



LUND UNIVERSITY

School of Economics and Management

Department of Business Administration

Master's Thesis

Management Research

Spring - 2010

**“THE QUEST FOR THE TRUTH”:
SPIRITUAL MANAGEMENT AND ITS SHADOWS IN
ACADEMIC LITERATURE**

Author: Liubov Penyugalova

Supervisors: Sverre Spoelstra

Peter Svensson

ABSTRACT

The present research is aimed at analyzing spirituality according to the way it is presented in academic management literature. To uncover comprehensively way this phenomenon is described, a thorough scientific analysis of the selected articles was performed including coding the materials, systematically categorizing them as well as critically investigating particular aspects.

While conducting the literature study, the selected and studied academic articles were analyzed from a range of standpoints such as cultural influences, mobbing/bullying, availability of unique practices, what spirituality is according to the articles, how intellectually and emotionally the sources affect a reader, etc.

This study shows how the academic literature presents spirituality, *viz.* it describes only the “facade” of spiritual management while the core (direct discussion about managing one’s spirit) is silenced and not addressed by researchers. In spite of this, the concept makes an impression of being a full-fledged one which in actual fact was achieved through intellectual and emotional pressure on a reader.

Keywords: spiritual management, spirituality, silencing facts, management critical studies, literature analysis.

PREFACE

The present manuscript is the final work of a one year Master of Science programme at Lund University, School of Economics and Management, Sweden. The research was done within 17 weeks as a Degree project for a Master of Science in Business and Economics, major in Management Research Methods (60 ECTS). Within the project a literature study was performed in order to reveal the way spiritual management is presented in academic literature.

The results of the research include the description of how spiritual management is presented in academic managerial literature: openly stated points, silenced aspects and a discussion concerning intellectual and emotional pressures put on readers.

The conclusions of the project and its results can be useful for practitioners and consultants who can correct their approach to spiritual management as a result of the outlined critical issues. However, the master thesis is, first of all, significant for academia and those scholars interested in management studies.

ACKNOWLEDGEMENTS

Quite a lot of people both directly and indirectly helped me with writing this paper. First of all the help of my supervisors cannot be overestimated. Sverre Spoelstra's (PhD) thought-provoking questions and Peter Svensson's (PhD) suggestions and clear explanations shaped the research in a coherent and logical way.

I am also grateful to my friends and relatives for the tremendous emotional support and encouragements. I would like to thank Rebecca Anderson for the immense help in proofreading this paper and Igor Marchenko for patience in discussing controversial aspects of spirituality as a whole.

However, all errors, oversights, and shortcomings are entirely my own.

Table of Contents

Abstract	2
Preface	3
Acknowledgements	4
1 INTRODUCTION	9
Background.....	9
Objectives	11
Structure of the Paper	17
Paper's Content	17
Delimitations	18
2 Method	19
Exploring the island	19
Choosing Literature	19
Nodes Designing and the Process of Coding	19
The shadows	21
Management Questions	21
Case Study Questions	22
Questions about Stages in Spiritual Growth and Their Relation to Managerial Practices	22
Work vs. Home Atmosphere	23
Leadership Questions	23
Democracy and Equality Questions.....	23
Intellectual and emotional pressure	23
Rational impact.....	24
Appeals to «apparent truths»/ generalization	24
References to great people (their ideas) authority	24
Emotional impact.....	24
Simplifying difficult tasks	25
Conclusion	25
3 Exploring the island	26
Introduction.....	26
Getting Acquainted with Spiritual Management.....	26
What Is Spirituality?	26
Spirituality vs. Religion	28
Relation to Profit	29

Reasons Why Spiritual Management Has Appeared.....	30
The “Roots” of Spirituality.....	31
World Religions.....	31
Minor Creeds	32
Philosophy	33
Psychology	33
Management	34
Managerial Practices	36
Creating a Special Environment.....	36
Mission Statement.....	37
Spiritual Leadership	37
Stakeholders	38
Organizational Structure	38
Organizational Learning.....	39
Problems to Solve through Spiritual Management	40
Feeling of Alienation.....	40
Commitment.....	40
Purpose and Meaning at Work.....	40
Vocation.....	41
Full Self-realization	42
Wholeness	42
Stress	43
Conclusion	43
4 The SHADOWS.....	45
What Makes Spiritual Management Spiritual?	45
Questioning the Articles	46
Management Questions	47
Mobbing/Bullying	48
The Contradiction of Vocation and Full Self-realization.....	49
Lack of Unique Practices.....	51
Questions about Stages in Spiritual Growth and Their Relation to Managerial Practices	52
Work vs. Home Atmosphere	53
Case Studies Contradictions	54
Spiritual leadership Contradiction.....	56
Transcendence.....	58

Ego Transcendence and Values	60
Democracy and Equality Questions.....	60
Misusing Spirituality	61
Lost spirituality	61
Conclusion	62
5 Intellectual and emotional pressure	64
Rational impact.....	64
The power of “empirical material”	64
The power of practical examples and case studies	65
Referencing to great people (their ideas) authority.....	65
Minorities	66
Lack of critique?.....	67
The power of “many”	68
People say	69
Emotional impact	70
Play on contrasts	71
Believe in spirit	71
The power of “hope”	73
Simplifying difficult tasks	73
American dream through spiritual growth?	74
No more hierarchy.....	76
New Age management?	76
Conclusion	78
6 CONCLUSION	79
Brief overview of the paper.....	79
Research findings.....	80
1 st “truth”	80
2 nd “truth”	80
3 rd Finding	82
Possible Scenarios	82
List of references	85
Appendix 1 – the list of the analyzed articles.....	91
Appendix 2 – A word frequency content analysis (1000 words).....	96

*Entia non sunt multiplicanda praeter necessitatem*¹

¹ “Entities must not be multiplied beyond necessity”, Occam’s razor principle.

1 INTRODUCTION

Background

“The carriage was full of people eating and drinking and talking and the heat was terrific. I didn't get a wink of sleep and next morning i was pretty tired, but the Swami was as fresh as a daisy. I asked him how come and he said: 'By meditation on the formless one; I found rest in the Absolute.' I didn't know what to think, but I could see with my own eyes that he was as alert and wide awake as though he'd had a good night's sleep in a comfortable bed.”

W.S. Maugham “Razor’s Edge” p.253

Although this might sound bizarre, Maugham’s “Razor’s Edge” is the starting point of the present research. Somewhat ten years ago I read the book and was captivated by the idea of religion. Hindu, Buddhism, and Christianity were among my first areas of interest along with some of the ancient Greece philosophers. I was driven by curiosity and the desire to learn more about the world around us, about the Universe, and, also, about myself, as a human being and my relationship with nature. I didn’t ask myself any particular questions like “what’s the meaning of life” or “who am I” – I was too young for those questions and, most probably, remain so. The answers came to me before the questions were actually posed, and, moreover, there were many explanations and different approaches competing for my attention, approval, and, finally, involvement in my everyday life.

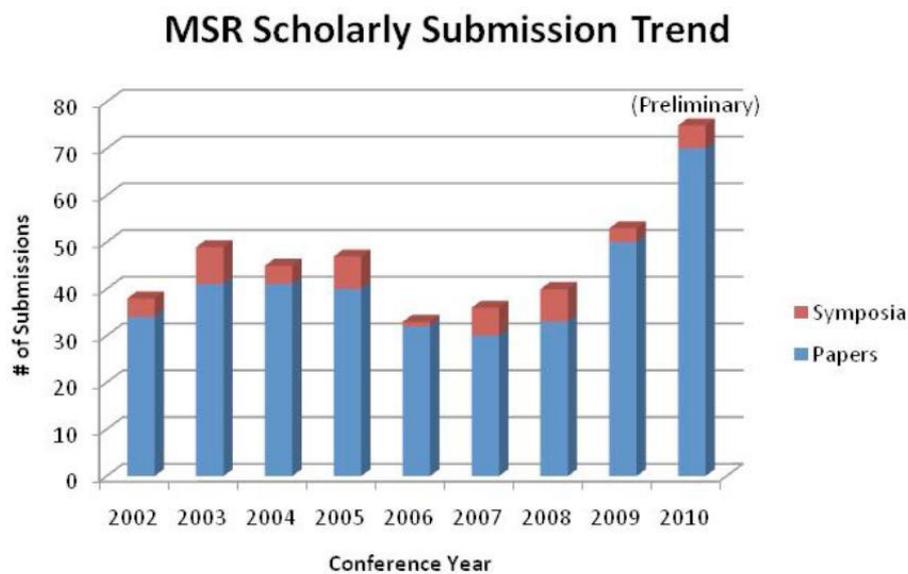
During this time my points of view (as well as I myself) were changing, sometimes abruptly and unexpectedly like crests of flame in a bonfire and sometimes gradually and smoothly like tidewater in an ocean. This was (is) a marvelous journey, and my path ran across fields of myself and valleys of the world around us. Although it took me ten years, I managed only to peep a little at outer and inner realms we live in. A little knowledge, but what I learnt and realized was enough to be the starting point of the manuscript. I began the work on it having in mind a formed (but, surely, temporal) and coherent vision of what I am, what spiritual development is, how it happens, and why it happens. Admittedly, the vision was eclectic and one hundred percent subjective, individual, my own. I took what I found consistent with myself, my nature, and, I have to admit, my cultural background. My attempt to downplay it in my journey, to make it more or less objective was partially realized but, no doubt, such things cannot be simply eroded as if by magic. Perhaps, this is the strongest limitation of my paper, although it doesn’t make it less important. In order to ask a question, one has to know half of its answer. So, my background was this 'known' part that helped me to write this paper.

What was it, this vision of mine? Full of mysterious practices and mantras coupled with an ascetic lifestyle and a sense of being truly devoted to some higher Self? Or, perhaps, I was in the powerful grip of Bible and the Ten Commandments corrected on philosophical point of view on good and evil? Actually, no. These “shelters” remained in the past, in the part of the journey I’ve already undertaken. All I had, when starting this research (and still have now), is actually quite a simple concept. There is “I” and my faculties given me by nature, and, although I don’t know if I received them by chance or through some higher purpose concealed from me, I need to develop them as much as possible through work: intellectual and physical exercise. In addition, I need to train my character (as far as it is possible) for emotional stability and tolerance in its broadest meaning to everything and everyone. If I have a gift for literature, then I develop this part of myself, practice it as much as possible. Simultaneously, I cannot devote all my time to this faculty only, for I have other capabilities, for instance, in economics, and this side of me also needs to be developed. My spiritual growth is actually the unfolding of what I am, going towards a state of enlightenment, the Absolute (if it exists). My character is also a part of me, so I try to balance myself and my guideline here is not what is considered to be good or bad according to society or religion, because this seems relevant, determined by culture, epoch, historical and geographical features, but what I *feel* to be appropriate in every particular situation. There are no universal, ready-made decisions or recipes. Every situation is unique. I cannot say “always love your parents”, for, according to my vision, there could be circumstances when indifference is, so to speak, acceptable. One doesn’t need to force oneself to love others, but this is his/her free will. Seems like anarchy, doesn’t it? Maybe, although I don’t call it that. It is the exact manifestation of pure intuition (not whims or wishes) stripped of the garments of rules and dogmas. Perhaps now it looks a bit like schizophrenia? Maybe; although, again, I don’t call it that. No doubt, it is dangerous, for one might choose to be a serial killer, labeling it to be a part of his/her nature. At any rate, I don’t claim this vision to be a truthful one. This model suits me personally, and, I hope, other people have their own models. The feeling (intuition) of what is right and wrong is the foundation of my spiritual journey. Perhaps, I was (am) wrong in everything, but this feeling is the only stable thing that doesn’t fluctuate with changes in outer circumstances.

This is the role of this intuition that made me alarmed when I first heard about spiritual management. My question was “how is it possible to manage one’s spirit if intuition is so individual and intimate?!? Or, am I really wrong in relying on intuition, and some external elements should define the way towards myself?” First of all I was really curious. Spiritual management became one more step along my journey, in my search for what the world is like, what I am, what my place in the world is, what spiritual development is and what it is for.

Objectives

I departed with the background to the island of spiritual management that came to the surface twenty years ago and since that time has been visited many times by researchers and laymen who either explored it or sought for a better life in the ocean of business. I soon learnt of the existence of the Academy of Management approved activity of Interest Group on Management, Spirituality, and Religion (MSR) in 1999, which successfully functions now (picture 1).



Picture 1 – Record year for scholarly submissions, “Management, spirituality, religion” interest group, Academy of management (Academy of Management newsletter, January 2010).

According to the group specific domain, its interest encompasses “theoretical advances or empirical evidence about the effectiveness of spiritual or religious principles and practices in management, from approaches represented in the literature including religious ethics, spirituality and work, and spiritual leadership, as well as applications of particular religions, and secular spiritualities to work, management/leadership, organization, and the business system; and evaluation studies of the effectiveness of management approaches that nurture the human spirit in private, non-public or public institutions” (Academy of management, MSR, *original 12/99; re-approved 8/00*).

Apart from the Interest group activity, a broad discussion has arisen over spirituality in management since the beginning of the 90s . According to the ELIN@Lund database 3 248² academic articles have been published on the topic while google.com returned 122 460 000 hits for the same key words which is 18% more than “Leadership” (104 000 000 hits).

² This is the sum of such key words search as “spirituality + workplace”, “spiritual management”, “spiritual leadership”, “spirit + workplace”, “spiritual + organization” and “spirit + organization”.

In 2004, *Journal of Management, Spirituality and religion* was launched³, and since that time over 18 issues have been published. Apart from this, special issues on spiritual management of *Organization* (2003, issue 10), *Leadership Quarterly* (2005, issue 16, 5), *Journal of Organizational Change Management* (special issues in 1999, 3 and 4), *Journal of Managerial Psychology* (2002, vol.17), *Journal of Management Education* (2000, issue 24), *Culture and Religion* (2008, vol. 9, no. 3) have been published. Other journals like *Organization Development Journal*, *Business Renaissance Quarterly*, *Journal of American Academy of Business*, *The Journal of Management Development*, *Journal of Business Ethics*, *International Journal of Public Administration* also publish articles on the topic.

To be honest, I was quite perplexed and bewildered by the number of papers. Due to my background, I believe that changing one's self requires deep knowledge about human nature and the world, the environment and its universal laws. Only those who know all this are able to affect one's inner self without destroying it. At any rate, I always keep in mind that it's me who can be wrong and, thus, I needed to check the managerial approach, to study it, explore the newly emerging island, and make my own, scientific decisions. Since this is an academic theory, I made the decision to use only my own logic in the research and rely only on what managerial literature says. Using this approach, I put aside my background and became, as it were, spiritually neutral and open to any theories. Thus, I could not argue from my point of view, but I could ask questions, engage in a dialog with the academic articles. Dialog, as understood by Socrates, is the way people can reach the truth about what they are arguing about. I am going to ask about the theory of spiritual management and, hopefully, I will get some answers. The only difference between my dialogue and Socrates ideal is that I don't have any intention to compromise contradictions if they appear. The great philosopher came up with bright ideas and explained why logical inconsistencies appeared. I am not as wise as he was, so my aim is only to question without further explanations. I assume that the theory of spiritual management will give me truthful and exhaustive explanations about spirituality and spiritual development. I hope my quest for this truth will eventually be successful.

However, what I hope to find in the quest and what I expect to reveal are different things. What I cannot agree with, even when all my background is consciously blocked out, is that mass "salvation" or spiritual progress on a great scale is possible, especially in the business environment. True, this premise of mine contradicts the fact that so many academic papers have been published. However, I aim to show that the literature doesn't speak directly about "nurturing the human spirit", although it claims to do so. ***My objective is to analyze academic literature about spiritual management according to such points as, e.g. what are the main trends in presenting main ideas, how this***

³ Full-text articles from the journal are unavailable for downloading through ELIN@Lund.

literature is related to other non-management disciplines, what aspects of managing one's spirit are openly discussed, what are silenced, how the literature is organized so that it gives an impression of a sound concept and if spiritual management is presented spiritually in the academic papers. On the island of spiritual management I am not alone with such an ambitions - iconoclasts, although also presented, are definitely in the minority, and their positions and opinions are either neglected by the overwhelming majority or downplayed within the area (see the literature review section for details).

Research questions

Being driven primarily by my curiosity and desire to find the truth about spiritual dimension of our lives, in the beginning I was nearly swamped with questions, but gradually they were formed into several distinct issues. First of all, I had to know *what forms the "roots" of spiritual management.* Is it religion, or philosophy, or, perhaps, something completely different (Physics? Art?)? My next question was about practices that spiritual management suggests to practitioners. What I mean is the question about *"how to manage one's spirit"* Finally, I asked myself, *why is it important in business?* Who needs it? Why did it appear and what for?

Answering these questions – what, how and what for – is necessary but not enough to fulfill the objectives. The next step is to analyze the revealed theoretical information, trying to find logical inconsistencies and looking for important but silenced areas. In a word, my second round questions were: *"How stable is the theoretical basis of spiritual management?"* and *"How practically effective are the suggested practices for managing one's spirit?"*. Moreover, my ambition was to learn *if managing spirit is really so important for business or, if perhaps, it's not spiritual development per se that is important but its fruits.* This is the kind of dialog Socrates had with many people, the only difference being that I ask a number of questions according to my background (certainly not as big as the one of Socrates) and the theory provides me with the answers.

These two steps are probably enough to reveal what is openly stated about spiritual management and what is silenced, but the research would be "naked" without one more issue. Apparently, the number of academic articles and hits in the Internet is huge, and the field continues to grow further, so I am going to research how it happened that spiritual management is so popular. *How have academic authors attracted people's attention and managed to hold onto it for over twenty years?*

Even if I am wrong and it is possible to nurture one's spirit, it is still important to understand if there is anything special in the way the phenomenon is described. It allows the discovery of any kinds of pressure on a reader, if there are any. What is so important about this step is that the moment the pressure is realized consciously, it loses its power to influence.

To summarize, my main research question for the present paper is:

In what way is spiritual management presented in academic literature?

In the following chapters I am going to answer this question from different standpoints, revealing what is openly stated about spiritual management, what is silenced, and how it is stated and silenced, i.e. in what way (emotionally and intellectually) a reader is affected.

Theoretical significance

With my background, the objectives and the research question I stepped onto the island of theoretical spiritual management. I immediately lost my bearing in the jungles of published academic books and articles, to say nothing of the Internet documents. Gradually, I got used to the tremendous variety of species (papers) and realized that, basically, there are five different groups of spiritual management academic literature. Hopefully, I'll manage to contribute to some of them.

The first group include works of explorers who performed field research and published the discovered results. There are quite a lot of them. Examples are the works of Mitroff and Denton (1999), Groen (2001), Palmer (2003), Neal and Lichtenstein and Banner (1999), etc. The research is the Turtle on which the island rests. Then there are the three Elephants that are represented by the works of those who interpret philosophical, psychological and religious doctrines according to spiritual management needs. There are no field surveys among them, but the authors develop a managerial vision of spirituality by discussing doctrines from the other disciplines and traditions. For instance, Bell and Taylor (2003) write from the position of psychology, Boyle and Healy (2003) unfold management from the Durkheimian stance, while Chakraborty incorporates religious (Hindu) premises into managerial practice. These are the two types of researchers who have developed the core of spiritual management and have written the overwhelming majority of the published academic articles and books. Since I decided to set aside my personal views, my work will not add anything new to the Turtle and Elephants power. So, I am going to analyse primarily this kind of papers not expanding the area. There are three other groups that frame the central ideas – *literature reviews*, *education in spiritual management*, and *criticism*. These will be discussed in the next paragraphs.

Another peculiar issue in the jungle of literature is spiritual management education, i.e. how to teach a leader or a manager to nurture the spirit. For example, Delbecq (2000), Barnett&Krell&Sendry (2000), Harlos (2000), Marcic (2000) discuss how management education, spiritual management in

particular, should or could be organized. There is no direct theoretical or practical contribution from this sort of literature into the field, but the discussion on the topic exists among authors.

Literature reviews (e.g. Gibbons 2000, Dent&Higgins&Wharff 2005, etc.) are also not very common. However, they provide valuable information about what's going on in the field, summarizing and generalizing the growing amount of conducted research and expressed points of view. The present paper partially contributes to this topic.

In order to answer my research question, I need to make this kind of literature review. Different authors have researched a variety of issues related to spiritual management, e.g. spiritual leadership, spirituality in the workplace, spiritual management and organizational learning. In some of these, religious and philosophical doctrines have been transformed into managerial approaches. Every single author may be one hundred percent correct in his/her conclusions and opinions, but how the field as a whole looks like is a good, but not well researched, question. Is it coherent? Is it one concept, or a patchwork of management, religion, psychology and philosophy? It is also my intention is to research this aspect.

