overlap between spirituality and related concepts (see Zinnbauer & Pargament, Chapter 2, this volume). Conceptually, there are aspects of workplace spirituality, particularly at the individual level, that are theoretically and empirically connected to other areas-notably those behaviors and dispositional traits identified in the areas of positive psychology (Snyder & Lopez, 2001) and character ethics (Lickona, 1991). While the work of Fry (2004), Emmons (2003), Emmons and Paloutzian (2003), Giacalone and Jurkiewicz (2003), and Jurkiewicz and Giacalone (2004) have identified the core values, attitudes, and behavior of ethical and spiritual well-being, their approach integrates and envelopes other frameworks, theories, and concepts. Both Fry (2004) and Giacalone and

Jurkiewicz (2003) use conceptualizations that are mainstays in social psychology and political science.

Among other issues, such conceptual overlaps raise concerns over measurement (see Hill, Chapter 3, this volume). With many good treatises written on spiritual and religious measurement (Hill & Hood, 1999; MacDonald, Friedman, & Kuentzel, 1999; MacDonald, Kuentzel, & Friedman,1999), none has confronted the complexity of firmly distinguishing among these conceptual overlaps, nor have they addressed whether such conceptualizations can be aggregated at a macro (organizational) level. Getting to the root of this complexity is critical if workplace spirituality is to develop as a scientific area of inquiry. We know from related research on postmaterialist values (Inglehart, 1990) that conceptual ambiguities, when coupled with measurement problems, create a voluminous research output that focuses on conceptual problems rather than theoretical advances. In the case of postmaterialist values, for example, the assessment problems have embroiled researchers in trying to determine the number of dimensions involved, the level at which responses can be aggregated, and the theoretically appropriate way to determine how a hypothesis might be tested (e.g., Davis & Davenport, 1999).

Workplace spirituality research is now in a similarly difficult stage of development. The lack of conceptual clarity related to level of analysis makes measurement questionable. Whether one assesses at the individual or at the organizational level depends on one's conceptualization, but since there is no agreement on the level of analysis, researchers must decide for themselves. Such decisions are pivotal in developing foundations for further research. This lack of clarity is an example of unrationalized categorization at the theoretical level (Fry & Smith, 1987; Stanfield, 1976), and, like the research on postmaterialist values, could result in a hodgepodge of empirical studies that, even though reliable and valid, will serve to muddy rather than clarify theory building on workplace spirituality.

But even when such a pivotal decision is made, an equally important issue remains: What should be measured? The literature on spirituality is replete with measures of spirituality predicated on different conceptualizations (e.g., Hill & Hood, 1999). Inasmuch as
a large body of published work has already focused attention upon two different types of measures (those of religiosity and those of spirituality separate from religiosity), the specifics and consequences of these measurement differences are not explored in this chapter (see Zinnbauer & Pargament, Chapter 2, this volume). It is pragmatic to assume that varying conceptualizations will have significantly different impacts upon the relationship outcomes between workplace spirituality and criterion variables.

Measures of religiosity are designed to assess individual adherence to theistic connection, or membership affiliation, though not necessarily an experience of transcendence. A measure in the study of religiosity and health outcomes, the DUREL (Duke University Religion Index) scale, has been used extensively in Koenig's ongoing research on the health-religion relationship. The DUREL scale measures organizational religiosity (e.g., How often do you attend church or other religious meetings?), nonorganizational religiosity (e.g., How often do you spend time in private religious activities, such as prayer, meditation, or Bible study?), and intrinsic religiosity (e.g., My religious beliefs are what really lie behind my whole approach to life). From a different conceptualization, the Human Spirituality Scale (HSS; Wheat, 1991) assesses substantive individual attributes constituting nondenominational personal spirituality (e.g., beliefs and attitudes) apart from religious affiliation. The HSS is a 20-item instrument with Likert-type scaling, and includes such statements as "I experience a sense of the sacred in living things" and "I set

aside time for personal reflection and growth." Previous work (Belaire & Young, 2000) has shown this measure to be effective in assessing spirituality.

For the workplace spirituality researcher, what differentiates these measures from spiritual measures is not simply a matter of denominational affiliation or context. Rather, it is a matter of the more complex interactive relationship of the organizational and per sonal beliefs and their impact on criterion variables. For example, in an organization affiliated with a religious ideology, the individual's spirituality may be less important than her denominational affiliation. Similarly, in an organization that has a more generic, spiritual orientation, doctrinal employees may find themselves at odds over specific theological tenets.

A further complexity arises when trying to establish a relationship between individual spirituality and religiosity, group spirituality and religiosity, and organizational spirituality and religiosity: Is it appropriate to aggregate individual-level responses to the organizational level to determine the organizational level of these variables? Indeed, in the postmaterialism literature, this problem of aggregation has been a source of continual debate (e.g., Grendstad, & Selle, 1997). If workplace spirituality is conceptualized at the group and/or organizational level much work is needed to determine if and how current measures can be developed that do not suffer from aggregation bias (Fry, 1982; James, Demaree, & Wolf, 1993).

Despite the more traditional measures of religiosity and spirituality, recent scientific approaches to workplace spirituality have turned to conceptualizations focusing on the experience of transcendence apart from an individual's theistic connection, or member ship affiliation. Unlike **the previous conceptualizations and measures that were explicitly spiritual (such** as the HSS), these other conceptualizations and measures of spirituality are not so explicit but instead represent characteristics long associated with spiritual and religious pursuits (Emmons, 2000; Giacalone & Jurkiewicz, 2003). Conceptualizations of leadership (Malone & Fry, 2003), hope (Snyder et al., 1996), forgiveness (Worthington, 1998), gratitude (Emmons & McCullough, 2003), generativity (McAdams & de St. Aubin, 1992), and agency/communion (Helgeson, 1994) all provide measures that can be used to ascertain how particular aspects of spirituality may impact organizationally related outcomes. Again, the complexity of aggregation from individual-level to organizational-level responses is problematic and must be considered in future work.

Establishing Clear Relationships with Criterion Variables

Inasmuch as workplace spirituality work was to a large extent driven by advocacy, workplace spirituality has been associated with a normative sense of goodness. Spiritual organizations were organizations with a higher purpose and calling characterized by cultures that incorporate humanitarian concerns and outcomes. Who can, after all, argue against such transcendent goals and love-based cultures, where completeness and joy are an integral part of the organizational purpose? But organizations, with their bottom-line mentality, while not opposed to these outcomes, are understandably interested in whether there is a relationship between spirituality and specific organizationally desirable outcomes. Political correctness aside, there is the "so what" question: If people are happy, if humanitarian purposes are achieved, and if completeness and joy abound, does that improve my profit/productivity picture? If workplace spirituality is associated with these positive outcomes, but fails to increase profitability/productivity (or decreases it), it will not have achieved the venerated value of wealth creation (or, in the public and nonprofit

sectors, taxpayer return on investment). Albeit positive from a normative sense, organizations are likely to remain disinterested in creating spiritual workplaces without a demonstrable practical outcome (e.g., profits) associated with it, or other pressures (e.g., social responsibility, hiring) that demand that such environments be developed. Even if an association between spiritual workplaces and humanitarian outcomes could be demonstrated, it might not interest the power elite in organizations. Therefore, even if one accepts that spirituality is associated with a normative sense of goodness, creating spiritual workplaces will require demonstrating that workplace spirituality is aligned to organizational goals.

The legitimacy of this association has been discussed by Fry (2003), who notes that by understanding the vision of the organization and being empowered with the autonomy to act as they see fit, participants have an experience of competence in that, through their work, they are making a positive difference in other peoples' lives, which in turn enriches their own. It is such outcomes, ultimately based in the satisfactions that result from work performed as if it were a calling, that will result in higher levels of organizational commitment and productivity, and reduced stress-the same organizational goals most often reported as affective outcomes of organizational research. Conceptually, organizations would be interested in workplace spirituality if it demonstrated either a positive relationship with desirable outcomes or an inverse relationship with undesirable outcomes. These relationships need not be directly tied to a financial outcome (such as increased individual