What I am going to do is not a usual amalgamation of who said this and who argued that, but I intend to single out, through a grounding theory approach, the key points common to the literature and discuss them in their relationship to each other. For me it is not enough to outline practices suggested by authors but I need to see exactly how they solve specific problems and how they are related to the "roots" of spirituality. This is important to me, because I have to know in what way and how effectively the practices affect one's spirit. For example, spiritual management is supposed to solve the problem of meaningless work – this is considered to be one of the main areas of spiritual development, and the necessary tools for this differ according to the "roots" of spirituality. Thus, sometimes religious oriented articles speak about meaningful work as vocation, while the management approach, in some cases, proposes development of social responsibility as a method of highlighting meaning at work. At the same time, both might understand spirituality in a similar way which raises the question if both approaches are alike in effectiveness. Apart from this, I intend to add some quantitative data about what percentage of authors discuss this or that problem or propose a particular tool and so on. I truly need this information for it will help me in answering the third research question. For instance, I may find out that 90% of the literature are based on psychology and label improvement in psychological health as spiritual development. This is a serious argument for reaching my objectives - however if I find out that only 2% of the studied sources do it this way, it won't seriously affect my research findings.

This qualitative frame for my literature review is unique in the field and presents valuable theoretical significance. Firstly, it clearly identifies what practices and problems are considered by

theorists to be the most important. Secondly, the proportion of management, philosophical, psychological and religious articles to each other will be discovered and, thus, the dominant theme will be defined. Thirdly, it will be possible to say what the ratio between empirically based literature and purely theoretical speculations is. As a result, the whole landscape of spiritual management literature will be described both qualitatively and quantitatively, which will result not only in a coherent literature review, but in an insight into how the literature is organized, what aspects are more debated and, thus, more influential due to their numerous repetition.

Critique, the final group of the five named, is another tiny theme in the field of spiritual management. Since it is quite young *per se*, the lack of critical studies is not a great surprise. Brown (2003) and Gotsis and Kortezi (2008) are those rare authors who directly doubt the possibility of managing one's spirit. Most other criticisms (e.g. Chakraborty 2003, Bell&Taylor 2003, etc.) are more like sparks, i.e. criticism is usually incorporated in other, quite positive, statements and suggestions about spiritual management. These negative comments are unusual, humble and seem unimportant in the literature jungles of the spiritual management island, where huge trees of empirical research and overgrown bushes of speculations (philosophical, psychological, and religious) are almost everywhere. Critique is perceived as weeds, as something that stifles the growth of the trees and bushes. However, weeds are not necessarily pests, and since the critical approach is an integral part of science development, I find it important to implement it here. The present paper is one of these rare critical "species" that dare argue with the majority, make themselves known in an unfavorable (for them) environment, and struggle toughly for a place under the sun. To win, I have to dig into the depth of the spiritual management literature, trying to see if every point is presented scientifically and there are no logical inconsistencies. My ambition (partly) is to find out if spiritual management is spiritual in itself, i.e. satisfies its own requirements. For example, since it is so important to be honest with employees, colleagues, customers and partners, then the theory of spiritual management should be honest as well and apprise directly all the hardships and difficulties that might appear in the process of nurturing one's spirit. Does the literature actually talk about them? The research will answer this question. In addition, I intend to reveal how writing styles affect readers and have made the concept so popular. Hundreds of published articles and Internet hits could not appear, so to speak, just coincidentally. There is definitely something very special in the notion that makes people (scholars as well) interested in it. My aim is to find out what it is and how the mechanism works.

Even if I am wrong in my assumptions, this journey (research) is something like a quest for the truth. My major objective is to sort the wheat from the chaff, to discover what M. Polanyi called

personal part of knowledge⁴. Why is it important for science? Well, this is the way it works between the so called paradigm shifts, as T. Kuhn (Kuhn 1996, pp. 10-43) named it, – one major discovery, and then thousands of small steps follow, polishing and sharpening the great idea. This paper is one of these small but important steps.

Structure of the Paper

My journey to the spiritual management island is divided into five smaller paths – introduction, methods, literature review, the shadows, and the intellectual and emotional pressure – followed by conclusion, list of references, and appendix.

A brief description of the three main chapters is presented below.

Paper's Content

The methods chapter outlines the range of practices that were used in the research. Firstly, the ground theory approach is described, including what was done using NVivo software. A list of issues addressed in the critical part of this paper follows. These issues are focused on analyzing the way spiritual management is presented in the academic literature.

The third chapter – exploring the island – is based on the eighty two coded articles taken from the Lund electronic library through the key words search (spiritual management, spiritual leadership, spirituality at work, spirituality in the workplace). Each article was read twice. After the first reading, fifty themes were singled out (for example “relation to religion”, “relation to profit”, “search for meaning”, “what spirituality is”, etc.) and through the second reading the quotations relevant to the themes were coded in NVivo's nodes.

The literature review was done according to the coded materials. Almost every theme was described separately and in relation to other characteristics. All the relevant quotations, that summarize well the particular node idea, were incorporated into the review. The chapter doesn't include any critical suggestions but fully covers the description of what is discussed in the articles. Where generalization wasn't possible, different standpoints were presented together with relevant quotations.

In addition to the qualitative nodes analysis, a quantitative overview was presented. The percentage of the articles that discuss this or that characteristic was provided. In some cases a simple frequency words content analysis was made in order to show explicitly what notions are associated with e.g. spirituality or who the most frequently referenced authors are. As a whole, the chapter

⁴ In “Personal Knowledge. Towards a Post-Critical Philosophy” M. Polanyi showed that “... into every act of knowing there enters a passionate contribution of the person knowing what is being known, and that this coefficient is no mere imperfection but a vital component of his knowledge” (p.xiv). The personal element is not bad per se, but might be misleading in some cases.

discusses all the key characteristics of the eighty two studied articles both qualitatively and quantitatively.

The fourth chapter uses a number of questions that serve as a basis for testing the articles for logical inconsistencies according to a range of topics like “case study”, “managerial practices”, “leadership”, “democracy and equality”, etc. The aim of this dialog with the literature was to discover the silenced although critically important issues, that make up the “dark side of the moon”.

The next, fifth chapter – the social construction of spirituality – shows how it happened that spiritual management has become so popular, even though so many important issues are not raised or pronounced in whisper. Thus, this section outlines the way the power of science is used and how the articles affect one’s emotions. Intellectual and emotional pressure on a reader was revealed and is discussed in the chapter.

Delimitations

The paper’s main limitation is the number of studied articles. Another set of materials could produce different results. The bigger sample could have been studied, but another twenty-thirty articles out of more than three thousand (ELIN key words search results) wouldn’t improve the situation significantly. My choice was to restrict myself by the small area of the literature jungles or explore the whole island. Due to time limits, I chose working with a sample.

Apart from this, a different theoretical background would uncover other logical inconsistencies and weak links. Another important point that limits the research is the inability to study the range of philosophical, psychological and religious concepts in depth. The way each of the doctrines was turned into an applied managerial approach could be the objective of other research.

2 METHOD

Since I was a small child, I knew that jungles (even those of literature) is something dangerous. To be careful is not enough, for I am not just a curious passerby on the island, but the one who wanted to understand and research the unknown and tangled forest. For sure, some special tools are necessary, otherwise I might be lost or captured by a wild animal. One of my aims is to reveal if there is anything dangerous and, thus, I don't have a right to be captured myself. I need a kind of vaccination to protect myself from being attracted by the ideas. Otherwise, I, as a person and a researcher, won't remain neutral.

So, I must equip myself with the most reliable tools like logic, sober mind, scientific attentiveness and concentration together with utmost carefulness. Such is my general mood, and a broader discussion of my tools, strategies and the researched area follows further.

Exploring the island

Choosing Literature

The 78 studied articles were chosen through ELIN@Lund database search. Others were downloaded from the Internet. The key words were: “spiritual management”, “spirituality and workplace”, “spiritual leadership”. Apart from that, all the articles from journals special issues were studied even if they didn't include the above mentioned key words. All together eighty two two articles were included in the present study i.e. all that were found at 8.12.2009 and were free to download for a master student. Although, out of these sources four are book reviews, they include all the significant aspects of spirituality in management and, thus, could be considered as full-value sources.

Apart from this, fourteen articles are theses from “ ‘[S]pirituality in Management’ workshop [that] was held in July 1–3, 2001 in Szeged, Hungary. It was jointly organized by the Business Ethics Center of the Budapest University of Economic Sciences, the Faculty of Economics and Business Administration and the Department for the Study of Religion of the University of Szeged” (Zsolnai 2003). The researched articles volume varies from 1 052 (Ritcheske 2004) to 28 768 (Thompson 2003) words, the average number of words per article is 7070. The studied period of time covers ten years from 1999 to 2009. The list of the articles is in the appendix 1.

Nodes Designing and the Process of Coding

Out of the eighty two studied articles I singled out three general aspects (roots of spirituality, problems, and managerial techniques) subdivided into minor parts as well (picture 1). These topics and

subtopics emerged through the first reading of the articles. The outlined themes and subthemes are the most frequently mentioned characteristics of spiritual approach towards spiritual management and its themes.

In order to work efficiently with this amount of information all the articles were coded in NVivo. All together forty six nodes were organized in thirty three hierarchical themes and thirteen free topics including one “miscellaneous”. The coding was done through the second reading and, partially, through the key words (like “stakeholder(s)”, “emotional intelligence”, “transcendence”) search. The key words notions were quoted in their context. Quite frequently one and the same quotation was coded in several nodes, for example the following passage was quoted in both “Spiritual leadership” and “Creating a special environment”:

“... an organization that attributes power to a single charismatic leader disempowers itself in the long run. An organization that reclaims its power and accountability empowers all its internal resources, trusts its processes and uses empowering techniques such as envisioning and process consultation. It encourages change by providing experiences and opportunities for spiritual growth, while providing training in self-awareness, community building, creativity, meditation, even the cultivation of basic virtues such as discernment. This will help bring life to work in its full human potential” (Biberman&Whitty&Robbins 1999, p. 249).

Other quotations were coded similarly to this one. In most cases the nodes have quite strict borders and distinctions, so it was easy to identify to what topic this or that passage refers. Anyway, several themes are deeply interrelated with each other and need to be clarified broader before further discussion takes place. The node “Spiritual management” includes a range of quotations about spiritual management as a whole coupled with some passages that didn’t suite to other nodes. For example,

“Management is not only a technical ability: it includes leading and motivating people and being accountable to all stakeholders, which implies an understanding of corporations as part of society. The human quality of the manager has an impact in these fields. In other words, spirituality might be one way of providing the human quality that is needed for proper management” (Lozano&Ribera 2003, p. 175).

In this example there is no clear definition of spiritual management, but the expressed idea refers directly to it. So, the passage was coded in “Spiritual management” node. In addition to this, the

topic of “Creating a special environment” turned out to be quite broad, because almost all suggestions about how a spiritual company looks like became a part of this node. For instance, the following passage was quoted in both “Relation to profit” and “Creating a special environment”:

“A manager cannot expect to inspire confidence if she is oriented too directly and too transparently to success for its own sake. Presenting the shaped intention oriented only to success could be counterproductive, detrimental; consequently, success-oriented behavior can fail in the measure of achievement” (Losoncz 2003, p. 84).

In order to write the literature review in a logical and systemic way, firstly “roots” of spirituality will be observed, then managerial practices will follow and, finally, problems, associated with spiritual management, will be presented. Although these three groups seem to be quite self-sufficient, the borders between them are sometimes transparent. As a result, some aspects of one theme will add to or specify other subthemes and topics.

The shadows

So, such is my first task – to identify, classify and describe the part of the island. I need to get acquainted with it before going further. Only after becoming familiar with the territory, I can start the dialog with the island’s nature, the theory of spiritual management. Asking questions is, so to speak, the major strategy in reaching my objectives. My intention is, as it was stated earlier, to reveal logical inconsistencies and gaps in the theory of spiritual management. To be successful in this, I have to design my questions carefully and beforehand. They should cover the whole field and simultaneously be accurate and pointed on specific ideas. My background plays the crucial role in this part of the journey. This is the core of my quest for the truth. I would like to have a good talk with the Turtle and the three Elephants that holds the spiritual management island on their backs.

So, I organized my questions in six broad groups: management and case studies issues, questions about stages in spiritual growth, their relation to managerial practices, work vs. home atmosphere, leadership aspects, and democracy/equality themes.

Management Questions

So, first of all, I want to ask the Turtle about what makes spiritual management spiritual and what makes spirit manageable. It is important to underline that I cannot talk with the three Elephants, because it’s impossible due to time limits to learn in depth all the psychological, philosophical and

religious doctrines. So, I am going to ask the wise creature about how exactly spiritual management affects spirit, in what way, how it actually looks like in practice. My primary interest covers such questions as if these kind of explanations could be found in the articles, and if no then why no. In case these practices affect people's inner self, then if it's possible to affect it negatively and I wonder if it is voiced in the articles clearly or not.

Is it possible, so to speak, to abuse or misuse spiritual management, i.e. to get its fruits not nurturing one's spirit? If yes, then what ways of such behavior are suggested in the articles and what for. Is it accused or considered as normal behavior?

Case Study Questions

Another issue is about spiritual companies. I wonder, if there are examples of organizations that became spiritual through applying the specific managerial practices and tools or, perhaps, all the spiritual firms were labeled to be so. Is there a single example, described by the articles, where spiritual management was consciously introduced and positive results were got? And if they were actually got, then how they were measured? What are the criteria of personal/organizational spiritual growth? How do the articles address this aspect? Discuss it? Or, perhaps, these nuances are silenced in the literature. Moreover, a good question is if spiritual growth is possible when it is intentionally forced? Is this issue raised/discussed at all? Do the articles indicate on possible problems with and barriers to spiritual management implementation (like barriers to organizational learning) or is it 100% applicable? Is this aspect voiced clearly or not? How important is it for the authors?

Questions about Stages in Spiritual Growth and Their Relation to Managerial Practices

Since spiritual development is a process not a statement – to be spiritual or not – then, perhaps, some people might grow faster than others. So what should these “masters” do among “bachelors”? Do the managerial practices depend on the initial level of spiritual development of employees or not? Do they have to be changed when certain positive/negative results are got? Are there any stages of spiritual development that should go in line with certain managerial practices? For example, meaningful work stops being “effective” when high levels are reached. Is there a kind of a final point of development or this is a permanent process like learning? If this point does exist, then what to do next when it is reached? How can one understand that it is reached?

How do the articles treat these questions? Is it discussed or not? Is there an agreement about it among the authors? How do the authors try to answer the questions if ever try?

Work vs. Home Atmosphere

How is employee's spiritual development at work related to his/her personal life? If a person lives in a highly non-spiritual environment at home, how it affects his/her development at work? Does it influence somehow others (both at home and work)? In case negative home atmosphere affects the person and regress in development is being observed, how to identify it? How to define if it is really due to the home environment and not because of mistakes in spiritual management? Do the articles authors consider this to be an important problem? Or is it perceived and discussed as not a problem at all? What sides of the question are discussed and what are silenced? Are there contradictions?

Leadership Questions

Should a leader be spiritually more developed than those whom s/he leads? Is spiritual leadership also a way to spiritual growth or the kind of leaders cannot develop themselves through spiritual leadership? How do the articles authors perceive spiritual leaders (as usual people with certain traits, as already highly developed spiritually personalities, religious leaders (like Buddha, Jesus Christ, Prophet Mohammed)? What is this special that makes a leader spiritual?

Democracy and Equality Questions

Should people have a choice to develop their self or not in a spiritual company? Or a person has to change the place of work? In case differences in personal spiritual growth are possible then, perhaps, it could become a basis for inequality both in a company and society.

Are problems like this raised in the articles? And if not, is it possible to speak about spiritual management (a highly ethical one) that omits such ethically important questions (especially in the USA and European countries that always stand strongly on democratic positions on the international political arena)? Are the articles themselves written spiritually? In a way, is spiritual management spiritual?

The list of questions to the Turtle could be much longer, but the six groups are enough to question the basic premises of spiritual management and, hopefully, to reveal some truth. So, this is the most important part of my journey, the dialog with the wise creature, the quest for the truth, an attempt to conceive the mysterious island.

Intellectual and emotional pressure

So, apart from this dialog, my only ambition is to understand how the island manages to hold on people's attention during the twenty years. More and more managers (scholars and practitioners) come to the jungles of the literature every year to find... what? Are there any kinds of pressure on

them (managers)? Maybe, some plants have a very special habit-forming fragrant? Or the climate and the atmosphere are really so good and pleasant that look like a paradise in the ocean of business “evil”? I need to research it, or, otherwise, my quest for the truth won’t be, so to speak, holistic. I have to explore at least two ways of affecting people – intellectual and emotional.

Rational impact

How do the articles content affect mind? What points produce effect on a reader’s rational perception? What is their intensity i.e. how often are they repeated? Are there a lot of them or not? What background (philosophy, psychology, religion, or management) such appeals are typical for?

Appeals to «apparent truths»/ generalization

Do the authors of the studied articles appeal to any “apparent truths” that look like facts but not supported by any evidences or explanations? For instance, *all* people are spiritual beings. What are these appeals? How many of them could be found? How often do they appear? How significant they are for the whole concept? How heterogeneous are they, i.e. are they alike or diverse from one article to another one? Are there scientific explanations of these “apparent truths” in other disciplines or in management?

References to great people (their ideas) authority

Are there appeals to great scientists or people, their ideas and opinions? How are these appeals formed? Are they suggested as quotations with supporting context explanations or direct explanations without original words? Are there additional explanations that prove the relevance and appropriateness of the references? Is it possible to say that in some cases the great people are referenced to give some weight to something that looks weird and inconsistent with common sense? Are there a lot of such references? And how significant are they? Does the field of spiritual management include studies about the correctness of such appeals?

Emotional impact

What makes a reader to feel anything? What are these emotions? How are they shaped? What ideas are expressed? Are there many such appeals? Are they repeated and common for the literature? What are the words used and what is their frequency? What is the intensity of the emotional appeals? What is the average proportion between rational and emotional impact? What are the accompanying ideas and appeals if there are any?

Simplifying difficult tasks

Are there any simplifications in the articles like no need to overcome one's fears and weaknesses just work (perform your usual job tasks) in a spiritually oriented company and this will be the path to spiritual development? How many of them are presented in the articles? Are they easy to be found out? In what way do they affect the way spiritual management is perceived? How significant are they?

It's possible to enumerate some other examples of creating spirituality like using close but different notions as synonyms (spirit, soul, inner-self, wholeness and full self-realization), facts interpretation in a certain way (people want to work in a friendly and emotionally warm environment so this is important for spiritual development), conclusions made on the basis of analogy e.g. comparison of spiritual dimension in a human being with a physical and intellectual, but if it is actually a relevant comparison is not explained.

These are the most superficial, although tremendously influential, "tricks" in strengthening arguments. All together they might create an illusion of a powerful and full-fledged concept, although actually it could be based on weak or even insignificant premises.

Conclusion

These are my tools and strategies that I chose for researching the island of spiritual management. Perhaps, another traveler would "arm" him/herself with another set of methods. No doubt, his/her results will be different then. My aim is to conceive the very essence of the mysterious island, to come to its heart and, not going wild or mad of what I might find, remain sober and strong in reasoning, scientifically neutral. The methods are aimed, firstly, at helping me not to become deranged and crazy of the "Sirens enchanting music", and, secondly, to perform the research scientifically. Hopefully, I'll stand the quest, and who knows, maybe, it will end up in a fruitful and successful story about "demystifying" the island of spiritual management.

3 EXPLORING THE ISLAND

Introduction

Finally I am here in my small s territory with only eighty two academic articles. I've stepped on the part of the island that have outlined for researching. I need to look at everything in through the magnifying glass of grounding theory. My aim for now is to undertake *four* detailed walks all over the territory.

Firstly, I am going to walk through several issues: what spirituality is, its relation to religion and profit, and why it has appeared nowadays. Revealing this requires the most general kind of observation - it will be getting acquaintanced with the island.

My *second* walk will be aimed at a deeper exploration of what the island's basis consists of, i.e. the Turtle (management) and the three Elephants (philosophy, psychology, religion). I need to get to know them in person.

The *third* round over the same places is about spiritual management practices. What are the ways of nurturing one's spirit? This is going to be the biggest part of my observation, for it refers directly to my objectives (p.11). I need to understand what way the island affects people's inner selves and how it happens

Finally, the *fourth* area of research is outlining the range of problems that are supposed to be solved by spiritual management. I have to understand? Quantify? what, so to speak, diseases the island's favorable climate and nature cures. What other factors than Stress, burnout, meaningless work, unethical approaches can be involved? This last forth question is going to reveal the list of "illnesses".

Getting Acquaintanced with Spiritual Management

What Is Spirituality?

It is generally accepted in the studied articles that there are no precise or consistent definitions of spirituality, so every author uses his/her own ways of addressing the notion. For instance:

"SMD [spiritual management development] is a method of management development that is intended to produce a different state of being, rather than specific knowledge or skills indicative of a more general shift away from skills training and towards a more informal, open-ended approach to personal growth. It thus reinforces the current organizational preoccupation with managing identity rather than relying on external, bureaucratic sources of influence and control" (Alvesson & Willmott, 2002 in Bell&Taylor 2003, p. 461).

“‘Spirituality’, in this study, is broadly defined as the inherent desire within each person for wholeness, to find ultimate meaning and purpose in one’s life. ‘Religion’ is defined as pertaining to an organized, formal, structured belief system” (Bradley& Kauanui 2003, p. 457).

“The word ‘Spirit’ comes from the Latin words ‘spirare’, to breathe and ‘spiritus’, the breath. Without breath, we would not be alive. So ‘Spirit’ has something to do with the energy or force that gives us the gift of life” (Neal 2005 p. 268).

“Spirituality in the workplace is an experience of interconnectedness among those involved in a work process, initiated by authenticity, reciprocity, and personal goodwill; engendered by a deep sense of meaning that is inherent in the organization's ‘work and resulting in greater motivation and organizational excellence’ ” (Marques& Dhiman& King in Marques&Allevato&Holt 2008, p.85).

“Spirituality can be seen basically as displaying and applying a heightening level of awareness towards others in a selfless way” (Chris Sangster in Marques 2005, p. 151)

“... [S]pirituality is such a personal concept that there is no way for a definition to effectively embrace its meaning” (Taylor in Gross-Schaefer 2009, p. 27).

This is only a small number of the whole variety of proposed definitions and descriptions. In some cases authors give a list of spiritual management manifestations instead of long explanations, for instance:

“As I see it, it is the task of management to nurture the spirit of the place. If such a goal is obtained it will appear in a positive catalogue of symptoms:

- People would stay due to a personal surplus, not due to laziness or in-efficiency.
- Recruiting would be much easier.
- The propensity to relate to ideals and values would be stronger.
- The ability to interpret ideals and values in concrete cases would be far more refined.
- The capacity to form a united organizational “reality” would be much easier.

- The enthusiasm and commitment would be more evident in relation to the making of innovations for the organization.
- Spontaneous acting on behalf of the organization would be reinforced.
- The naturalness of relating seriously to one-self as a self would be more legitimate” (Kirkeby 2003, p.102).

Discussing this lack of certainty, Mitroff says in an? interview, “Oh my God, there isn't a single definition of spirituality and religion! Welcome to the real world folks” (Dean 2004, p.19). He states further that impossibility to propose a more or less precise definition doesn't mean the notion doesn't exist or has less influence on people's lives. These kinds of hardships are supposed to be overcome, and, surely, the phenomenon must not be discarded as non-scientific.

To summarize: according to the articles, it is quite difficult, if not impossible, to get universal? understanding of spirituality. This creates the main problem in the field and is a source of practical hindrances. In addition, this is not the only problem. Palmer (in Bradley& Kauanui 2003) revealed “that the academic workplace is not immune to the same problems found in the corporate workplace. Such issues as compromising values, alienation, and the struggle to find the inner self are only a few of these problems” (Bradley& Kauanui 2003, p.449). Mitroff writes in addition:

“... how could one of the most significant aspects of human being's spirituality, and in the context that the majority of time is spent in the workplace, be ignored for so long? So for me, there is something deeply sick and troubled about academe; deeply sick and troubled that it would not study this phenomenon for so long” (Dean 2004, p. 15).

This is a *circulus vitiosus*⁵ - no hints on spirituality in praxis and dead silence about it in academia while the phenomenon does exist and affects people's and companies' everyday life.

Spirituality vs. Religion

Although religion is the mother of spirituality, according to laymen understanding there is clear demarcation between them. Empirical data, collected by (Mitroff&Denton 1999, Ashmos&Duchon 2000, Fry&Vitucci&Cedillo 2005, Bradley& Kauanui 2003), show that a “significant majority of those with whom I [Mitroff] spoke differentiated strongly and sharply between religion and spirituality” (Mitroff 2003, p. 377). For some people religion as a set of traditions, customs and beliefs “is no longer as important as it once was” (King&College 2007, p. 104) in contrast to spirituality which is

⁵ Vicious circle (Latin).

generally understood as “the inherent desire within each person for wholeness, to find ultimate meaning and purpose in one’s life” (Bradley& Kauanui 2003, p. 458). People incline to spirituality in the workplace and reverse from religion as an inappropriate tool at work. This opinion is based on a survey conducted by “Schaefer and Darling [who] found that about 80% of the people who identified themselves as deeply committed to their spirituality were not aligned with any particular religion” (Schaefer and Darling in Neal 2005 p. 268-269).

Although spirituality is distinct from religion, it is, according to King (2007), still deeply related to it, but the nature of this connection is not obvious, because “[R]eferring to traditions can be an enormous source of enrichment for us and we should explore them intensely and deeply but not, [as said before], as a closed body of thought from which to deduce what to do” (Lozano&Ribera 2003, p. 182). Although religious doctrines could be a source of knowledge about spirituality, the information should be used with great care and attention. The same could be said about “New Age” techniques like meditation, relaxation and breathing exercises, visualization, reiki, etc. These practices might supplement spiritual management, but they are applied to solving a certain number of problems like stresses, burnouts, unstable emotional intelligence, or the search for an internal source of energy and, rarely, wisdom.

Relation to Profit

The most striking finding about spiritual organizations is a paradox about their primary aim: at the full development of their employees regardless of profit/cost factors. For instance, the spiritually-oriented organizations are ready to sacrifice profit in sake of being honest with customers and employees (Benefiel 2005, Smith& Raymen 2007). Although only a small number of empirical research have been done in the field (Mitroff 2003, Fry 2003), these data disclose an unexpected “side effect” of a spiritual way of being. Comparatively more stable financial affairs but slower speed of turnover growth were observed. The explanation of this effect is rather simple and easy to understand through an example of "Medtronics [that] is not in the business of maximizing shareholder value. They [We] are in the business of maximizing value to the patients they [we] serve. Shareholder value comes from giving superior service to customers because you have impassioned employees serving them" (Heifetz&Linsky in Pava 2003, p. 393).

Certain temptation to follow spiritual path to gain money is inevitable, and, perhaps, even dangerous for the field. Abusing employees’ trust will finally lead to workers’ disappointment, and, perhaps, aggression towards self-development. The most important here is that it is spirituality for the sake of spirituality which is precious. Thus, Benefiel argues over the issue, referring to a Reell Precision Manufacturing statement, “that profitability is necessary to continue the business, reach our

full potential and fulfill our responsibilities to shareholders, but our commitments to co-workers and customers come before short-term profits (RPM direction statement, 1975)” (Benefiel 2005, p. 739).

Reasons Why Spiritual Management Has Appeared

At the beginning of the 90s, concerns about lack of spirituality in academia and business were first raised and voiced openly in management literature. Thus, heated discussions were started over the nature of work in some developed countries. According to Neal, there are at least five major reasons why it was raised at this particular time. The reasons are “(1) The changing psychological contract for work; (2) Changing demographics and aging of the workforce; (3) The Millennium Effect; (4) Increased interest in self-help groups and personal growth; (5) September 11, 2001 and terrorism” (Neal 2005 p. 271).

The changing psychological contract assumes that employees cannot stay in one organization all their lives even if they are good workers and there are no complaints about the way they work. Due to merges and acquisitions companies may fire a good worker at any time, and s/he cannot change the decision. The constant uncertainty about the future and this helplessness provoke people into examining “their inner lives, their core values, their purpose in life, and finding that meaning comes from within, from their spirituality” (Neal 2005 p. 271).

Demographic changes are about baby boomers. Neal writes, “[I]n the United States and many Western countries... which comprise the largest age segment of the population – [are] all reaching middle age at the same time. So in a sense, it is as if this particular society is having a mid-life crisis” (Neal 2005 p. 271). This middle-life crisis causes a bigger part of population to think over their lives in search of a more meaningful future.

The Millennium Effect could be described as mankind’s global desire to look back, evaluate what was done and reflect upon it. Together with the desire to change things for the better, these contemplations (about what was done) usually have the effect of getting people more interested in spiritual and supernatural phenomena.

Increased interest in self-help groups and personal growth is about “programs like Alcoholics Anonymous. Twelve step programs offer a very practical, non-religious, every-day kind of spirituality” (Neal 2005 p. 272). This kind of activity is easy to perform and allows getting relatively good results in a short period.

Finally, September 11, 2001 revealed that no one knows what the future holds and that life may be shorter than many expect it to be. Neal writes about the consequences of the tragic event: “[M]any quit their jobs and moved or went into business for themselves to complete unfulfilled dreams. People learned that life can be short and fragile, and that it not worth it to sell your soul for the almighty dollar (or Euro)” (Neal 2005 p. 272).

Although the trend is very influential, there are those who disagree strongly with the idea of spiritual management. For example, Ratner writes with references to some other authors, “[T]he assumption that ‘people have both an inner and outer life and that the nourishment of the inner life can lead to a more meaningful and productive outer life’ (Ashmos&Duchon, 2000 p. 135) has been characterized as corporations wanting not ‘your sweat’ but ‘your soul’ ” (Ratner 2009, p. 109).

This sort of critique is not widespread but there is a serious concern behind it. Since employees, according to the surveys, truly want to get more from companies and companies want to get more from people, thoughts about abusing spirituality immediately come to mind (see critical review section for details p. 61). How to satisfy both parts interests is the key spiritual management concern.

The “Roots” of Spirituality

Opening the discussion with the origins of spirituality in management studies, it’s necessary to stress that management itself is an interdisciplinary branch of social science. It borrows a lot from psychology, sociology, philosophy, and economics. No wonder then, especially coupled with the lack of definitions for spirituality, that concepts of the phenomenon diverse tremendously and include such roots as world religions and minor creeds, philosophy, psychology, and management itself. One by one these sources are discussed below in details.

World Religions

According to common sense, ***World religions*** should be the main “source” of information about the notion of spirituality. Mostly covered by Christianity (Collins P. Kakabadse 2006, Delbecq 1999), Hinduism (Chakraborty 2003, Cochrane 2003) and Buddhism (Butts 1999, Korac-Kakabadse&Kouzmin&Kakabadse 2002), the religious oriented articles present only 26,25% of the studied materials. The set of literature proposes, in most cases, direct, almost non-interpretive application of religious values into management. For instance, Chakraborty argues: “[H]ere is a Sanskrit dictum: “svarat samrat bhavati.” It means one who can rule or govern oneself can also lead others well. That is, the ideal or model leader exercises leadership upon him/herself in the first place” (Chakraborty 2003, p.39).

It is worth saying that some authors of the articles are actually religious workers who held (or hold) managerial positions. The Author Owen is exactly of this kind. In the overview of his book Bowling states, “Owen, an Episcopal priest, who spent time as an academic, ultimately turning to business consulting after spending time in several large organizations, is no stranger to the Spirit. Using story, metaphor, and a wide array of wisdom literature, Owen provides insights into Spirit and its connection to leadership” (Bowling 2001, p. 369).

These scholars don't usually demarcate sharply (if ever) religion and spirituality, although some of them (Burack 1999) attest these are different notions. Most of them are from academia (both western and eastern specialists in management), official representatives of creeds (Miller 2003), theologians (Benefiel 2004), and practitioners (King&College 2007, Héjj 2003).

Minor Creeds

A rather small part of the religious texts (5%) is based on so called *Minor creeds*, like Bahai (Milesa&Sledgeb&Coppagec 2008), Sai Baba teaching (Lázár 2003), Eneagram theory (Kale&Shrivastava 2003) and St. Ignatius Loyola (Biberman&Tischler 2008). The managerial approaches proposed by the authors are difficult to practice by those who follow other creeds or don't belong to any of them at all. Thus, Milesa at al. states, "Many Bahians have faith in or maintain respect for the Orixá and live their representations and values, which is manifested in the work ethic and subsequently organisational performance" (Milesa&Sledgeb&Coppagec 2008, p. 228). For a person with a different religious background, worshipping the spirit is actually meaningless. Although the research proves a positive effect from incorporating Bahia values into an organization's corporate culture, it is still very questionable if a non-Brazilian firm will be as effective as the described companies. The same limitation refers to almost all the articles from this group.

This approach causes one more difficulty. Since it is generally supposed that workers in an organization are acquainted with a particular creed, the materials don't usually provide any specific managerial tools for managing people. What they give is a set of premises and descriptions of how such a company looks like. For example, Héjj writes, "[A]n EOS[Economy of Sharing]-type company must signalize in every aspect of its approach an 'implemented love.' How does it get realized?

- job descriptions: filled with and based on team spirit, empowerment;
- manager capabilities: authority based on appreciation of serving-oriented leadership;
- loyalty, identification with the goals: mainly based on intrinsic motivation;
- conflicts and the way of solving them: love has the highest priority (rather than justice/law);
- positive and negative motivation: consequent realization of the 'dual auditing' (see later);
- coaching and taking care: far beyond the 'official' level—living in unity;
- sharing success (joy) and failures (sorrow)" (Héjj 2003, p. 146).

Out of these recommendations only one is analyzed. For some reasons, there are no explanations for other points, although they look quite applicable and worth discussing. Perhaps this happens due to lack of publications about the specific creed, i.e. among the studied materials there was no repetitions of the approaches; only one article about the Bahai approach, one Sai Baba teaching, one Eneagram theory, etc. Such an author understands clearly that most probably s/he is the only one who

is writing about the creed and is eager to include all the relevant points in one article without explanations.

The same problem “one doctrine - one author” is typical for the philosophy group of articles.

Philosophy

Philosophical texts are more common (28,75%) than religious ones. Only Ancient Greece philosophers (Kirkeby 2003) and Wilber (Waddock 1999) are analyzed by more than one author, whereas H. Bergson (Bouckaert 2003), P. Hadot (Case 2004), E. Durkheim (Boyle&Healy 2003), Bateson (Cochrane 2003), and others are presented only once in the sample of the selected articles. The situation is very much the same as with minor creed representatives, but the “philosophers” try to explain their point of view extensively (Case 2004, Boyle 2003). For one who is not acquainted with the doctrines, it can be sometimes difficult to grasp the main idea fully. This is not surprising, because sometimes volumes of philosophical speculations are presented in only a few pages. Thus, Plato’s chorology concept was explained by Kirkeby, leaving almost no space for management implications, so the author states, “[A]s I see it, it is the task of management to nurture the spirit of the place. If such a goal is obtained it will appear in a positive catalogue of symptoms...” The problem is the same as in minor creeds – there is no explanation of how to “nurture the spirit of the place” (Kirkeby 2003, p. 102). Although the author infers it should be clear from the broad explanation of the philosophical concept, in reality it is not so. In order to understand the idea, one needs to delve deep into the doctrine.

On the other hand, there are several articles (based on Bateson’s, Polanyi’s, Bergson’s tenets) that, on the contrary, deal with mostly practical aspects and provide sound schemas for spiritual management. These sources have an advantage over religious texts, for in order to apply the schemas employees and managers don’t need to be followers of any particular creed.

Psychology

The ***Psychology group (18,75% of all the articles)*** is not as “popular” as religion or philosophy but deals with the same range of problems, has its own vision of how to solve them, and explanations about it. What is unique about this group is the general unanimity about doctrines. This results in a broad discussion about a few psychologists like Maslow (Butts 1999, Burack 1999, Tischler 1999), Fromm (Bell&Taylor 2003), Jung (Dean 2004, Biberman&Whitty&Robbins 1999, King&Nicol 199), Assagioli (Bell&Taylor 2003, Cochrane 2003), and to a lesser extent Freud (mentioned in Kriger&Seng 2005). Quite rarely other psychologists’ theories like Lacanian (Gotsis&Kortezi 2008) are discussed.

In contrast to the philosophical texts these are almost always easy to read, and explanations of psychological notions (like Jung's archetype theory or Maslow hierarchy of needs) are smooth, although not always detailed. What sometimes downplays the role of these texts for management is the lack of practical suggestions. These works explain well problems in the workplace but don't provide any particular managerial tools to solve them. Moreover, the solution seems to depend heavily on individual people's psychological health which is not the managers' job, but that of a psychiatrist.. For example, King and Nicol discuss Jung's theory quite broadly and argue that "[I]ndividuals, who are unable to confront their animus/anima, will project their contra sexual qualities onto others in an attempt to fulfill their unconscious need to develop into whole individuals (Harding 1965, Jung and von Franz, 1964). This may be illustrated in a woman who constantly looks to her male boss to make decisions that she could easily make on her own" (King&Nicol 1999, p. 238). In the following paragraph "[A]pplication of Jung's work in organizations" King and Nicol suggest only that "[T]he organization must not only acknowledge the individual's need for growth, but also alter its utilization of the individual in recognition of her/his growth" (King&Nicol 1999, p. 238), not giving further explanations about what way an organization, firstly, must "acknowledge the individual's need for growth" and, secondly, realize its "capacity to support the spiritual growth of its members".

Management

The religious limitations of who can apply the concepts, the philosophical difficulties in understanding the main ideas, the lack of practical explanations in psychological research are overcome in the biggest group, the **Management group (61,25%)**, the wise Turtle. This source includes a range of different managerial theories like emotional intelligence (Butts 2003), life-work values (Milliman& Ferguson& Trickett& Condemi 1999), stakeholders theory (Pruzan 2003, Losonsz 2003), organization learning (Lozano&Ribera 2003, Fry&Vitucci&Cedillo 2005, Porth&McCall&Bausch 1999), value-based management and some approaches towards leadership such as transformational, authentic, and servant.

In some cases, what is called spiritual management can also be named social responsibility, ethical management and ethical investing, relationship marketing, or visionary companies. Spiritual management collects under its roof a range of managerial theories aimed at "not only recognizing and treating the whole person, but helping us in our search for meaning and purpose" (Mitroff&Mitroff, 2006, p. 21).

But how did management, being an interdisciplinary branch of social science, generate its own unique vision of spirituality, not borrowing anything from religion, philosophy and psychology? Did it appear from the Absolute? Was it a kind of a revelation from a higher power? Actually, no. This was done by scholars (Mitroff&Denton 1999, Ashmos&Duchon 2000, Fry&Vitucci&Cedillo 2005,

Bradley&Kauanui 2003) who conducted a number of surveys and interviews with managers and executives asking them to discuss the notion as they understand it. As a result, the vision of spirituality emerged from people's common vision of what it is.

Since there is no "one doctrine – one author" problem, the group reached a kind of unanimity about spirituality. The authors speak in unison about the search for meaning, self-realization, wholeness and ethics. If the "religion", "philosophy", and "psychology" authors cannot concentrate on one particular doctrine, then "managers" all work together supplementing each other. This is an advantageous position for the managerial approach, for it develops quickly suppressing other concepts. Let's see how this rapidly evolving phenomenon was born.

A simple word frequency content analysis (appendix 2) shows that Mitroff was mentioned 233 times in all the 80 articles, so this is the first name in the list of the most referenced authors. The next name is Jurkiewicz, who is a manager as well, (208 mentions), and the third place is taken by Duchon, also a management person, (129 mentions). This means that these authors created the core of spiritual management, the Turtle. Everything else simply spins around their ideas.

Moreover, Mitroff was the first research to ask people about what they understand by the word "spirituality". This is why he is a pioneer in the field. Thus, he writes:

"Since 1998, I have been privileged to participate in an incredible series of interviews and conversations with managers and executives from all kinds of for-profit organizations, not-for-profits, government, and social service agencies. The primary purpose was to ascertain what gave people meaning in their work and lives, and the relationship between them. An additional aim was to explore the much more sensitive topics of spirituality and religion and their relationship to work" (Mitroff 2003, p. 376).

The same is about Asmos and Duchon, who managed to measure spirituality:

"Based on our conceptualization of spirituality at work, we developed an instrument that would enable us to observe and measure the construct. The instrument was created based on a review of the literature, which led to the development of several dimensions of spirituality that could be broadly construed as contributing to inner life, meaningful work, and community. A list of potential items was generated, and the list was subjected to review by a panel consisting of academics, an organization development specialist, a former chief executive of a large hospital, and several members of the local business community" (Ashmos&Duchon 2000, pp. 137-138).

One more example shows a similar approach:

“Three sources of text were used for analysis. E-mail messages from the on-line discussion group “Spirit at work” were one source. A total of 100 e-mail messages were selected at random out of a sample of 362 e-mail messages gathered over a three-month period. The second text sample source was a survey administered to this and other discussion groups and bulletin boards on-line. The inquiry asked the two direct questions following:

- (1) What does ‘Spirituality in the workplace’ mean to you?
 - (2) How do you apply/practice spirituality in your workplace?
- ...” (Freshman 1999, pp. 319-320)

The same methods (surveys, interviews) could be found in almost all managerial research performed in the area. Some authors (Boyle&Healy 2003, Pava 2003, Benefiel 2005, Whittington&Pitts&Kageler&Goodwin 2005, Milliman&Ferguson&Trickett 1999, Burack 1997, Millim 2008, Miles&Sledge&Coppage 2008) propose case studies, but the companies they discuss (SWA, Ford, HP, Tom’s of Main, entrepreneur Bigeri) could also be labeled as value-based, visionary or learning organizations. However, the case studies significantly contribute to the theory of spiritual management.