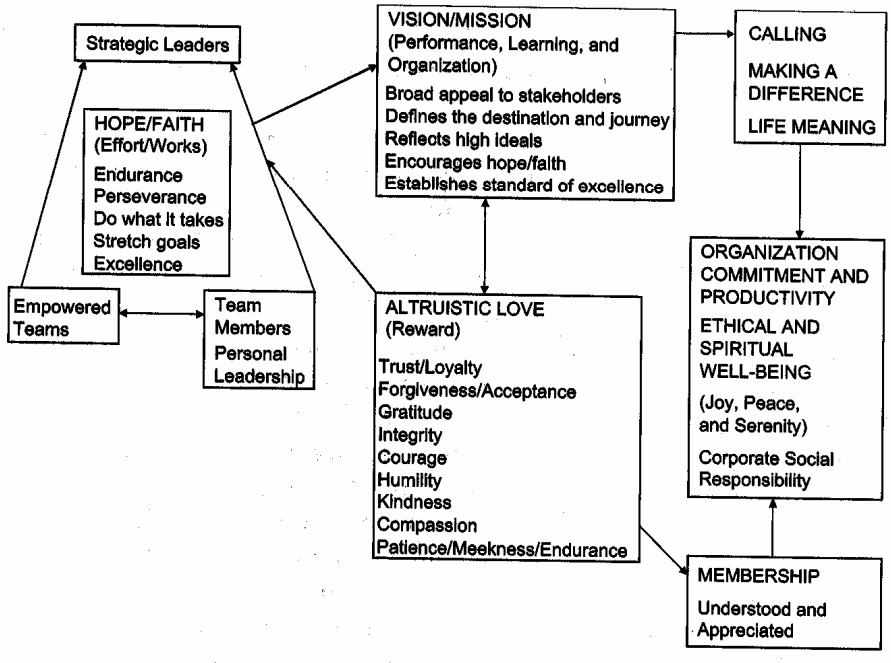

FIGURE 28.1. Spiritual leadership as a source of ethical and spiritual well-being and corporate social responsibility.

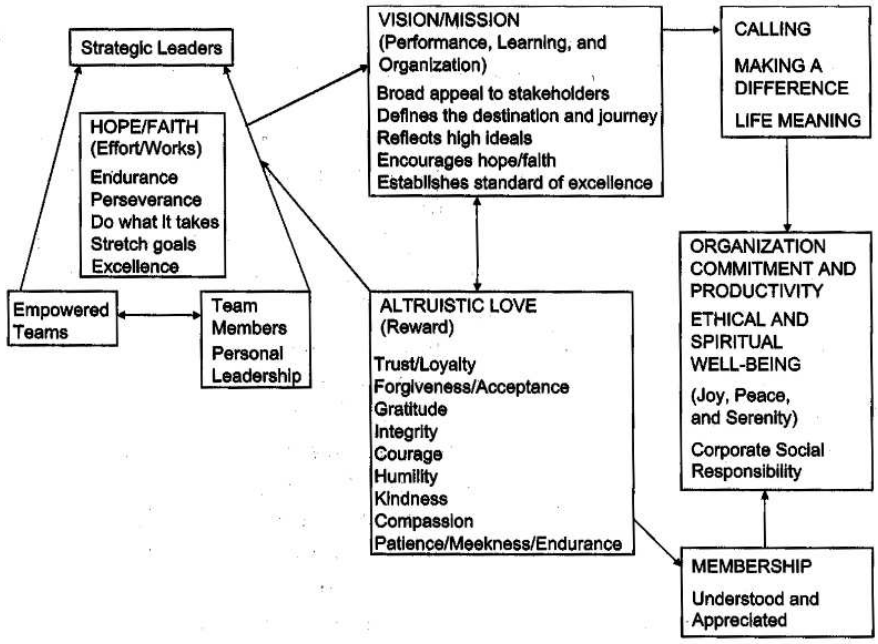

FIGURE 28.1. Spiritual leadership as a source of ethical and spiritual well-being and corporate social responsibility.

pursuing its vision, an organizational culture based in the values of altruistic love is also received by followers. This drives out and removes fears associated with worry, anger, jealousy, selfishness, failure, and guilt and gives one a sense of membership-that part of spiritual survival that gives one an awareness of being understood and appreciated. This is, of course, one of the most fundamentally motivating factors in the workplace overall.

Ultimately, this intrinsic motivation cycle based on vision (performance), altruistic love (reward), and hope/faith (effort) results in an increase in one's sense of spiritual survival (e.g., calling and membership) and ultimately positive personal, group, and organi zational outcomes such as increased ethical and spiritual well-being, positive human health, organizational commitment and productivity, and corporate social responsibility.

Spirituality versus Religion Hypothesis

A central hypothesis to be tested relates to the distinction between spirituality and religious approaches to workplace spirituality across the individual, group, and organizational levels (see Zmnbauer & Pargament, Chapter 2, this volume). Many feel that viewing workplace spirituality through the lens of religious traditions and practice is divisive in that, to the extent that a specific religion views itself as the only path to God and salvation, it excludes those who do not share in the denominational tradition (Cavanaugh, 1999). Furthermore, religious practices often conflict with the social, legal, and ethical foundations of business, law, and public and nonprofit administration (Nadesan, 1999). Thus, religion can lead to the arrogant attitude that a particular company, faith, or society is better, morally superior, or more worthy than another (Nash, 1994). Promoting religion and pushing it into workplace spirituality can foster zealotry at the expense of organizational goals, offend constituents and customers, and decrease morale and employee

well-being (Giacalone & Jurkiewicz, 2003). Accentuating the line between religion and spirituality in regards to workplace spirituality is essential to honoring the integrity of both disciplines.