Managerial Practices

Such was my acquaintance with the Turtle and the three Elephants. My next and third step is to explore how the island affects people. What is this special something that allows nurturing one’s spirit? What tools and practices are necessary for this? Further, the description of such practices will follow.

Creating a Special Environment

Out of the eighty two articles, fifty-two (63%) mention the necessity to create a special environment and forty-four (54%) suggest either how to create it or what it should be like. Lozano and Ribera state that “... spiritual growth is only possible if there is a certain way of doing things, a certain management style, a certain way of treating people (i.e. as spiritual beings, not as objects)” (Lozano&Ribera 2003, p.186) Similarly, Gasparski writes that “...[the] work environment should be more ‘equitable, open and desensitized’ (Cash and Gray, 2000, p.132).

This environment is the key to arranging a work process in a particular way. All the elements of spiritual management like vision, certain values, leadership, and organizational structure are embedded in this environment. They cooperate together like clockwork and are not effective when separated. Only using an ethical approach doesn't bring meaning, while social responsibility alone doesn't solve the problem of alienation. All the parts should be joined together to contribute to organizational culture.

Thus, Lozano and Ribera write about this characteristic, “[S]pirituality can have a real impact on management through two main aspects: the personal quality of managers and the possibility of introducing spiritually enhanced values and practices in corporate cultures” (Lozano&Ribera 2003, p. 183). Creating this special environment is like a puzzle where the pieces are different managerial practices that should be joined together within the bigger framework of organizational culture. Ideally the environment should coincide with the corporate mission statement and be a kind of a beacon, for “workers must see a connection between their jobs and the company's mission” (Milliman&Ferguson&Trickett 1999, p.230).

Mission Statement

The importance of a correctly written mission statement can't be overestimated. It reflects the way workers perceive their company's role in society and, thus, their own place in it (society) as well. The problem is that sometimes “[M]ission statements are important but often forgotten or ignored when making decisions often due to the length of the statements or the lack of clear directions” (Gross-Schaefer 2009, p.31), so the aim is to create a working guideline that reflects the way decisions are made in everyday life.

Apart from this, such a document helps in the hiring process. Thus, a spiritual company “[R]ather than simply hiring to fulfill a particular job description, begin[s] to ‘hire for mission’ ” (Gross-Schaefer 2009, p. 36) and “... places the highest importance in its selection process on employee attitudes and values, rather than technical abilities” (Milliman&Ferguson&Trickett 1999, p.228).

A Mission statement is a powerful tool that can be helpful for both employees and executives, but the art of writing it is not easy to master, because sometimes there exists a gap between senior managers and employees. One has to make a compromise between chief executives' wishes and the realities of everyday practice.

Spiritual Leadership

If the manager's role wasn't discussed broadly in the eighty two articles (the word “managers” is mentioned only 300 times and “manager” - 153), leadership is, on the contrary, one of the main

themes (mentioned 2 567 times) in spiritual management. Some authors even find it the most important stating that “[T]he purpose of spiritual leadership is to create vision and value congruence across the strategic, empowered team and individual levels and, ultimately, to foster higher levels of organizational commitment and productivity” (Fry&Vitucci&Cedillo 2005, p. 836).

Actually, the leader’s role is considered to be much broader than the one of a mediator. Shortly, a high-rank spiritual leader is a company’s designer and not a worker in every sense of the word (Konz&Ryan 1999, Korac-Kakabadse&Kouzman&Kakabadse 2002). Thus, creating a vision “of a long-term challenging, desirable, compelling, and different future” (Fry 2003, p. 697) is only one of his/her responsibilities. Another one is embedding certain values like love (18⁶), success (13), trust (12), justice (11), truth (11), compassion (10), ethics (10), honesty (9), forgiveness (8), and morality (8). In what way a leader should incorporate the values into organizational culture is not clear. One can find several descriptions of spiritual leader characteristics, but not the way s/he should perform his/her responsibilities. The assumption is that someone who meets the requirements will be able to fulfill these tasks as well.

For instance, s/he has “to be proactive (learn optimism), authentic (by evoking values that will be recognized in all of their actions) in priorities, to build synergy (empathetic understanding, win-win) and self-renewal (values and commitments)” (Korac-Kakabadse& Kouzman& Kakabadse 2002, p. 168). Is this enough to create a vision and embed values? It’s a question that I am going to ask the Turtle in the following chapter (p.46-61).

Summing up, a successful spiritual leader is “a mechanism of workplace spirituality facilitation” (Pawar 2009, p. 381).

Stakeholders

Within spiritual management studies, the stakeholder approach is understood in a broader way than fair profit distribution among workers. Bouckaert suggests to distinguish clearly between this narrow understanding and “[T]he strong version of stakeholder theory [that] empowers the stakeholders and makes them full partners of the firm. They get the rights and claims of partners, although the redistribution of rights and claims must be fair and consistent with the mission of the organisation” (Bouckaert 2003, p. 57).

Organizational Structure

As could be seen from the preceding paragraphs, spiritual management stresses the necessity to dramatically change the nature of relationships between all levels of workers. As a result this leads to

⁶ Numbers in brackets show how many times the value was mentioned in the NVivo node “Values”.

revision in organizational structure. According to Benefiel 2005, Burack 1999, Marques and Dhiman and King 2006, it has to be rather flat which results in indirect control mechanism. An example of Reell Precision Manufacturing, discussed by Benefiel, reveals how it works. She describes several tough periods in the company's life and the ways how Reell's executives responded them. The company "is a global designer and manufacturer of intermittent rotary motion products and slip clutch devices" (Benefiel 2005, p. 738) and one of the critical situations was caused by the necessity to spend too much time on quality control procedures. The exit was found:

"Perhaps because of the valuing of co-workers that had already become part of the company's culture, someone suggested, —What if we taught the set-up people to do their own inspection and trusted them to do it right? Instead of providing for more control when the company grew, Reell's leaders decided to trust the co-workers and let go of control" (Benefiel 2005, p. 740).

The new, first of all flatter, organizational structure is not only a frame that facilitates workers' feeling of being joined but an advantageous feature that helps to respond quickly and successfully to the rapidly changing business environment. Non-hierarchical, non-bureaucratic, flat and flexible organizational structure is common among companies that were labeled as "spiritual" like Tom's of Maine, Reell Precision Manufacturing, Herman Miller, Southwest Airlines, etc.

Organizational Learning

The idea of a learning organization or the importance of learning as a whole is mentioned in 72 articles⁷ out of 80 (88%) but only 15 articles (18%) discuss the topic in detail. Some of the spiritual companies are simultaneously called learning organizations. As a whole, quite often "learning" and "spiritual" substitute each other for the 'learning organization' model which has been espoused as the type of organization in which the human spirit may be unleashed" (Porth&McCall&Bausch 1999, p.211).

What's interesting about spiritual and learning organizations is that both include vision and embedding values into corporate culture as important for development components. According to the articles, spirituality and learning either substitute or complement each other. Thus, Fry writes about the relation that "spiritual leadership is necessary for the transformation to and continued success of learning organizations" (Fry 2003, p. 694).

⁷ This was the result for the key word "learning" search through the articles in NVivo.

According to the literature, “[L]earning has been defined as a knowledge-creation process in which information interpretation leads to a change in behaviors (Lehesvirta, 2004). For example, Gibb and Scott (1985) found that “firms change by solving problems as they arise and by learning from the problem-solution process” (Parish&Cadwallader&Busch 2008, p. 38).

Problems to Solve through Spiritual Management

Now I know what the island’s secret tools are – favorable fragrances, mild climate, plenty of sunshine, the ocean’s serenity, and healthy fruits. One more veil of mystery is uncovered. My last, fourth, observation will show me what illnesses this marvelous island might cure. What problems can a tired traveler solve? How helpful is the island’s climate and nature? One by one, I am going to describe my findings about it in the manuscript. So, let’s take a deep breath and go further.

Feeling of Alienation

Feelings of alienation (mentioned as a problem in 20% of articles) are a product of people’s desire “to feel connected to work that is important, and they want to feel connected to each other at work” (Ashmos&Duchon in Forray&Stork 2002, p. 499). Workers long for a friendly environment and “man’s most fundamental need—to be understood and appreciated” (Fry 2003, p. 704). They have a necessity to be a “part of a community [that] is an essential element of spiritual development” (Ashmos&Duchon 2000, p. 137). It is theorized by authors like Ashmos and Duchon (2000), Forray and Stork (2002), Bradley and Kauanui (2003) that workers’ feeling of being connected to each other is one of the essential conditions for spiritual development.

Commitment

Sense of community is expressed not only in a desire for warm and friendly relationships but in commitment to an organization (mentioned in 15% of articles) which “can be defined as a psychological state that characterizes an employee’s relationship with the organization and reduces the likelihood that he/she will leave it” (Allen and Meyer in Rego&Pina e Cunha 2008, p.59). The element is an important one for the organizational stable development; moreover, Porth et al., for instance, argue that it is “the only source of sustainable competitive advantage for any organization over the long term is the commitment of qualified employees to the mission and vision of the organization” (Porth&McCall&Bausch 1999, p.23).

Purpose and Meaning at Work

The discussion about meaning and purpose at work is one of the hottest and covers 35% of the studied articles. Mitroff argues over the point, “[F]or better and for worse, work is the centerpiece of

most people's lives. Whether we like it or not, work is inextricably intertwined with our perpetual search for meaning. Work is an integral part of our spirituality, our search for ultimate meaning" (Mitroff 2003, p. 375). Spiritual approach for organizations and corporations is aimed at changing the whole process so that employees could feel their work significant not only for shareholders but for mankind as a whole even if it is only about selling office furniture (like Herman Miller).

To provide meaning at work, the authors generally speak about two different but sometimes mixed up notions – vocation (calling) and contribution to local society (21% of articles). An example of Herman Miller is about "living in depth, living with meaning, purpose, joy, and a sense of contributing to the greater community" (Fox in Ashmos&Duchon 2000, p. 136). Even if a company doesn't make anything special for society but simply fulfill ethically⁸ its obligations towards employees, partners, and customers, this is already a great step towards creating spiritual environment, because "ethical climates may create a work-context that facilitates the development of employees spirituality" (Praveen-Partboteeah and Cullen (2003) in Gotsis&Kortezi 2008, p. 587). To some extent, ethics nourishes employees' sense of meaning and commitment. This statement is deeply connected with Mitroff's research findings that people like "being associated with a good (or 'ethical') organization" (Bradley&Kauanui 2003, p.453). This was the second most frequently stated need while the first one was that "[P]eople want to realize their full potential as whole human beings, either on or off the job" (Rego&Pina e Cunha 2008, p.57).

Vocation

Vocation (15%) as a phenomenon has two main interpretations. The first one is about meaningful work. It is supposed that when a person works over a meaningful task, s/he acquires sense of vocation or calling (Fry 2003, Reave 2005, Delbecq 1999). Another approach is to see vocation or calling as an inherent personal characteristic that cannot be acquired but only opened within oneself. For instance, Wheatley writes,

"The notion of vocation describes work that is given to us, that we are meant to do. We don't decide what our vocation is, we receive it. It originates from outside us. We can't talk about vocation or calling without acknowledging that there is something going on beyond our narrow sense of self. It reminds us that we are part of a larger purpose" (Wheatley 2001, p.2).

⁸ 38,75% of the studied articles discuss in depth the necessity of ethics for a spiritual company.

In this sense vocation is deeply interrelated with full self-realization, because what is given to a person by nature (faculties, gifts) indicates a vocation. For example, absolute pitch points to a vocation connected with music.

Full Self-realization

Full self-realization is talked about in 16% of the articles. The “ability to realize one’s [my] full potential as a person” (Mitroff and Denton in Bradley&Kauanui 2003, p.453) is closely related to the understanding of vocation. Since, according to the surveys, people want to develop fully what was given to them by nature, spiritually-oriented companies should provide them with this opportunity.

Wholeness

Spiritual management as a whole is based on the premise that a human being has three-dimensions – body, mind, and spirit. If one refuses to admit spirit as a relevant part of an individual then there is no need for spiritual management at all. Wholeness (16% of the articles discuss this aspect) is what people state they want feel at work – their whole being. Mitroff writes about it, referring to the results of his research:

“First and foremost, people want to bring their whole selves to work, the ‘complete package’ so to speak. They are extremely frustrated with and tired of having to leave significant parts of themselves at home and pretending that one can do it. Most people report that they can bring only their brains to work, and not their deepest feelings and emotions, let alone their souls. But this has the direct consequence that organizations do not reap the full creativity of their employees, and employees do not get the opportunity to develop themselves as whole persons” (Mitroff 2003, p.376).

What makes this approach incoherent is that people, if they are three-dimensional, cannot leave any part of them at home. This is very much the same as leaving the left hand at home and going to work with only the right one. This fact is admitted by Gotsis and Kortezi, so they argue for another approach which is very close to the one of Mitroff’s but has a different basis:

“Spirituality, an integral part of human nature, cannot be left outside certain aspects of human life and activity, such as work. As a result, spirituality is already an existing dimension of human work. What is needed is this fact to be both realised and acknowledged at the organisational level, so that spirituality becomes a dimension not only of human work, but also of organisational culture, a quality that would be

manifested in all aspects of organisational functioning” (Gotsis&Kortezi 2008, p. 584).

So, the problem of wholeness is actually in the necessity to admit to the existence of a spiritual part of a human being and act correspondingly. In the same one acknowledges a physical need and takes a lunch break, one has to accept the spirit and correct his/her behaviour accordingly. Everything is more or less clear with the body, i.e. there is no need to prove its existence or explain what it is and what it needs. Spirit, however, is another kind of substance. Since no one can see the spirit and in contrast to mind and intelligence its manifestations are not so apparent (there are no analogues to IQ test for spirituality), one needs to *believe* in spirit existence and take its existence for granted.

Stress

Spiritual management’s answer to the problem of stress, burnout, and unstable emotional intelligence is generally presented in New Age techniques like yoga, breathing and relaxation techniques. For example, Kriger and Hanson describe the solution referencing to Kabat-Zinn who is “one of the leading medical researchers in the growing field of stress reduction, [who] has adapted techniques of meditation and mindfulness from the Buddhist tradition which have the effect of creating greater stillness and inner peace while at one's work” (Kabat-Zinn (1994), in Kriger&Hanson p. 311).

Although these practices could be seen as a means of joining inner self, the Higher power, or the Universe, the studied articles generally don’t support this premise. The main application of New Age techniques is a source of energy and only sometimes they were stated as a possible ‘narrow door’ to wisdom” (Delbecq 2000, p.120).

Conclusion

So, this is what I have managed to reveal about the island. I’ve got acquainted with the wise Turtle that holds the three Elephants and the island on its solid shell of empirical research. The Elephants are now also known. I’ve found out that each Elephant by itself isn’t strong enough to support the island, because each of them is connected to only a limited number of the island's parts, ideas and doctrines. Thus, philosophy Elephant is responsible for several separate parts like a rocky shore, some splendid lakes, and few marvelous hills. The same is true for the two other Elephants – psychology and religion. Although their role is tremendously important (they hold 38% of the spiritual management island), the solid earth is, however, on the Turtle’s back – research (interviews and

surveys) conducted by management scholars. This is the basis of the island, what it stands on. This is what makes it stable and doesn't allow it to sink into the depths of the business ocean.

Because of the Turtle and the Elephants that hold different parts of spiritual management theory, there is no agreement about what spirituality is. Numerous definitions from philosophy, psychology, religion and management make the ground of the island like quick sand. A traveler should be extremely careful for one unwary step might be the last one; this or that doctrine might capture attention and divert a researcher from exploring the island.

I nearly fell in one of such traps on my third trip over the piece of the island I was exploring. This was the idea of full self-realization that attained my attention so strongly that I couldn't breathe for several moments. "That's it" – I thought, - "This is what my personal spiritual development is based on! I've found it! This is not my imaginations, it's really true!!! The researchers have proved it scientifically!" Other travelers might be attracted by what they find on the mysterious land in the same way. Researching the island's nature and climate, I found out numerous favorable and marvelous features, very appealing and "healing" for those who have become ill through the ocean's rough conditions (unethical, meaningless work, hostile environment, constant stress, boring responsibilities).

Ethics, emotionally warm environments, continuous learning and self-development, values like love, compassion, forgiveness, and trust are only small part of local peculiarities. The land is so auspicious that it is no less than a piece of Heaven on the sinful Earth. I didn't find anything that might harm a person here, any person, no matter what s/he is like. The Promised Land is open to everybody, because every one of us is a spiritual being.

To be honest, I was truly enchanted and deeply touched by the mystery I was encompassed in.

4 THE SHADOWS

Introduction

If I throw away my heavy methods equipment (p.21-25), I'll be free to give up this transitory life and remain forever on the island. However, for better or for worse my methods are a part of me, not a compass that I can drop any time. I have no choice but to use them. No matter how my findings amaze me and how charmed I am, my curiosity and fervour for the truth are stronger. The dialogue with the wise Turtle, that I had imagined earlier (p.21), has to take place. I have to ask the creature many questions to learn the Truth, to fully understand the power of the island. Otherwise I'll only remain a humble traveler (like many others) albeit a very happy one.

I will dare to ask the Turtle about what makes spiritual management spiritual and what makes the spirit manageable, about the secret mechanisms of how exactly spirit is related to the outlined practices, how effective they are in nurturing spirit. I am going to ask it even such an impudent question as who created the Turtle and, how strong its shell actually is. My ambition is to see if there is anything hidden in the impenetrable thickets of the island.

I want to research if there is something unique on the island. Then I'll try to discover any possible side effects. I need to learn about logical contradictions in the theory of spiritual management. Anyway, until the island is situated on the dualistic Earth, there should be both – black and white. Nothing can exist here that is absolutely perfect. Either I'll discover the dark side (which is not obvious to a usual traveler) or convince myself that the island is really the Promised Land.

What Makes Spiritual Management Spiritual?

The studied articles provide quite a broad range of definitions for both spirituality and spiritual management. As it was stated in the literature review chapter (p. 26), some authors don't give any definitions at all but suggest manifestations of spiritual management. Because of this, there is certain difficulty in finding the very essence of the theory – the element of pure spirituality that makes spiritual management spiritual. So, I am going to research it.

The most general approach reveals that recognizing people as spiritual beings and taking their spiritual self into account in management is the key feature of spiritual management. Moreover, its ultimate aim is to organize a company's work so that it becomes favorable to employees inner growth. This assumes that spiritual management has very special techniques and tools of managing an organization to maximize the development of the employee's spirit. Even if there are no unique managerial tools then there should be explanations of how to apply the already existing practices in order to favor spiritual development.

Thus, speaking about particular manifestations of what makes spiritual management spiritual, one has to return to the literature review chapter and summarize the key points of “managerial practices” section (p. 36) and “problems to solve through spiritual management” (p. 40). For instance, introducing “spiritually enhanced values” is considered to be an aspect through which “spirituality can have a real impact on management” (Lozano&Ribera 2003, p. 183). Values like justice, ethics, honesty and respect being embedded in organizational culture are supposed to bring an element of spirituality into management.

Another issue is that “[S]pirituality at work has appeared in part because people want to feel connected to work that is important, and they want to feel connected to each other at work” (Ashmos and Duchon in Forray&Stork 2002, p. 499). The solution to alienation at work is supposed to be spiritual activity while a friendly and emotionally warm environment is a manifestation of a spiritual organization.

Solving two more problems – lack of ethics and employees inability to realize their full potential – also represent this 'something' that is considered to be spiritual. Exactly the same could be said about making the workplace more meaningful. Thus, ethics could be included in the list of spiritual elements along with social responsibility and contribution to society. Direct manifestations of full self-realization (i.e. its spiritual elements) are not easy to find in the articles although the idea is quite widespread, a fact which is interesting *per se*.

In addition, some authors (e.g. Butts 1999, Parameshwar 2005, Pawar 2009) write about the phenomenon of transcendence which also could be viewed as a spiritual element. One more example is New Age techniques (meditation, breathing and relaxation exercises, etc.) that, according to Boyle and Healy (2003), Freshman (1999), Lázár (2003) and some others, are supposed to create spirituality in management. Apart from this, leadership is a separate broad subtheme that has its own spiritual “marks” like the ability to embed certain values or create a vision of an organization shared by employees.

All these elements – values, joining others, complete self-realization, ethics, meaningful work, transcendence, New Age techniques and leadership – are the most widespread in the articles. There are some others as well, such as commitment, authenticity and emotional intelligence that somewhat grant to sacredness of spiritual management but the input is only a matter of several articles. A good question is if they (commitment, authenticity, etc.) are spiritual? I am going to ask the Turtle about it.

Questioning the Articles

By outlining some more or less concrete elements that make spiritual management spiritual, it is still quite difficult to get a coherent understanding of spirituality, because, e.g. values aren't unique

or special. People refer to values in many different categories depending on the situation. Thus there are social, family, national, historical, personal and religious values. It is still not clear why justice and honesty in spiritual management somehow affect people's spirit at work and don't affect it in other situations (e.g. when they are social values). If they always affect spirit and not only in management, why then is the spiritual element revealed by management studies and not sociology or history? Even if it was actually proven to exist why then the necessity to learn about spirituality through interviews and surveys? Philosophy, psychology, and religion are well established sources of knowledge about spirituality. What is it that these lack that additional management research about the notion of spirituality were necessary? How do the articles treat this nuance? Are there sound explanations of how specific practices affect internal self? Why then there is so little agreement between the authors?

In order to understand clearly how the revealed elements influence or affect a particular employee's spirit it is necessary either to study in depth philosophical, psychological or religious doctrines that underpin 38% of the literature or to focus on the other 62% purely managerial articles that, being a first-hand source of spirituality, are supposed to explain the spiritual component in values, full self-realization, ethics and other practices. It worth saying that even when managerial approach underpins the theory, cultural background, including religion, philosophy, and psychology, also cast a shadow on surveys' findings. The interviewed people are affected by their cultural environment, and thus purely managerial approach is not 100% managerial. It indirectly includes other cultural "stains".

The list of questions, presented in the method chapter (p. 24) could be much longer but the volume of the present paper is restricted, so the further literature study remain close to these six questions: management questions, case study questions, questions about stages in spiritual growth and their relation to managerial practices, work vs. home atmosphere, leadership questions, democracy and equality questions.

So, the actual dialog with the wise Turtle begins.

Management Questions

Before answering management questions, it is important to understand what is so special and unique about management research regarding spirituality that research in philosophy, psychology, and religion lacks. As described in the literature review chapter (p. 34), managerial research has been conducted among laymen who were asked questions like "What is spirituality?", "How can you describe it?", "Do you want to work in a spiritual organization that allows you to develop spiritually?", etc.

So, what was revealed through the surveys and research is actually a laymen vision of spirituality formed by a particular culture (mainly the US) in a particular period of time (within ten years from 1999 to 2009). The bigger part of the managerial articles were written on the basis of what

these people answered in the interviews and surveys . Perhaps the same surveys, conducted in South Africa or Eastern Asia would have produced different results, different values and different problems that need to be overcome should a company wish to become a spiritual one. For example, it could have turned out that in China people work together like members of one family without any special managerial practices directed towards integrating people at work.

The articles discuss aspirations, problems, desires and opinions of, as it was said, a particular group of people in a certain society. This cultural restriction is not outlined by the authors and, as it can be seen from the literature, isn't a part of the discussion about spiritual management at all. An obvious question is why no one writes about this limitation, for it is relevant to the practical application of spiritual management. Perhaps its practical usage in Asia would lead to neutral or even negative results if ever possible at all. What induces authors to ignore the question remains unknown, but this kind of critique seriously damages the mysterious and marvelous representation spiritual management. Who needs spiritual management to be so attractive? What is it for? Who needs it? Or is it a part of human relation evolution uncontrolled by people?

Answering these questions requires a broader study of modern business (as well as academical trends, environment, social changes and people's world vision. Articles provide an answer to the question "why has spiritual management appeared now?" (p. 30) However, this is not the same as talking about who needs the concept that is indirectly⁹ claimed to be universal while practically evolving out of one culture. Otherwise one should say that the surveyed group of people is a representative sample of the world's population.

Mobbing/Bullying

Spiritual management addresses a number of problems that urgently need to be addressed in the modern business environment. Thus, "ethics" is mentioned 430 times across the eighty two articles, "ethical" – 340 times, "meaning" – 609 times and "meaningful" – 168, "values" – 1 461, development – "693". Although this is an extremely rough content analysis, it is still quite strange that there is no use of words like "mobbing"¹⁰ or "bullying".

Taking into account that most of the studies were conducted in the USA, the silence on this aspect is especially difficult to explain. In his article about the historical aspects of the

⁹ The articles do not state clearly that the management is only applicable in certain environment but argue that all people have a spirit that needs to be developed at work.

¹⁰ Mobbing/bullying is "a malicious attempt to force a person out of the workplace through unjustified accusations, humiliation, general harassment, emotional abuse, and/or terror. It is a "ganging up" by the leader(s)—organization, superior, coworker, or subordinate—who rallies others into systematic and frequent "mob-like" behavior The result is always injury—physical or mental distress or illness and social misery and, most often, expulsion from the workplace." (Davenport,&Schwartz&Elliott 1999 in Duffy2009, p. 244)

mobbing/bullying phenomenon development, Duffy, referencing other researchers, suggests the following statistics:

“Recent prevalence figures indicate that anywhere from 35% to 50% of U.S. workers have experienced bullying in the course of their careers (Lutgen-Sandvik, Tracy, & Alberts, 2007). The Workplace Bullying Institute/Zogby International U.S. Workplace Bullying Survey (2007) conducted the largest survey of its kind and found that 37% of U.S. workers had been bullied. The survey also found that when made aware of the problem, approximately two thirds of the respondents felt that their employers made the problem worse or did nothing.” (Duffy 2009, p. 248)

It’s difficult to say why all the studied articles about spiritual management prefer not to talk about this issue at all. Moreover, since the surveys and interviews were conducted in the USA among most normal employees and CEOs, it remains unclear how such an important aspect escaped the researchers. What is even more important is that, according to Pompili at al., who performed a quantitative research on “Suicide risk and exposure to mobbing”, proved that out of all the participants (all of them reported as being mobbed) 3,9% had high risk of suicide, 16,7% - medium risk, and 31,4% - low risk (Pompili and al. 2008, p. 238). The author provides data on the number of employees exposed to mobbing over Europe. Thus, “Finland shows the highest rate (15%), followed by the Netherlands and the United Kingdom (14%), Sweden (12%), Belgium (11%), France and Ireland (10%), Denmark (8%), Germany and Luxembourg (7%), Austria (6%), Spain and Greece (5%), and Italy and Portugal (4%)” (Pompili and al. 2009, p. 238).

Thousands of real people stand behind these numbers, fathers and mothers of real children, children of real parents, someone’s friends. Even if spiritual management covers this problem under the roof of “feelings of alienation at work”, it is still very strange that spiritual management nurtures one’s spirit but doesn’t address the threat to life caused by negative work environments. At the very least, mobbing/bullying as a barrier to spiritual management should have been mentioned by those authors who researched work environments in the USA; otherwise the validity of the research is in doubt.

The Contradiction of Vocation and Full Self-realization

One of the key points of spiritual management is the possibility to realize fully inborn and acquired faculties and skills or, as interviewees have stated in managerial research, “the ability to realize their [my] full potential as a person” (Mitroff and Denton in Bradley&Kauanui 2003, p.453).

An interesting question is if it's possible for a firm to help in doing this. Isn't it a person him/herself who should "take care of himself" by finding an area where his/her faculties can be developed fully. Waddock proposes an example of " 'Joe', an assembly line worker who created a meaningful work environment by learning everything about all the machines and becoming a tremendous resource for his co-workers. Creating meaning and community that inspires and brings out the best in others - and by extension in organizations - thus can be done" (Csikszentmihalyi in Waddock 1999, p.342)

The author doesn't provide any particular practices of how to create this meaningful environment except a visionary based approach and "creating this sense of togetherness and community in companies, helping people to focus their energies on meaningful contributions to the work of the collectivity" (Waddock 1999, p.342). The real question is about how to make a person to "learn[ing] everything about all the machines". My background suggests that this is something that can only be done from within. I'll try to explain why. I worked for a year and a half in an NGO as a coordinator of a program "Foreign students' rights violation in Russia" in my region. Since I had to struggle for justice and help real people to solve real problems (Human rights violations, intolerance, xenophobia), the work was highly meaningful in itself, but in half a year I was bored to death. Simultaneously, less purpose laden teaching work arouses interest, activity and a strong desire in me to develop myself professionally. Moreover, it makes me feel joy and happiness. This is the work where I truly have an opportunity to fully realize myself, although no one creates any particular or special environment, just the normal process of education in High School. "Thus", Duchon and Ashmos argue, "work can be motivating for an individual if it affirms his/her identity, i.e., an individual prefers work that is compatible with one's self identity" (Duchon&Ashmos 2005, p. 812).

Certainly, companies should not suppress people like Joe. However, it's still a good question (one that is not raised once in the articles) if it's really possible to make employees develop this yearning for knowledge and self-development or if this is what people themselves have to do as a part of internal spiritual work. The articles assume that one of the spiritual organizations' aims is to awake this interest in work through meaningful activity, improvements in commitment, and treating employees fairly and respectfully. Taking into account the example of Joe and my personal experience, it is still difficult to understand how to arouse interest in one's work.

As I see it, help in full self-realization is more about the old expression "find the work that you like, and you won't work a single day of your life". With the popularity of spiritual management, it looks like people want to shift the burden of self-improvement to managers and spiritual leaders. Why fight laziness? Instead I'll go to a spiritual company where managers and leaders will fight for me instead. To me, this approach is a bit awkward and looks like spiritual exploitation. It is very much like

when a person cannot find his/her place in life, s/he starts accusing everything and everyone that they don't allow him/her to develop very. Who is actually responsible for this – the companies or the person him/herself? This aspect is not discussed in any of the articles. Even the example of Joe was presented to illustrate what meaningful work can be but does not describe *how* to discover what is this meaningful. Consequently, all talk about the necessity to provide sense of vocation at work look meaningless and impossible to realize. Thus it seems safe to conclude that full self-realization is that full self-realization and a sense of meaning at work can be found through internal change, and, most probably, not external management. In general the articles (in general) do not write about internal personal work like overcoming laziness, overcoming selfishness, readiness to sacrifice personal benefits in sake of others, etc.

So, two more spiritual elements (full self-realization and meaningful work) have lost their spiritual garments. It looks like that the discussion with the Turtle is getting more and more heated.

Lack of Unique Practices

Spiritual management claims having something unique, something different from, e.g., human relations management, value-based management, visionary or learning organizations. *Entia non sunt multiplicanda praeter necessitatem*¹¹. Ideally spiritual management should suggest some *sui generis* practices or single out already existent ones that somewhat nurture one's spirit. In fact, only "recognition of spirituality in the workplace [that] means seeing the workplace as populated by people who have both a mind and a spirit and believing that the development of the spirit is as important as the development of the mind." (Ashmos&Duchon 2003, p. 136) is unique. Further Ashmos and Duchon – who, *inter alia*, are among the most frequently cited authors – argue "employees have an inner life that "nourishes and is nourished by meaningful work that takes place in the context of community" (Duchon&Ashmos 2005, p. 807).

In general, spiritual management is primarily about meaningful work and mutual interconnectedness in the workplace. Both are actually about humanistic management. Since the *sui generis* characteristic of spirituality is recognizing spirit in human beings, then there should be something unique to foster it in the workplace. Otherwise it would be fair to state that meaningful work within a community (that, probably nurtures spirit) is an extension of humanistic approaches or a new current among them. Occam's razor principle has to be applied here – what this new spiritual management entity is for if humanistic management covers the field.

¹¹ "Entities must not be multiplied beyond necessity", Occam's razor principle.

At any rate, even if spiritual management is essential as a separate current, I would still like to ask the Turtle some more questions about how the sense of community nurtures one's spirit. Let's have a look at the idea from different angles.

Firstly, although Mitroff and Denton (1999) revealed that people long for (interconnectedness) at work, Chakraborty rightly doubts in it, arguing "[W]ithout considering the near-insurmountable problem of ego-centric and careerist individualism, 'interconnectedness' might most probably amount to glossy pretence" (Chakraborty 2003, p.44).

Secondly, the relation between interconnectedness and meaningful work is not clear. In the articles (with management background) I failed to find any explanations about how meaningful work affects the spirit exactly. A good question is if explanations to this even exist, but still, I am researching academic literature and nothing can be taken for granted in science. Since spirituality no doubt is a non-material and highly abstract notion, why should I trust laymen opinions about what nourishes spirit? How was this link between spirituality and meaningful work made? The authors remain silent.. Why is it meaningful work nourishes spirit within a community and not vice versa? Perhaps, spirit is nourished by the sense of being a part of a community and meaningful work is an additional element to this community. This remains unclear and the Turtle doesn't explain anything. It wisely keeps silent...

It seems like the very essence of spiritual management should be taken for granted, and a reader should simply believe the authors. This is rather awkward for academic articles based on empirical research.

Questions about Stages in Spiritual Growth and Their Relation to Managerial Practices

There is one more point wisely silenced by the Turtle which I personally find a very important one. Since a manager can nurture one's spirit, then, logically, there are different (higher and lower) levels of spiritual development, perhaps very much like IQ that can be developed to a certain extent. What, then, should managers do if some employees grow spiritually faster than others? Is it (growing faster) possible at all? In what way do managerial practices and tools have to be changed after several years of successful development? What tools are used to judge if it is successful? The literature seems to suggest that the same practices (full self-realization, meaningful work, community, etc.) will suit all people with all their variety of characters, cultural backgrounds and personal experiences. I heard only soft mumbling in answer to these questions. The wise creature obviously didn't find these (rubbish?) speculations deserving of its attention .

Undoubtedly, spiritual management is a comparatively new current and not all the answers can already be provided. Still, this is a long enough period, especially when examples of spiritual organizations are at hand, for the raising questions and outlining future research areas. Why this hasn't

been done yet (at least in the studied articles) remains unknown. This somewhat cast doubt on the possibility to grow spiritually at work by means of spiritual management. There is a feeling that the cornerstone of the concept exists only in theory while all other parts (ethics, values, special environment, etc.) really belong to *humanistic management*.

Work vs. Home Atmosphere

Another point, similar to the previous one, is about the relation between spiritual development at work and at home. The following questions need to be answered here: if a person lives in an environment that suppresses his/her spiritual growth but s/he does his/her best at work, what would the result be? What has the stronger effect: work or home? How to make them support each other? Is it necessary to do at all? How can one know if an unfavorable home atmosphere is negatively affecting the spiritual development and not management errors? What the studied articles do say is that people long for spiritual development at work. It is tacitly assumed that they do develop themselves spiritually outside work. Is this true? Do employees really develop themselves spiritually at home?

If they do, they surely know well enough how to grow spiritually at work, and in this case spiritual management, based on their interviewees, does make sense. However, what if what they do is not spiritual development but something else? Who knows, maybe *conditions at work* (tough atmosphere, constant hardships, necessity to overcome laziness and selfishness) are a prerequisite for spiritual development? Then (in case spiritual management is applied), there will be no spirituality neither at work nor at home. Anyway, this issue – the relation between work and home – is discussed only in one direction in the articles, i.e., that nowadays the work environment doesn't allow development while at home (as it is assumed) people do improve their level of spirituality. How the relation looks like when spiritual management is applied is not debated and among critical points this is not mentioned as well.

An important question is if, in fact, all people develop themselves in their leisure time? If this is true then there must be some element at work that stops them from continuing this development. The most significant difference is labor. We work at the workplace and having rest and fun at home. Maybe, spiritual management (at least in some of its aspects) is about substituting labor for fun and joy?

To sum up, the articles are silent about everything that concerns issues affecting spirit in real life. The whole world is in a fuss about it but the literature remains silent about the practical issues. To see if this statement is fair or not, let's have a look at case studies. If the wise Turtle doesn't find these questions interesting, then I am going to ask it about practical examples.

Case Studies Contradictions

The process of building a spiritual organization reveals numerous practices described in the literature review chapter. The most valuable sources of examples of *what* makes spiritual management spiritual are case studies. Among the eighty two studied articles there are ten focused on examples of spiritual companies or leaders (Boyle&Healy 2003, Pava 2003, Benefiel 2005, Parameshwar 2005, Chacraborty 2003, Whittington&Pitts&Kageler&Goodwin 2005, Milliman& Ferguson 1999, Burack 1997, Millim 2008, Miles&Sledge&Coppage 2008). No doubt, other authors provide good and broad examples but mostly as evidence for their theoretical suggestions (for example Gull& Doh 2004, Fawcett& Brau& Rhoads& Whitlark 2008, Groen 2001, Wagner-Marsh&Conley 1999).

Most of the spiritual companies described (Medtronic, Reell Precision Manufacturing, Southwest Airlines, PeopleSoft, Goldman Sachs, Hewlett-Packard, Tom's of Maine, Ford Motor Company, Herman Miller, Meredith Communications, Ethan Allen Interiors, CyberMedia) are, first of all, highly ethical. They hadn't done anything especially spiritual but were labeled "spiritual" when the idea of spiritual management appeared in management studies. Is it relevant to speak about a new management concept if all its practical examples have been labeled 'spiritual' and not transformed anyhow to *become* spiritual? Ethics, value-based management, genuine respect toward employees and customers, etc. stand behind these spiritual firms. A Learning organization is almost a synonym of a spiritual one.

In addition, according to the case studies, the companies don't apply any particular and unique practices. Moreover, they themselves don't state they are spiritual or nourish employees' spiritual self. The firms treat workers, as well as customers and partners, with respect and trust. Some of the case studies (like Tom's of Main company, Reell Manufacturing) are labeled spiritual but the firm's founders and the leaders are first of all driven by their religious (Christian, Hindu) values.

The organizations that were labeled spiritual don't describe their management style this way (or at least I failed to find this kind of evidence in the studied articles). Simultaneously, references to Christianity, Hindu religion, and other creeds were made directly by CEOs and the firms' founders. Undoubtedly, those who borrow the notion of spirituality from religion follow their beliefs in the workplace. Does an organization, then, become spiritual provided its leader acts according to his/her religious views? Authentic leadership may be a more appropriate term here. What for this new (spiritual leadership) unnecessary entity then?

Shortly, the case studies actually contradict the theory of spiritual management. In practice, according to the studied articles, managers don't think about how to manage someone's spirit even if they recognize it. They simply treat employees and customers ethically and fairly. Moreover, companies like South West Airlines and Hewlett Packard are used as examples of human relationship

marketing, human relation management and value-based companies. Again, Occam's razor principle comes to one's mind. There is a feeling (perhaps, a 100% subjective one) that every "good" organization could be re-labeled a spiritual one, although nothing is changed in practice.

A few articles (like Benefiel 2001, Reave 2005) describe the process of a company's spiritual development. However, the cited CEOs and leaders don't call it spiritual. They made decisions according to other reasons than "recognizing spirit" in people. Again, this cannot be considered as pure examples of spiritual management.

Another peculiar thing about the case studies is that not a single organization that was labeled spiritual was researched according to its, so to speak, spiritual efficiency. Since in such a company people gradually develop their spiritual self, then with passing time they should grow and this could be seen somehow or, perhaps, even measured. The articles don't speak about this spiritual efficiency. These trifles don't bother the Turtle; it is concerned about holding the island on its back and small things are of little interest. The dynamic element is not voiced or, at least, not voiced explicitly. This is at the very least strange and I'd like to explain why. Since, e.g., South West Airlines has been a spiritual organization from the very beginning, then some improvement in employees' spiritual development should be somehow perceived. Unfortunately, there is nothing about it while any manifestations of spiritual growth would be helpful in understanding spiritual management.

Perhaps, questionnaires like the one of Palmer (Bradley&Kauanui 2003) could have been considered as a tool for measuring spirituality, if it had really made such measurements? The list of questions doesn't seem to assess one's level of spiritual growth, because people were asked questions about how they perceive their community (emotionally warm or not), whether it is important for them to be associated with an ethical organization, or to be able to discuss personal concerns with chair or colleagues, their "fear of losing one's job or status" (Bradley&Kauanui 2003, p. 455) and the like. It is still questionable if overcoming these fears indicates spiritual development. How can a manager help without being a therapist? Should a manager "work" with *all* the fears or somehow filter them? Palmer's research is not the only one that is silent about it. Unfortunately, other studies have the same "gaps". This means that the field isn't actually evolving but is spinning around the same issues. Let's have a closer look at them.

The questions in the research can be divided into two groups: "work conditions" and "personal". It is that if a manager is able to create these special work conditions, development will take place. Assuming the spirit grows under these conditions, it is still difficult to understand how rapidly it happens. "Personal" questions refer to issues like "[M]y spiritual values influence the choices I make", "[I] consider myself a spiritual person", "[P]rayer is an important part of my life", "[I] care about the spiritual health of my coworkers" (Ashmos&Denton 2000, p. 144). If these points indicate

spiritual development, then, perhaps, every person might understand something unique by “consider myself a spiritual person” and “spiritual health”. Basically, the survey generalized opinions of many people, neglecting individual fluctuations. The findings are valuable and meaningful for the theory, but in a concrete company every employee has his/her own vision of spirituality that might contradict the vision of others. At this level (not generalized) the theory simply loses its empirical ground; it becomes useless. Why do I, as a manager, need this generalized opinion if my particular employees understand something completely different by “I consider myself a spiritual person”? The “standard deviation” is probably too big to make generalizations.