There is even the potential, if spirituality is viewed through the lens of religion, for it to be divisive in that it may exclude those who do not share in the denominational tradition or conflict with a society's social, legal, and ethical foundations of business and pub lic administration (Cavanaugh, 1999; Nadesan, 1999). "Adherence to a religious workplace orientation can lead to arrogance that a particular company, faith, or even nation is somehow `better' or worthier than another" (Giacalone & Jurkiewicz, 2003, p. 13).

Indeed, if one looks at church organizations in general as the model for implementing religious ideology in secular organizations, one finds that while allowing some discretion at the church level, these organizations are mostly highly centralized. Pastors have minimum authority because of the manner in which leadership has been defined in constitutions, by-laws, and position descriptions. From the perspective of spiritual leadership theory, religious traditions and practices (as described above) would be seen as having a negative influence on organizational commitment and productivity. This is because exclusionary "our way is the one best way to lead and manage" values, attitudes, and behaviors tend to increase bureaucratic oversight. In the most extreme cases, a legacy of bureaucratic leadership steeped in hundreds or even thousands of years of creeds and practice can stifle creativity and intrinsic motivation for those excluded, while increasing stress, avoidance behaviors, and fear on the part of believers who demonstrate a mind-set focused on wrongdoing and punishment for deviance.

A major proposition of spiritual leadership theory is that spiritual leadership is necessary for the transformation to and continued success of learning organizations. Spiritual leadership can be viewed as an intrinsically motivating force that enables people to feel alive, energized, and connected with their work. It is this force that translates spiritual survival into feelings of attraction, fascination, and caring for work and people in the work environment into committed and productive organizational behavior (Covey, 1990). Spiritual leaders in these organizations must influence others through vision, values, and loving relationships rather than through fear, power, and control. Any workplace practices, whether under the guise of religion or some other spiritual tradition, that stifles this process would therefore lead to negative individual and organizational outcomes (e.g., in terms of commitment, productivity, ethical and spiritual well-being).

FUTURE DIRECTIONS FOR WORKPLACE SPIRITUALITY RESEARCH

Table 28.1 offers a tentative research agenda for workplace spirituality research that pr(poses differences between spiritual and religious approaches to workplace spirituality k common criterion variables across the individual, group, organizational, and societ, levels.

Workplace spirituality research is undoubtedly in the initial concept/elaboratio stage of development (Hunt, 1999; Reichers & Schneider, 1990). It therefore follows th, the four components viewed as necessary and sufficient conditions for the development c any theoretical model (Dubin, 1978) are important to the study of workplace spiritualil at this point in time: (1) identifiable units or variables of interest to the researche (2) congruence as defined by the laws of relationship among units of the model that spec ify how they are associated; (3) boundaries within which the laws of relationships are

TABLE 28.1. Proposed Research Agenda for Workplace Spirituality Research

Category	Purpose of measure	Individual variables	Group variables	Organizational	Society variables
Spiritual	To assess the experience of spiritual survival through transcendence (calling) and membership	Ethical and spiritual well-being (e.g., joy, peace, and serenity), commitment, productivity	Empowerment, effectiveness, productivity	Culture with values of altruistic love, profitability, competitive positions, reputation	Impact on stakeholders; corporate social responsibilit
Religious	To assess the experience of spiritual survival through transcendence (calling), membership, and adherence to beliefs	Ethical and spiritual well-being (e.g., joy, peace, and serenity), attachment, productivity, decisions	Empowerment, effectiveness, and productivity	Culture with values of altruistic love, profitability, competitive positions, reputation	Impact on stakeholders; corporate social responsibilit

expected to operate; and (4) contingency effects that specify system states within which the units of the theory take on characteristic values that are deterministic and have a persistence through time (see also Fry & Smith, 1987). It is toward fulfilling these components that scholarship in workplace spirituality must now focus.

In the context of Table 28.1 and spiritual leadership, the prospects for workplace spirituality are far more advanced. Research on several fronts is necessary to establish the validity of spiritual leadership theory before it should be widely applied as a model of organizational and professional development with the goal of fostering systemic change and transformation. Research suggests that increased organizational commitment strengthens motivation and reduces turnover (Mowday, Porter, & Steers, 1982), and that organizational productivity is at the heart of the total quality management (TQM) movement. Research is just beginning on the relationship between the qualities of spiritual leadership and organizational outcomes (Fry, Vitucci, & Cedillo, in press; Malone & Fry, 2003; Townsend, 1984). Still, outcomes across levels (e.g., ethical and spiritual well-being; joy, peace, and serenity; corporate social responsibility) hypothesized to be affected by spiritual leadership (Fry, 2004) also need to be validated for spiritual leadership theory to develop. Finally, the conceptual distinction between spiritual leadership theory variables and other workplace spirituality and workplace religion theories and constructs needs to be refined in order to further advance this key new paradigm in organizational studies.

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