Summing up the contradictions in the case studies, one might argue that spiritual management exists only in managerial magazines, academia meetings, books on amazon.com, and whatever else but not in real life. There is the island of spiritual management, but there are no travelers except researchers, no cured people who got sick of the business ocean, no mysteries, nor miracles. No doubt, there are highly ethical companies whose work is meaningful and sense of community is strong, but it remains unclear if this automatically leads to spiritual development.

Perhaps, this really happens but only the way people in general think about it. The problem is that the limitation is silenced in case study discussion.

Spiritual leadership Contradiction

Before questioning the articles about spiritual leadership, it worth saying that the authors actually address two different kinds of spiritual leaders – leaders in business and great people who have played a significant role in social life and history. It is supposed tacitly (the issue isn’t addressed or voiced) that both fit well in the modern business environment. Even apostle Paul (Whittington&Pitts&Kageler&Goodwin 2005) is (in a way, sure) good for leading a modern business firm in a spiritual way.

The proposed leaders in the articles¹² used as examples cover such people as Tom O'Brien and Kris Kalra (Reave 2005), J.N. Tata, R.K. Talwar (Chakraborty 2003), N. E. Saadawi, V. Frankl, P. Freire, M. Gandhi, H. Keller, K. Marx, R. Menchu, K. Nkrumah, A.S.S. Kyi and Mother Teresa (Parameshwar 2005). For example, Conlin writes about Kris Karla, a CEO of BioGenex,

“Another business leader who embarked on a spiritual search is Kris Kalra, CEO of BioGenex, a medical-lab technology business. Several years ago Kalra realized that he had become a workaholic, robbing himself and his employees of family time and

¹² For this section I explore all the articles where spiritual leadership was described fully, i.e., philosophical, religious, psychological and managerial.

enjoyment. In an interview, he summarizes: “I realized we were living in a completely material world. The higher purpose was being lost.” Like Chappell, he decided to focus instead on spiritual studies, poring over the Bhagavad Gita for three months. When he returned to work, his changed attitude and new respect for others’ ideas led to 12 new patents and a resulting increase in sales. Ironically, the esoteric spiritual retreat saved a business that was stumbling” (Conlin 1999, p. 154 in Reave 2005, p. 665).

Some leaders, like Bigari (Milliman&Ferguson 2008), are not associated with any particular religion but their attitude toward workers and customers is highly ethical, moral, and humane. In the studied articles, I failed to find an example of a spiritual leader who would openly claim that s/he manages someone’s spirit. Actually, this is the same contradiction as evident in the case studies. One can find the leaders description (mostly through examples of ethical behavior, strong will, justice and honesty) which automatically refers to (somewhat) affecting people’s inner self at work but, again, it remains unclear why and how exactly this happens, how to measure the possible improvements and so on. Shortly, the articles do not provide any concrete evidence that spiritual leadership affects workers’ self in any (positive or negative) way. It is assumed to be so but, once again, a reader has to take it for granted.

Now, let’s turn to another, no less important, point. The articles generally state that a spiritual leader should meet certain requirements like being able to inspire people and lead through courage (Miller 2003) or change people’s lives (Whittington, Pitts at al. 2005). How developed does a leader need to be to be able to lead spiritually? It is assumed that a spiritual leader is him/herself developed to a certain extent, although what this point is (even most approximate one) is not clear.

It is said that meeting certain requirements make a person ready for spiritual leadership and automatically guarantees his/her spiritual maturity. The requirements vary from being a sage (Chakraborty 2003, p.40) to “spiritual qualities (e.g., integrity, honesty, humility), and spiritual practices (showing respect for others, demonstrating fair treatment, expressing caring and concern, listening responsively, appreciating the contributions, and reflective practice)” (Reave 2005, p. 665). So, although these characteristics indicate a comparatively high level of spirituality, they are also about humanity and ethics. Why, then, the need for one more (unnecessary) entity – spiritual leadership?

Transcendence

Transcendence is mentioned by several¹³ authors but discussed by only a few of them (Losoncz 2003, Chakraborty 2003, Kriger&Seng 2005, Gotsis&Kortez 2008) and only Parameshwar (2005) researched the notion fully.

Transcendence is a very peculiar and confused notion in the articles. If it were discussed, researched and presented in the articles fully and broadly it, perhaps, could have been this *sui generis* spiritual element. Only Parameshwar (2005) shows in details what this role is. Since this is the only research about ego transcendence among the literature, the following discussion of the notion will be based on this study. Let's have a look at its results.

Ego transcendence manifests itself in eight different forms. Parameshwar supplements each of the manifestations with examples. Every example describes a situation as the kind of transcendence took place. Thus, he writes:

“Gandhi is pushed out of a train on account of being a colored person, despite having a first class ticket, by a constable. Rather than focusing on his personal humiliation, Gandhi sees his suffering as merely a symptom of the larger disease of color prejudice whose fallout affected all Indian settlers in Africa” (Parameshwar 2005, p. 696).

“Menchu says ‘yes’ to the higher purpose of putting an end to the cultural genocide of the Guatemalan community and ‘no’ to the voice of fear, the threat of weapons and the government...” (Parameshwar 2005, p. 701).

“Nkrumah, while a student at the University of Pennsylvania, experiences racism in a local restaurant at the hands of a waiter who refuses to serve him water. The waiter says to Nkrumah, “The place for you, my man, is the spittoon outside.” (Nkrumah, 1957, p. 43) Rather than get ego-hooked by the insult, Nkrumah responds in an ego-transcendental way by beginning to serve his higher purpose of freedom for Ghana” (Parameshwar 2005, p. 705).

“Frankl’s book, *Man’s Search for Meaning* which he compiles in the concentration camp without waiting for ideal conditions, inspires others to act in ego-transcendental ways” (Parameshwar 2005, p. 706).

¹³ Twenty articles were found through key word search for “transcend” and “transcending” and twenty six for “transcendence” but they overlap each other significantly.

Marques et al. provide one more excellent example describing the way Gandhi “gained the emotional and mental willpower to become the man he was”. They write, “... in his younger days he too, like so many youngsters, loved and enjoyed the good life. It was then that he realized that the only true need in life was hunger. So, he starved himself to overcome even this need, thus developing the strength to demonstrate the effectiveness of non-violent opposition, and lead his country to independence” (Marques&Dhiman&King 2008, p. 16).

One more example of overcoming one’s fears is about teaching spiritual management in academia. Delbecq describes the pilot master course “Spirituality for Business Leadership” where students had to overcome their deepest fears. If a student was afraid of death, then s/he had to visit the dying; those, who could not bear a thought about being disabled, should visit handicapped people and spent some time with them; one more participant had to live several days with a beggar to overcome his phobia of being homeless (Delbecq 2000).

These are examples of how ego transcendence, according to the authors, actually takes place. As could be seen from the quotations, none of the spiritual leaders had a special favorable environment. On the contrary, their lives were full of tremendous physical and emotional difficulties. This allowed them to transcend their ego and grow (spiritually?), to overcome “personal” for the sake of internal maturity. I wonder how many of those, longing for spiritual growth, are ready to starve to overcome their fears and weaknesses.

The articles, except those of Parameshwar (2003) and Marques et al. (2008), do not discuss this aspect, a rather unpleasant one for those who endorse a friendly and supportive environment at work. The Turtle’s shell, constructed by managerial surveys, would be simply smashed into pieces if ego transcendence was the island’s core. But it is not, because people in surveys, at least the majority, didn’t state ego transcendence as a part of what they would like to see in the workplace. There could be at least two reasons for that. Firstly, the phrase “ego transcendence” unlike “spiritual development” is rather rare¹⁴ in everyday life and, secondly, the process itself (as Parameshwar showed) isn’t pleasant while all the aspects of spiritual management, outlined in the majority of the articles, are very smart and neat.

¹⁴ According to British National Corpus, “a 100 million word collection of samples of written and spoken language from a wide range of sources, designed to represent an accurate cross-section of current English usage”, the word “spiritual” is on the 3 813 place in usage frequency, “spirituality” is on the 18 463 while “transcendence” is on the 33 229 (<http://www.wordcount.org/main.php>).

Ego Transcendence and Values

A highly important explanation of values as mediators for ego transcendence is given by Losonca. He writes that values, when freely-adopted by employees, cause them to behave in a particular way. This obligation to make certain kind of decisions creates a *possibility* to transcend ego, for “[I]f a person makes a claim beyond herself, then, by the same act, she has to submit herself to a level that is not hers, so she has to transcend herself” (Losonca 2003, p. 82).

The core questions here are, firstly, whether a particular position allows a person to “make[s] claims beyond herself” (it could be a routine job that doesn’t involve any serious deviations) and, secondly, what happens if the person is unable to overcome his/her ego and fails to fulfill the task. What will the person feel in this case? That s/he is unable to transcend his/her ego and is therefore weak? This is a potentially stressful situation that might discourage the development of spirituality at all. This problem is solvable but not in business. In ashrams Masters are able to see what task a pupil is internally ready for at any moment and which ones should be postponed, avoiding actions that might damage the psyche leading to serious psychological illness. Who will be such a Master in the workplace? In order to see this kind of things, a Master him/herself needs to be very far along the spiritual path. In this case, the requirement for a leader to be a sage becomes highly meaningful and logically consistent (Chakraborty 2003, p.40).

Democracy and Equality Questions

The fact that people cannot choose a “non-spiritual” variant of the workplace in a spiritual company looks a bit authoritarian. The only way for such a person is to leave their position and look for another job in another company that can lead to financial loss due to the ensuing temporal unemployment. What if a person cannot afford him/herself this kind of losses? Since spiritual management is claimed to be ethically correct, then such companies should take care of their employees while they are looking for another job.

This question is raised openly by Brown (2003) but is not answered. The articles do not treat this as a possible problem. It is simply assumed that, since the majority of the interviewees are for spiritual management in surveys then in real organizations it would be the same situation. Still, even if the majority is for spiritual management, what about the minority? Deeply religious people might be offended by a spiritual approach that contradicts their beliefs. Will they be considered by their work colleagues as individuals who do not want to develop themselves and are, thus, worse than others? Is it a possible criterion for intolerance in society as a whole? These issues are not raised in the articles. These are tough questions and it is all right that the authors don’t know the answers, but it is important to outline possible problems in order to fulfill *primum non nocera dictum*.

From this point of view, it is rather awkward to speak about spiritual management as it doesn't really look as if it is actually spiritual. The island, thus, is full of dangerous insects, unseen during daylight hours.

Misusing Spirituality

One of the most widespread in the articles critique concerns the relation between spiritually oriented companies and higher profitability. There are worries that spirituality will be abused - applying its principles to solve problems with bottom line performance. The overwhelming majority of the articles, in which the relationship is discussed, state clearly that spiritual management should be freed from profit goals and is valuable *per se*. I wonder, why speak so much about the positive relationship to profit if spirituality is supposed to be kept separate from margins and turnovers? Wouldn't it be better not to write anything about money at all? That way, those who adopt spiritual management will do so entirely for the sake of spiritual development – exactly what the authors suggest is so important. Why create this unnecessary temptation? Why mention the seductive siren's songs, if for the one who listens to them it is the last music in his/her life? What is the point of it, except to trap another naïve traveler? Or is the island actually a trap?

Lost spirituality

Everything would have been all right if scholars had had another name for what they call spiritual management. Heart management¹⁵ would have been all right, for it doesn't deal with non-material, non-definable, and non-identifiable spirituality. As it was described in the literature review chapter, the concept of spiritual management is not a unique practice but a *unique combination* of already existent ones. Almost all the scholars who deal with the notion actually talk about ethics, transformational leadership, value-based organizations, organizational learning, servant or authentic leadership. They sometimes use these notions as synonyms for spiritual leadership/management, reducing the mysterious phenomenon to perishable terrestrial. Its not surprising, that in the end there is nothing specifically spiritual. A similar situation existed in Socrates time when the philosopher was telling everyone to "take care of yourself" meaning taking care of the soul and developing virtues but people understood him as admonishing taking care of the body and seeking pleasure.

Few authors share the apprehension. For example, Gotsis and Kortezi ask the same rhetorical question:

“Is not in this way spirituality divested of its deeper essence? Is not it trivialised? Is not it just treated as a means to attain organizational profit and not as an end in itself?”

¹⁵ Human relations management is very close in ideas to spiritual management.

Is not the real meaning of spirituality lost? These seem to be rather troublesome questions. The need for a decisive and lucid answer is urgent for continuing the discussion on workplace spirituality on an honest basis” (Gotsis&Kortezi 2008, p.584).

The way spiritual management proposes to work is *theoretically* the normative behavior of any business organization. The way business functions now is a horrible negative deviation from this norm and spiritual management indicates how to return to the path. This is not a miraculous island that we need, but a better Ship that will be durable and waterproof in the ocean of modern business. We need high ranking, skillful and courageous sea captains and technologies to help us lead such a Ship.

Conclusion

How high my expectations were after the first step of my journey (p.43), so deeply my heart has sunk after the dialog with the wise Turtle. So, I’ve realized that not a single splendid spot on the island can nurture a traveler’s spirit. The island is a patchwork of all that’s good in American society between 1999 and 2009. Not a single part of the concept is unique and, actually, there is no need for spiritual management. The only feature is the necessity to believe in spirit, but management is not ready to manage it. So it’s probably better to speak not about a new concept but only a new idea – the necessity to manage people according to their spiritual needs. It’s not an island, but something more like a reef.

Moreover, sometimes the island is not only useless but even harmful. Since no one actually knows how to manage one’s spirit, managers might cause more damage to employees than bring happiness and joy. Scholars don’t actually know what spirit is and how it influences us, so every ignorant intervention might be favorable, dangerous, or neutral. Until a manager is not certain it’s not safe, how can he/she apply it? The risks are most likely too high. No doubt, there is always a possibility that what was researched about spirituality is actually absolutely correct information. However, the revealed logical inconsistencies prevent from telling scientifically about managing one’s spirit.

I have to say some more words about this possibility. Studying spirituality, the researchers presupposed that it exists objectively, like DNA. Is it possible to learn something scientifically correct about DNA through interviewing laymen? Moreover, is it possible to cure anyone by the help of such knowledge? Most probably, the researchers chose the wrong method for studying the phenomenon of

spirituality. As a result, spiritual management works in its own way (highly ethical and humanistic) but it is almost impossible to say if it nurtures one's spirit or not.

Why attract people by a land flowing with milk and honey, if the concept is most probably useless for spiritual development? I cannot answer this question, for it is a research question for further studies. However, I can try to explain how it happened that a useless concept has more Google hits than leadership (p. 11).

5 INTELLECTUAL AND EMOTIONAL PRESSURE

That's true, it is impossible to explain through the literature study why the revealed critical points are silenced, but it is still possible to say in what way the articles are organized to make a really good impression and take a certain place in a reader's mind. In a way, the question is how the Promised Land is created and why it remains so attractive.

What is stressed in the articles? What parts somehow affect a reader? In what way do they do it? The analysis includes studying the way the literature influences one's mind and emotions, what impressions are formed and how, what ideas are shaped in a reader's conscious, and, finally, what kind of language (words, expressions, emotional and stylistic color) is used. Is there anything special in the articles structure? Six general approaches were developed for analyzing the literature. Two of them (rational and emotional impact) are the main themes while others (ego influence, appeals to «apparent truths»/ generalization, references to great people authority, simplifying difficult tasks) are subthemes. "Apparent truths" and "references to great people" affect intelligent perception while "ego influence" and "simplifying difficult tasks" are more about emotional influence.

Rational impact

Further I am going to discuss the points that affect mind, and then the issues that include emotional aspect will follow.

The power of "empirical material"

According to the American Heritage Dictionary of the English Language, the adjective "empirical" means "verifiable or provable by means of observation or experiment", which assumes that everyone can check the results of a research or an experiment and they (results) will be the same. This possibility to test the results makes empirical material a highly powerful tool in discussions. The notion is associated with facts, objectivity, and accurate data. Referencing to the kind of information is always a strong argument in disputes that helps in proving or disapproving hypotheses and theories.

As it was already revealed (p. 34), the articles with the management background rely on surveys and interviews conducted by the researchers. They (researchers) base their conclusions and suggestions on the collected empirical material that creates a sense of sound knowledge and, thus, spiritual management looks like being rooted in objective findings revealed through the field studies.

Since 62% of the articles are based on the kind of empirical material, it can be stated that spiritual management literature depends highly on this point and wouldn't be the same if the issue is withdrawn from the concept. Moreover, as far as the majority of the conclusions flows from the

collected data, the interpretations of the interviews/surveys findings depend heavily on the information. Consequently, all the restrictions of the surveys (like cultural specification, sample, the covered period of time) should be taken into account in the interpretations of the results as well. Since these delimitations were not pronounced in the articles, it turned out that the power of the empirical material was involved fully while its shortcomings (small sample, culture, time period) – not. Thus, figuratively speaking, all the best was boosted and all the worst was pronounced in whisper.

The power of practical examples and case studies

Case studies and examples of spiritual companies or leaders cause actually the similar powerful effect as referencing to empirical material. It is supposed to be something objectively real. How can one doubt in spiritual management if there are real examples, described and discussed? This is a strong “trick” which is not so widespread as referencing to the surveys and the interviews. The examples of spiritual (sometimes spiritually oriented) companies or leaders, according to the node “Spiritual organizations”, were mentioned in 36 articles which is 44% of all the studied literature, consequently, this point is also quite frequently used and, being a powerful one, contributes significantly to the way spiritual management is presented in the academic articles.

An important issue about the case studies is that the examples are based on the surveys’ results. People state that spirituality is about ethics and meaningful work, so the examples of spiritual companies are highly ethical and their work is meaningful. Case studies strengthen the collected empirical material about spirituality and the material supports the examples. Both, being highly persuasive, contribute to the intellectual side of the articles content. As a result, this pair is difficult to be “disengaged”. In a way, to reveal this weak point one has to doubt simultaneously in both and analyze both the examples and the research. This produces additional support to the spiritual management literature as a soundly researched and developed one.

Referencing to great people (their ideas) authority

The philosophy, psychology, or religion based articles have the correspondent doctrines as a basis and, thus, all the fundamental questions about what is spirituality, how to develop it and other points relay on the authority of their founders (e.g. Fromm, Maslow, Jung, Assagioli, Durkheim, Wilber, Hadot, Plato, Aurobindo, Vedanta, Buddha, Apostle Paul, etc.)

The authority of religious wisdom and, in most cases, time-tasted, scientifically recognized theories play the same role as empirical material for management rooted articles. This creates sense of sound knowledge and reliability. For an ordinary reader who is not acquainted in depth with the corresponding theories and doctrines references to originals substitute empirical material, because one can read the sources and check if they are interpreted correctly and appropriately. The possibility to

check information is critical in persuading a reader. However, *possibility to verify* data and *verification itself* are different, although deeply related, phenomena. Within the studied articles there was not a single one that was devoted to checking this correctness, i.e. either these tests didn't revealed any serious mistakes in interpretation or they've never been performed at all¹⁶. Absence of the checks contributes to the theory of spiritual management, supporting the basic premises and shaping a soundly based, scientific (when it's not pure religion) approach to studying spirituality.

Minorities

The philosophy, psychology and religion based articles rarely stress community and meaningful work. More often they stand for full self-realization and ethics. What makes spiritual management predominantly managerial is “loneliness” of the voices from other disciplines. Managerial articles dominate over them by stating mutually supportive ideas, constantly repeating each other (in introductions or brief literature reviews) and, finally, being the majority.

Because of this, management rooted literature constructs a feeling of being the core of the field. The overall impression after reading is that there is one full-fledged managerial approach and some minor, unimportant ideas that add some “spice” to the “main dish”. In a way, this also creates appearance of polemics and ideas diversity but in fact there is one huge managerial theme and many tiny other currents. Perhaps, only religious articles may compete more or less with management while others simply voice different doctrines. Even the articles that “work” with Jung's ideas (that are supposed to collaborate and be written in unison) do not provide this feeling of unanimity because different authors stress different parts of Jung's theory. As a result, there is no certain agreement between them, although they do not contradict each other as well.

The “forces” are too unequal and, thus, it is difficult to speak about real polemics, opinions collision and intellectual competition. Moreover, some of the psychology, philosophy, and religion articles are “filtered out” by a reader due to the lack of knowledge about the relevant doctrines. As a result, these articles are either withdrawn from one's conscious or placed no further then one's mind periphery. The religious articles, by analogy, are “filtered out” by belonging to different confessions or being an atheist. Since managerial articles are easy to understand and religiously neutral, they are more successful in occupying one's mind. Through multiple mutual reviewing and referencing to each other, they “cement” and fix certain ideas in one's conscious. This “trick” in the literature is, probably, the most important and surely extremely significant. Without it the articles would be much more diverse

¹⁶ No doubt, there is a certain possibility that the studies were not published or simply had not selected for the present sample of the researched sources.

and incoherent, fragmented. There would be no feeling of completeness and apparentness of spiritual management.

Lack of critique?

After reading the articles, there appears a feeling that there is little critique of spiritual management. After coding the materials, it turned out that as much as 27 articles (33%) include critical points over a broad range of issues. Fifty critical quotations were coded. In comparison to some other subthemes, this one isn't a small one. On the contrary, it has certain weight and it remains unclear why the impression from the studied articles is lack of critical discussions. Could it be simply my personal subjective mistake in perception of the information? Or, perhaps, there are some more objective reasons that contribute positively to spiritual management as almost the perfect one for there is nothing significant to criticize?

To answer the question, it, first of all, worth saying that out of the 27 articles only five (Brown 2003, Pava 2003, Chakraborty 2001, Smith&Rayment 2007, Gotsis& Kortezi 2007) include critique with more or less broad explanations of what the authors disagree with and why. All others have two-three critically-oriented paragraphs in which they address to a wide range of different problems. Let's have a look at several examples:

— “impossibility to apply spiritual management due to some people being deeply religious and this would offend their religious feeling” (Boyle&Healy 2003);

— people “cultivate a connection with the universe that is vaguely superstitious” (Nash in Salopek 2004, p. 18);

— “one potential subtext of 'spirituality and organization' also represents a compelling framework for the possibility of global terrorism” (Forray&Stork 2002, p. 507);

— “there is a lot of narcissism in New Age stuff. I have no problem with the notion that a lot of this is trans-rational, trans-personal and it cannot be captured by a strict rationalist discourse” (Dean 2004, p.19);

— “you cannot use spirituality as a management tool; it is not the last resort solution for your management problems. Nor is spirituality a business opportunity. It is essentially a free, non-utilitarian option” (Lozano&Ribera 2004, p. 181).

Analyzing the critical quotations, one might find that the critical points rarely if ever coincide with each other. There are two more or less broad critical issues. Firstly, the authors argue on the usage of spirituality as a tool of maximizing bottom-line and, secondly, some of them express doubts in possibility to develop one's spirit at work in modern business environment. The point about (mis)using spirituality in sake of money is discarded by almost all the authors who speak about the positive relation between spirit development and profit. They argue that “if one practices spirituality for its own

sake, then profits will follow“(Mitroff&Mitroff 2004, p. 22). The second point about impossibility to “nourish” one’s spirit at work looks almost meaningless against the background of performed surveys, case study descriptions, huge amount of literature on the topic, and other visible manifestations of spirituality at work. Consequently, the two main critical points remain not being taken seriously. The other “lonely” points simply don’t have weight among the literature. Reading the articles, one pays more attention to themes that appear frequently while those that pop-up only once are lost in the amount of information.

The five critically-oriented articles also worth being discussed in details. Among them only one (Brown 2003) is devoted fully to criticizing spiritual management, while others base their critical points (rather strong ones) mostly on their own approaches to spiritual management. In other words, they propose their vision and criticize from this (their own) position. This is a tricky moment, for different doctrines from philosophy, psychology, and religion cannot be fully consistent with each other and with the managerial approach, and, thus, critique is inevitable. Sometimes (partially in Pava 2003 and Chakraborty 2004) the critique is relevant only within the basic doctrine and outside of it the issues not obligatory as meaningful as within it. For example, Chakraborty relies on Hindu tradition and his criticism is rooted in Hindu vision. For an atheist this critique simply doesn’t make sense.

To summarize, the lack of common critical points in academic literature grants to the soundness of spiritual management making it looks like a reliable one.

The power of “many”

Out of the eighty two articles forty five (or 55%) describe how fast the field of spiritual management is growing. Most often the introduction of such articles includes something like:

“Over the past several months, the popular press—including the New York Times, the Wall Street Journal, Fortune, and National Public Radio—has been featuring stories about spirituality at work. Although that may seem to be a recent trend, it’s one that has been building for several years, according to experts” (Salopek J.J. 2004, p. 17).

“Spirituality has become an increasingly acceptable area of study on college campuses. For example, Chapman University offers an ‘Organizational leadership program’, which includes such courses as ‘Leading from within’ and ‘Spirituality in the workplace’ (Neal, 2001, p. 12). In 1998, the University of Santa Clara business school offered a pilot course in ‘Spirituality for business leaders’. Even MIT, despite great controversy, offered a course in 1998 entitled ‘God and computers: minds,

machines, and metaphysics’ to examine the effect of assumptions about God and religion upon artificial-intelligence research. It was met with such success that a sequel was scheduled” (Clayton, 1998, p. 1 in Bradly&Kauanui 2003, p. 448).

“Recent attention to comprehensive matters of spirituality in both the academic and practitioner communities is shifting management thinking away from its traditional models and paradigms toward a new way of thinking, described as the ‘new spiritual imperative’ ” (Losonz 2003, p.75).

These statements at the beginning of the articles make a reader think of a significant majority of those who already work with, research and practice spiritual management. This affects both mind (a person evaluates the scope of the concept development) and emotions (a reader might be surprised by the extent to which spiritual management is spread and cannot go against the majority). This issue is also one of the “tricks” that grants significantly to the reliability of spiritual management, providing a sense of full-fledged concept. Similar effect is created through literature review proposed by many authors. Describing different approaches to spirituality, the authors (like Benefiel 2005, Pava 2003, Gibbons 2000, Ashmos&Duchon 2000 and others) reference to numerous other articles, books, and interviews. This makes an impression of a heated discussion.

No doubt, it is not simple to doubt in spiritual management issues when empirical material is provided, practical examples are suggested and a big amount of literature is published (both academic and popular), workshops and conferences are being constantly held, PhD and Master papers are defended, as well as other kinds of activities are a part of the area. A reader is simply bewildered by all this work and there is no way to doubt in what is stated in the literature.

People say

A number of articles, 36 to be more precise (or 44%), either provide employees’ direct quotations or argue that nowadays people want more at the workplace. Money and salary are not the key point any more, or, at least, their significance is not vital. Some quotations will help to grasp the power of the point:

“As workers became increasingly aware that survival was assured even if they lost their jobs, many, especially educated workers, began to want more than just money from their jobs” (Drucker, 1993; Galbraith, 1967 in Tischler 1999, p. 277).

“Recent polls have found that American managers and leaders want a deeper sense of meaning and fulfillment on the job—even more than they want money and time off” (Fry 2003, p. 702).

“ “Those who say that working for a big organization is akin to selling your soul have got it all wrong. I wish that there were organizations worth selling my soul to! I wish that there was even one organization that recognized that people have souls!” “ (Mitroff 2003, p. 375)

These are the examples of how the articles appeal to one’s rational perception and, in cases of direct quotations, to emotional dimension as well. Firstly, these arguments agree with empirical material that creates a feeling of significance, importance of spiritual management, and urgent necessity to apply it as soon as possible. A reader realizes that something tremendously important is not given to him/her at work, something that s/he has a right for. The tension between what one actually gets and what s/he has (a kind of) inborn right for might, probably, produce a feeling of being deprived of something valuable and, consequently, desire to struggle for this something that looks like very important if not the most important in their lives.

This point has a mixture of rational and emotional influence and thus this “trickery” is highly important. It produces an element of, so to speak, absolute necessity in spiritual management, explains it seemingly rationally, and simultaneously arise emotional response.

Emotional impact

Apart from influencing a reader intellectually, the articles affect emotionally as well. The influence is more subtle and depends heavily on person’s character, his/her personal experience, cultural background and many other conditions. This sometimes makes emotional impact difficult to reveal. Having only the articles content in hand, it is not always possible to learn something about the specific cultural environment that affects the way people perceive the information. Anyway, one can always try to see some more universal “points of pressure” that work with the majority of people no matter what this background is. Let’s, firstly, have a look at some of them, and then the discussion will touch some more specific aspects of emotional influence like the New Age movement and the American Dream.

Play on contrasts

What people say (intellectual influence discussed earlier) is also supported by examples of highly unethical companies whose work arises negative emotions and, probably, aversion. For instance (one of the harshest examples),

“Leading companies aggressively market their wares while concealing evidence of severely damaged products (from silicone breast implants to asbestos to defective condoms). Global tsunamis in the financial markets leave devastated economies and the starving and unemployed in their wake. The USA subsidizes third world exports of the same tobacco products which bear government health warnings at home. Leaving “things as they are” risks an early end to healthy human enterprise.” (Biberman J., Tischler 2008, p. 243)

Since spiritual management is highly ethical, honest and fair, this play on contrasts and opposite sides of the “goodness-evilness” scale contributes to the literature sharpness and even more urgent necessity to change the “decaying” business environment otherwise the global catastrophe is inevitable. In only a few articles (Boyle&Healy 2003, Gotsis&Kortezi 2008) the point of spiritual management as “panacea” is discussed critically and the conclusion is: “even the few studies of spirituality in the workplace by respected academics are written more from the heart than from the stance of critical inquiry” (Mitroff&Denton 1999, p. 83 in Duchon& Plowman 2005, p. 809). Spiritual management is presented in such a way that it assumes spirituality to be the cure to such horrible illnesses as greed, mean strategies, and unethical work.

This play on emotions is strong and rather open but still cannot be “seen”. Appeals to rationality are “visible”, i.e. one may analyze the collected empirical material, think about the results and interpretations, or visit a spiritual organization. Overcoming emotions is, on the contrary, a more difficult task for emotions are necessary to be firstly realized consciously and only then analyzed. This requires time and certain efforts that a usual reader might or might not have. Thus, due to this the literature becomes quite distinctive and positive while critical aspects, revealed in the previous chapter, could simply not come to one’s mind.

Believe in spirit

The fundamental idea of spiritual management is the necessity *to believe* in spiritual dimension of a human being. General impression, formed through reading the articles, is that psychology, philosophy and religion don’t even state the question about if there is spirit or not, it definitely exists and this is not something worth spending time on. Managerial articles, on the contrary, do try to persuade a reader in existence of spiritual self and, although no one knows surely what it is, one has to

believe in it. This is an extremely important issue for it creates a feeling of being almost ashamed that s/he doesn't believe. Let's see on example how this feeling is constructed:

“My background in the philosophy of science has prepared me to make sense of complex phenomena, but again, how could one of the most significant aspects of human beings' spirituality, and in the context that the majority of time is spent in the workplace, be ignored for so long? So for me, there is something deeply sick and troubled about academe; deeply sick and troubled that it would not study this phenomenon for so long. That ought to be taken as a real bellwether, a sign of trouble. It really calls for an explanation in itself” (Interview with I. Mitroff, the most frequently referenced author within the studied articles. Dean 2004, p.15).

Although so open and emotionally-laden statements are rather rare, the quotation covers the idea of how a reader is being “proved” in spirit existence. The power of “many” together with this kind of arguments results in feeling close to awkwardness. In other words, a reader feels him/herself almost ashamed that s/he didn't know about spirituality or doubted in its existence before reading the literature. It becomes obvious and taken for granted. Consequences and conclusions of recognizing spiritual self also look consistent with other, described earlier, points. For instance, the necessity to develop one's spirit at the workplace logically looks like a really correct conclusion but, and this is extremely important, it is based on ordinary vision of what spirituality is. Who knows, perhaps, spiritual self is like an eye color that cannot be changed at all or like height that can be influenced in young years within biologically fixed reaction norm¹⁷.

The point about believing in spirit and its characteristics is presented through emotionally-laden premises as well as through intellectual appeals to empirical material. A, so to speak, one-two punch. What is interesting, interviewees in the spiritual research were asked if they want to develop their spiritual self but if it is ever possible to do through intentionally and artificially created environment or circumstances was out of doubts at all. This is the same as to state “If people have different eye colors, then we definitely can change it”. In the surveys it just went without saying that it is possible and this is unquestionable. As a result, the fundamental premise in the area is not grounded. However, its emotional pressure cannot be overestimated.

¹⁷ Norm of reaction means that a particular characteristic might vary within its biologically fixed minimum and possible maximum value, e.g. if one's height reaction norm is from 160 to 167(cm) then a person would be no shorter than 160 but might enhance it through, e.g. good nourishing to 167 but not higher.

The power of “hope”

Outlining problems and “diseases” of modern business environment (unethical and meaningless work, feelings of alienation, impossibility to express oneself, etc.) and then “promising” to solve them by the help of spiritual management, the articles basically grant hope to those who got sick of a negative atmosphere at work. Apart from the contrast effect, this creates hope for the better future and optimism. Thanks to this, the literature becomes so bright, clear and pleasant, that breaking it by doubts or critique looks almost like an outrage on humanity. By referencing to common and widespread problems, that were experienced by the overwhelming majority of people (as the surveys state), the authors get in touch with emotional self of a reader, his/her own negative emotions/recollections/experience and immediately propose concrete practices to “cure the wounds”. Together with other influential “pressure” points, it becomes difficult for a reader to resist spiritual management issues or remain a somber-minded, critical person. “Neutralizing” criticism by the constructed sense of “dare not to criticize”, spiritual management protects itself from reader’s immediate realization of some inconsistent or contradictory points.

Simplifying difficult tasks

The idea of spiritual management, i.e. to develop spiritually at work, is in itself a very appealing one because an employee doesn’t need to bother about his/her spiritual development any more – a manager or a leader will take care about it, no need to apply tremendous efforts to understand what it is, how to develop, what to do, where to go, but simply work in a spiritually-oriented company, take pleasure of it and, as the relation to profit is positive, forget about financial difficulties. Against the background of the grey and harsh reality, spiritual management is a too great temptation to refuse it. A highly pragmatic and, perhaps, cynic consequence that might consciously or not come into one’s mind is that a person doesn’t need to spend his/her personal funds on charity any more for the company s/he works in makes it instead of him/her, sharing profit with society. Most probably, a reader doesn’t think about such details but, what is more important, s/he has a feeling of acquiring something good not losing anything instead, not paying for it. Even if this is not voiced and the authors didn’t mean this directly, such a conclusion logically flows from what spiritual management is about.

Another side of this point is that people, living in a familiar (home like) environment, not doing anything really special apart from their work, would get in the end the same result as those who subject themselves to great austerity, exchange full of joy and pleasures life on a monastery strict and simple discipline. No need to say “no” to familiar lifestyle, experience physical discomfort, or seclude oneself in ashrams. One acquires the same benefits of spiritual growth as those of monks. That’s true, the articles do not promise enlightenment and access to absolute knowledge but still one might speak about, figuratively speaking, “light” version of spirituality in business environment. This point is

raised (but not discussed in breadth and depth) in one of the studied articles by Thompson. He writes referencing Chakraborty's opinion:

“Authors from cultures and societies where spirituality has ceased to be a living tradition for several centuries tend to treat the subject too lightly and glibly, notwithstanding their newfound enthusiasm for it. Most authors from such backgrounds do so in a highly readable style, but omit altogether both the ontological-epistemological basics, as well as the practical nitty-gritties for evolving an authentic Spirit-centered work-attitude and leadership process. All this produces a simplistic, made-easy kind of mentality in the reader” (Thompson 2004, p. 155).

By simplifying such things and promising benefits without “costs” the articles, consciously or not, create positive and really appealing spiritual management portrayal.

American dream through spiritual growth?

Although the articles are focused on spiritual development and solving tough problems, profit and prosperity discussions are also widespread (49% of the articles). Although the authors unanimously state that spiritual development is important *per se* and cannot be (mis)used as a tool of increasing profit, material advantages are described quite broadly. Perhaps, in a way, this actually “legalizes” desire for profit. To be greedy and work for money maximizing is condemned by the articles. However, the temptation to misuse spiritual management is too strong because one remains “good” in others eyes and simultaneously earns as much as s/he wants. Surely, not all readers are interested only in profit but still there are those for whom the possibility to conceal original money interests “under the guise of spirituality”¹⁸ is important for people in general want to make good impression and escape condemnation. Spiritual approach to profit can bring psychological revelation and sense of being generous to such people. Even if there will be no spiritual growth, this management might work as justification of money-making.

Moving profit on the margins, the literature still keeps it in mind as if it was a significant part of the concept. Such double-sided approach to bottom-line (i.e. it's unimportant but it will grow) contributes significantly to the way spiritual management is perceived by a reader. It gets a tint of purity for it stains not itself with money matters. Although, they are implicitly out of the concept, profit is tacitly discussed in every second article.

¹⁸ Paraphrasing the title of one of the studied articles “Do not provide religion under the guise of spirituality” (I. Mitroff, 2003).

Another important point about money making should be analyzed from the point of view of the American (USA) culture. The so called American Dream, which concept, no doubt, varies from state to state and from one American citizen to another, still have its core idea – getting money. Thus, Warshauer writes about the phenomenon:

“One component of the American Dream seems, however, to be fairly consistent: the quest for money. Few will deny that Americans are intently focused on the “almighty dollar.” In a society dedicated to capitalism and the maxim that, “the one who dies with the most toys wins,” the ability to purchase a big house and a nice car separates those who are considered successful from those who are not” (Warshauer¹⁹ 2002).

In the continuation of the article, Warshauer writes about changing concept of the American Dream from getting money through hard labour and fairness to “large-prize television game shows, big-jackpot state lotteries and compensation lawsuits” (Warshauer 2002). It looks like that hard work is not as appealing as it was before. The article provides some suggestions about why it happened to be like this:

“The aftermath of World War II exacerbated the ethical shift as a consumer culture blossomed and Americans became preoccupied with material goods. As one critic noted, ‘consumed by desires for status, material goods, and acceptance, Americans apparently had lost the sense of individuality, thrift, hard work, and craftsmanship that had characterized the nation.’ “ (Reisman 1960 in Warshauer 2002).

Thus, one can see that appearance of spiritual management covers the period when the concept of the American Dream was driven to “easy-money” like lottery or lawsuits. On one hand, spiritual management and its positive relation to profit could be one more trend of “simplifying” ways to the Dream. On the other, it makes these ways more labor-oriented. Anyway, the so significant cultural changes couldn’t not to affect the very basis of the spiritual management surveys and interviews conducted by the scholars.

¹⁹ An on-line article by Matthew Warshauer, a professor of History at Central Connecticut State University.

No more hierarchy

One more theme is common in the articles. It can be described as a sense of equality of all people. Everyone has spiritual dimension and work is the right place to develop it for everyone. The literature appeals to the sense of brotherhood and unanimity.

Apart from this kind of, so to speak, universal equality, there is another trend – reduction of hierarchical relationships in a company. For instance, the importance of the stakeholder system is stressed in 13 (16%) articles and discussion about flat organizational structure – in 11 (13%) papers. There is at least one more approach to eliminating hierarchy – organizational culture and, in particular, organizational values that suggest equal respect and fair treatment with all employees and customers. Moreover, creating a special work environment where feeling of alienation (18 articles or 22%) should disappear also contributes to the idea of equality and destroying hierarchy.

This trait of the literature creates a feeling of justice and contributes to the impression that spiritual management, as it were, is a great and noble concept.

New Age management?

The oriental theme is rather visible in the spiritual management literature and symbolizes a touch of mystery, wisdom and depth. Thus, 15 articles (18%) argue over importance of New Age practices²⁰ (meditation, visualization, breathing exercises, yoga, etc.) which adds a kind of an oriental tint. Some authors (Chakraborty 2003, Kriger&Seng 2003, Korac-Kakabadse& Kouzmin& Kakabadse 2002), although rarely, quote wise words borrowed from religious doctrines, by this creating a feeling of depth and time-tested wisdom. As a whole, openly stated references to the *New Age movement* are generally out of the articles content. Only four authors somehow discuss the issue (Bell and Taylor (2003), Bradley and Kauanui (2003), Brown (2003), Cavanagh (1999)). This looks a bit strange for spiritual management is actually very close to the movement that “emerged in the second half of the 20th century and New Age ideas became the vogue in the Western world” (Berg 2007, p. 361). Let’s see on its ten key features, discovered by Berg:

1. “Become spiritual.
2. Be authentic.
3. Know yourself.

²⁰ One can find in non-spiritual articles (e.g. Casey 2004) devoted primarily to something else (e.g. bureaucracy), that the words “New Age” are used as a name for a broad range of practices including spirituality. However, the articles that are focused exclusively on spiritual management understand New Age as a part (not a compulsory one) of spiritual management.

4. Connect to the world.
5. Meditate.
6. Think positively.
7. Take control.
8. Live healthily.
9. Live simply.
10. Follow your gut feelings” (Berg 2007, pp. 364-368).

According to Berg’s research seven of these ten New Age advices are positively related to happiness, although do not guarantee it (Berg 2007, pp. 373). If one looks in details on spiritual management practices and problems to solve, s/he would immediately admit the great similarity between the two phenomena – spiritual management and the New Age movement. For instance, become spiritual, know yourself, connect to the world, meditate, live simply, and follow your gut feelings are explicitly discussed within the studied articles. That’s true, the New Age movement advices, discovered by Berg, do not include ethics, vision, values and some other important themes in spiritual management but this could be explained by organizational (not personal) orientation of the issue.

Taking into account the cultural background of Americans (“the vogue”) and the movement positive relation to happiness, no wonder that the surveys and the interviews revealed people’s desire for spiritual mode of living at work and that spirituality in the academic literature became very close to New Age movement. What is even more important is that most of the studied articles were published in the American journals and were filtered out by American editors that also have the same cultural background and, thus, the information about spiritual management and the collected data were considered to be correct and truthful. No doubt, thanks to the close connection to the cultural New Age phenomenon, the articles about spiritual management get support from the very essence (culture) of Americans. As a result, a reader becomes encompassed by the sound system of knowledge, based on New Age philosophy²¹ that leads to happiness.

Probably, the best title for spiritual management is actually New Age management and in this case there would be no mess with definitions and basic assumptions while the core ideas would remain very much the same. It looks like that spiritual management is about people desire to be happy.

²¹ According to Berg “New Age is much concerned with personal quality of life and offers both a philosophy of life and various therapeutic practices, presumed to raise happiness.” (Berg 2007, pp. 361)

Conclusion

The primary objective of this chapter was to reveal particular features and common trends that create the positive and appealing impression about spiritual management in academic literature, to discover how it was constructed and in what way it affects a reader's, firstly, mind and, secondly, emotions. Inside of the two groups (mind and emotions) several subthemes were discussed.

Under the "roof" of intellectual characteristics next topics were gathered: referencing to empirical material and great people, case studies, the power of many authors having one standpoint, and what people stated (covers both mind and emotions). The second group includes play on contrasts, necessity to believe in spirit, the power of "hope", simplification of difficult tasks, the American Dream through spiritual growth, and "no more hierarchy".

New Age movement was discussed separately as the one that affects spiritual management as a cultural feature of the interviewed American citizens. It turned out that the cornerstone of spiritual management and the New Age movement is, as it were, almost the same. Perhaps, it would be better to label spiritual management as New Age management with its own philosophical basis, ideals, objectives, etc. This would remove much of uncertainty about spirituality and provide a much more logically consistent approach to what is now called spiritual management.

To summarize, several general trends were discovered through the analysis. For instance, dominant influence of managerial articles due to repetitions and common ideas, tendency to simplify spiritual development and make it easy to access for the most usual workers, play on contrasts between highly ethical companies and the worst possible examples, lack of strong unanimous critical points, elimination of hierarchical differences by presenting all people being equal spiritually and fairly treated, marginalizing profit and putting a human being in the center of the concept, referencing to strong arguments like empirical material and great people/scholars doctrines, and, finally, giving hope for the better future.

All this constructs the positive perception of spiritual management as the Promised Land and, simultaneously, prevents from thinking about shortcomings and contradictions within the field. Both intellectual and emotional impacts are approximately equal in power and strongly influence a reader.

6 CONCLUSION

Brief overview of the paper

Well... I've finished my quest for the truth. The island of spiritual management has been researched and the objectives have been reached. What has been done? What are my findings? Have I found anything meaningful? To a certain extent, I have. In order to answer the research question – how spiritual management is presented in academic literature – three steps of research were undertaken. Each of them covers different aspects of the studied articles.

Firstly, the articles were read twice and coded in NVivo. The information that emerged through the double reading nodes was described and discussed in the literature review chapter (pp.26-45). This allowed presentation of all the major topics and themes discovered in the literature. The articles were described from three main points of view: “roots” of spirituality, managerial tools and practices, and, finally, problems that spiritual management is aimed at solving. All the aspects were broadly described and discussed. This part of the paper outlines the issues that are openly presented in the academic literature.

The next step revealed what is silenced. The analysis showed that the literature is, in a way, superficial and lacks explanations for nurturing one's spirit. For example, one silenced issue concerns the assessing the progress of employees' spiritual development. Likewise whether it is necessary to change managerial practices for those employees who grow faster. In other words, there is no information about how to determine if a manager performs his/her spiritual duties well or not. Furthermore, the possible barriers to practical implications are not raised and only little critique on this point is mentioned briefly by some authors. Almost all the direct discussions about spirit and spiritual growth do not address these issues in a scientific way.

Adding to this, although spiritual management claims that community and a friendly environment at home as one of the most important characteristic for spirit development, it doesn't address the problem of mobbing/bullying (p. 48) which causes psychological illness and suicide risk. Some democratic and equality issues (p. 60) are also silenced in the literature so that in the end it becomes difficult to say if spiritual management is actually spiritual in itself. Although the managerial vision of spirituality is very positive and appealing (taking care of employees harmonious spiritual development, ethical behavior, meaningful work, embedded values like justice, honesty, compassion, etc.), the fact that some really important issues (like mobbing, spiritual inequality as a basis for intolerance, people's right to freely express their religious views, etc.) reveals another, dark side of spiritual management, silenced by the literature.

The third step explained how the literature is organized, how authors write about spiritual management, what aspects are stressed and what are only mentioned briefly or discussed superficially. In short, how it happened that the “dark side” is not seen. The articles were analyzed according to their intellectual (pp. 64-70) and emotional (pp. 70-79) impact on a reader. Several general trends were outlined and discussed, for example, pressure on the “authority” of empirical material (p. 64), creating a sense of simplicity (p. 73), play on contrasts (p. 71), and strong cultural influences (p. 76).

The three steps give a full and comprehensive answer to the research question and reach the objectives of the paper.

Research findings

The quest for the truth is now finished. Was it successful? What are my findings? Have I found the truth? I think, I have found something. Is it the truth? Figuratively speaking, it is and, following the metaphor, my quest has revealed three major “truths” (the research findings).

1st “truth”

First of all, after reading the articles twice and applying grounded theory I discovered what spiritual management looks like. What I revealed is its extremely appealing portrayal. For example, it aims to erode such appalling diseases of the modern business environment as excessive desire for profit, feelings of alienation at work, the sense of doing meaningless tasks, stress and burnout, unethical behavior, etc. (p. 40-45) No matter what’s going on in a company, the answer to all the problems seems to be spiritual management.

In addition, spiritual management claims that everyone can (indeed, *has to*) progress in their spiritual development. The only condition is that managers and leaders recognize spirit in their employees and start behaving accordingly. The island looks like the Promised Land where everyone can find salvation and eternal happy life without a hint of anxiety.

This is the way spiritual management is openly presented in the literature (pp.26-43).

2nd “truth”

The analysis revealed that the whole theory of spiritual management is predominantly based on laymen opinions about what spirituality is and how to manage it at work. Moreover, the opinions are mostly valid within US society. The sample is too small to ground such statements as: all people are spiritual beings, whose inner Self is nourished by meaningful work within a community. Therefore, the whole gigantic construction of spiritual management is based on a foundation of sand (popular opinion) (p.47).

The drawbacks are not limited to the small sample size. The chosen methods, although seemingly valid, are most probably misleading. The authors' philosophical stance assumes the objective existence of spirituality, like DNA. Is it acceptable to research DNA through interviewing laymen? The same applies to spirituality. What are the chances that most usual people can explain this complex biological concept correctly and thoroughly? It is quite likely that interviewing people was the wrong way to study the notion. Thus, 62% of the articles, the ones that are the core of the whole concept, are faulted in their choice of methods. In spite of this (erroneous?) point is central to the spiritual management concept.

Another minor basic point was also "demystified". Ten out of the eighty two analyzed articles rely on case studies. Both spiritual management and spiritual leadership practical examples as to the Holy Grail (p. 54), the source of absolute truth and knowledge. Although the examples are often very broad, there is not a single one of them where managers or leaders directly say that they manage one's spirit. The companies and the leaders are generally highly ethical, uphold the principles of humanity, and defend such values as compassion, honesty, fairness, and an altruistic mode of living.

No matter how well the companies implement these principles, most probably, they are concerned not with managing one's spirit but with ethics, value-based management, transformational, authentic or servant leadership, humanistic management, etc. To summarize, the analysis showed that spiritual management is an unnecessary entity (p. 51) that, according to the Occam's razor principle²², should not have been introduced. The phenomenon can be explained by other, already existing, theories in management.

Apart from this, the performed research shows that the theory of spiritual management fails to provide any concrete information about how to assess managers' effectiveness in nurturing spirit (p. 52). Moreover, their actions might be even harmful. Although it is unclear what and how to do it, the articles' authors insist on the necessity of introducing spiritual management into a company. Basically, this amounts to an attitude of: "We don't know what the outcome will be, but let's try it! It may work!" By this, they neglect the *primum non nocere*²³ principle and risk employees' spiritual (psychological?) health.

Summarizing the analytical part, three major conclusions have been made. Firstly, spiritual management exists in theory but not in praxis. Secondly, there is no need for spiritual management (at least the authors' statements are not convincing enough) for all its principles can be substituted by other management approaches. Finally, although there are no direct apprehensions, spiritual

²² "Entities must not be multiplied beyond necessity", Occam's razor principle.

²³ First, do no harm. (Lat)

management may be even potentially dangerous for employees. Moreover, it doesn't fulfill its own requirements like being honest or taking true care about others.

In the end, spiritual management is not very spiritual *per se*. This became clear only after looking for what is silenced in the literature.

3rd Finding

The last major finding shows that the literature exerts significant intellectual and emotional pressure on a reader (pp.64-78). Extreme abuse of science charisma is taking place. Apart from this, there are numerous references to the performed surveys but their limitations (the US culture from 1999 to 2009) are not discussed. Other appeals to an intellectual level of perceptions are made as well (p. 64). Emotional pressure takes place when, e.g. a reader is subjected to a sudden switch from the evils of the modern business environment to the goodness of spiritual management.

Apart from the intellectual and emotional impact, spiritual management is also deeply rooted in US culture and the New Age movement in particular. The research revealed that most of the spiritual management premises correspond to the movement's basic ideas (p. 76). If what is called now spiritual management had been labeled New Age management, there wouldn't have been so many difficulties with definitions and finding the philosophical and theoretical background for the new concept.

To summarize, it's not difficult to see a simple relationship – the more unstable a concept is, *ceteris paribus*, the stronger the pressure on a reader becomes. As a result, the socially constructed bubble of spiritual management, although huge and rather firm, looks like being empty inside.

Possible Scenarios

The most general conclusion from the literature study is that the articles speak vehemently about the positive and pleasant sides of spiritual management stating almost nothing about the core – spirituality *per se* and all the possible difficulties that might appear on the way towards a spiritual company. Speaking about the positive and silencing the negative inevitably makes readers thinking that it is somehow important that as many companies as possible should embed spiritual management. Why is it so important to make spiritual management as popular as possible? The answers are definitely beyond the scope of the present research. However, we can try to deduce what spiritual management can actually lead to. Just a brief look follows.

Supposing, high ranking managers decide to implement spiritual management. Most probably, this will not lead to spiritual development of certain people but as this will lead to ethical behavior, improvements in psychological climate, meaningful work and embedded values like justice, honesty, etc. and, perhaps, profit increase. The picture is not bad at all but it is mainly about human relation

management. Spiritual management does work but in another (ethical) way, not spiritually so to speak. Although people won't develop spiritually, it's quite probable that they will think so and it will be an additional point to be proud of.

Simultaneously, there will be those in the company who are against the new (spiritual) order. They will fight for their rights; perhaps, speak about the violation of the Human Rights and discrimination on the basis of religion. People and companies will be sued. Perhaps changes in legislation will follow; spirituality will be institutionalized, new types of such organizations will appear, they will be treated differently by the government, perhaps something in between commercial and non-profit organizations. Most probably, in forty years we will have a new set of spiritual dogma which will be different from religion but institutionally they will be very much the same thing. These organizations will have some tax benefits or something like this and gradually they will turn into (certain percentage of them) a facade for money laundering and shady deals.

Another scenario is more positive. Spiritual organizations will appear and function very much like other business units but with their own strong values, social responsibilities, and highly meaningful work. People will develop their selves, grow spiritually, and work will bring a sense of happiness, joy and meaning. Ethics will be not an empty sound but one of the core values. Customers as well as employees and partners will feel cared about and will be treated with honesty, emotional warmth, justice, compassion and love. The work environment will be like home and stress will disappear. The bottom-line will stop being important and the quality of goods and services, fair prices, and desire to help people will be on the first place. Those, who don't want to work in such organizations will not go there from the very beginning or, if a company makes the decision to become spiritually oriented, it will take care of these employees until they find another job. No court cases and no special legislation. Slowly but surely the world's business environment will progress and dreams will come true. Hopefully, it will be exactly like this.

The literature study doesn't allow accurate conclusions to be drawn about what spiritual management is actually for and what it will lead to in the end (if there is the end). No doubt, a range of many different motives and expectations are involved. Some of them are really highly ethical and spiritual while some others are not. This mix shapes the industry as a whole. Probably, the most important issue is the percentage of those who are interested in real development and those who have a quite mundane (profit like) interest in spirituality. Perhaps, the ratio will be the same as it was in Athens in Socrates time when the great philosopher was sentenced, but that what surprised him most of all was the narrow difference between 'for' and 'against'. This will, probably, mean that the general level of people's spiritual development is the same as it was more than two millenniums before in

Socrates time. I don't have any proves for this point, I just intuitively feel it to be like this. Maybe, I am wrong.

Another side of any scenario is the necessity of learning about spiritual management and this means training sessions, seminars, books, articles, work groups, new business school programs, PhD papers, inviting specialists and many other rather costly things. The industry is spreading more and more from day to day and provides a wide range of such goods and services. The industry will always win no matter how the evolution of human relationships turns. In a way, this is a small price to pay for better society, ethically correct behavior in business, and happy smiles of employees all over the world.

However, all these changes both positive and negative cannot affect universal laws about spiritual development (if there are any). No matter what we, human beings, understand by spirituality, what the universe understands by this won't be changed and evolution (if it is about evolution) will continue to go its way. Perhaps, today spiritual organizations that correspond to these universal laws (about how to develop oneself spiritually) do exist and people develop themselves the way the universe means it. Very much like the Swami in Maugham's "Razor's Edge", they can find "rest in the Absolute" even in the most turbulent business environment. I am sure these companies look very much the same as many others and are special not because of any visible practices but because of some tacit and hidden processes. I don't think that the number of such communities will change due to the spread of spiritual management. They will remain a kind of Shambalas in society.

LIST OF REFERENCES

1. American Heritage Dictionary of the English Language. On-line free version on <http://www.bartleby.com>
2. Ashmos D.P., Duchon D. (2000). Spirituality at work. A Conceptualization and measure. *Journal of Management Inquiry*. 9; 134.
3. Bankwala Y.J. (2003). Organizational transformation through human values. *Issues in Business Ethics*. Volume 19.
4. Barnett C.K., Krell T.C., Sendry J. (2000) Learning to learn about spirituality: a categorical approach to introducing the topic into management courses. *Journal of management education* 24, pp. 562-579.
5. Bell E., Taylor S. (2000). From outward bound to inward bound': The prophetic voices and discursive practices of spiritual management development. *Human Relation*, 57 (4).
6. Benefiel M. (2004) Walking the Red Carpet. *Management Communication Quarterly*; 17.
7. Benefiel M. (2005) The second half of the journey: Spiritual leadership for organizational transformation. *The Leadership Quarterly*. Volume 16, Issue 5, October 2005, Pages 723-747.
8. Berg M. C. (2007) *New Age Advice: Ticket to Happiness?* Springer Science+Business Media B.V. Published online: 28 February.
9. Biberman J., Tischler L. (2008) Spirituality in Business. Theory, Practice, and Future Directions.
10. Biberman J., Whitty M., Robbins L. (1999). Lessons from Oz: balance and wholeness in organizations. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 243-254.
11. Bouckaert L. (2003). Spirituality and economic democracy. *Issues in Business Ethics*. Volume 19.
12. Bowling Ch. J. (2001) Book review (The Spirit of Leadership: Liberating the Leader in Each of Us). *The Leadership Quarterly* 12, pp. 369–371.
13. Boyle M., Healy J. (2003). Balancing Mysterium and Onus: Doing Spiritual Work within an Emotion-Laden Organizational Context. *Organization*, 10.
14. Bradley J., Kauanui S. K., (2003) Comparing spirituality on three southern California college campuses. *Journal of rganizational Change Management*. Vol. 16 No. 4.
15. Brown R. B. (2003). Organizational Spirituality: The Sceptic's Version. *Organization*. 10(2).
16. Burack E.H. (1999). Spirituality in the workplace. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 280-291.
17. Butts D. (1999). Spirituality at work: an overview. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 328-331.
18. Case P. (2004) Damian O'Doherty. Ask Not What Philosophy Can Do for Critical Management Studies. Centre for Leadership Studies, University of Exeter.

19. Casey C. (2004). Bureaucracy Re-enchanted? Spirit, Experts and Authority in Organizations. *Organization* 11 (1), pp. 54-79.
20. Cavanagh G.F. (1999). Spirituality for managers: context and critique. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 186-199.
21. Chakraborty S.K. (2003). Spirit-centered, Rajashi leadership. *Issues in Business Ethics*. Volume 19.
22. Cochrane K. (2003). Learning and spirituality. *Issues in Business Ethics*. Volume 19.
23. Collins P. Kakabadse N.K. (2006). Perils of Religion: Need For Spirituality in the public sphere. *Public Administration and development* 26, pp. 109–121.
24. Conlin, M. (1999, November). Religion in the workplace. *Business Week*, 3653, 150–158.
25. Csikszentmihalyi, M. (1997), *Finding Flow: The Psychology of Engagement with Everyday Life*, Basic Books, New York, NY.
26. Dean K. L. (2004). Systems thinking's challenge to research in spirituality and religion at work... *Journal of Organizational Change Management*; 17, 1.
27. Delbecq A. (1999). Christian spirituality and contemporary business leadership. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 345-349.
28. Delbecq A. (2000). Spirituality for business leadership: Reporting on a pilot course for MBAs and CEOs. *Journal of Management Inquiry*; Jun; 9, 2.
29. Dent E.B., Higgins M.E., Wharff D.M. (2005). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *The Leadership Quarterly* 16, pp. 625–653.
30. Duchon D., Ashmos D. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly* 16, pp. 807–833.
31. Fawcett S. E., Brau J.C., Rhoads G.K., Whitlark D. (2008). Spirituality and Organizational Culture: Cultivating the ABCs of an Inspiring Workplace. *Intl Journal of Public Administration*, 31, pp. 420–438.
32. Forray J., Stork D. (2002). All For One: A Parable of Spirituality and Organization. *Organization*, 9 (3),.
33. Freshman B. (1999). An exploratory analysis of definitions and applications of spirituality in the workplace. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 318-327.
34. Fry L.W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly* 14, pp. 693–727.

35. Fry L.W., Vitucci S., Cedillo M. (2005). Spiritual leadership and army transformation: theory, measurement, and establishing a baseline. *The Leadership Quarterly* 16, pp. 835–862.
36. Gasparski W.W. (2003). Beyond the prose of business. *Issues in Business Ethics*. Volume 19. 2003.
37. Gibbons, P. (2000) *Spirituality at Work: A Pre-theoretical Overview*, M.Sc. Dissertation, Birkbeck College, University of London.
38. Gotsis G., Kortezi Z. (2008). Philosophical Foundations of Workplace Spirituality: A Critical Approach. *Journal of Business Ethics* 78, 2008, pp. 575–600.
39. Groen J. (2001). How leaders cultivate Spirituality in the Workplace: What the Research Show. *Adult Learning*.
40. Gross-Schaefer A. (2009). Reaching for the Stars: Effective Tools for the Creation of a More Spiritual Workplace. *Employee Relations Law Journal*. Vol. 35, No. 1, Summer 2009 p. 25-42.
41. Grzeda M. (2008). Spirituality in Managing: The Manager as Healer. *The Business Review*, Cambridge Vol. 10 Num. 1. Summer, 2008. p. 68 -74.
42. Gull G., Doh J. (2004). The “Transmutation” of the Organization: Toward a More Spiritual Workplace. *Journal of Management Inquiry*; Jun 2004; 13, 2.
43. Harding, E.M. (1965) *The I and The Not I: A Study of the Development of Consciousness*, Princeton University Press, Princeton, NJ.
44. Harlos K. (2000) Toward a spiritual pedagogy: meaning, practice, and applications in management education. *Journal of management education* 24, pp. 612-627.
45. Heifetz R. A., Marty L. (2001) *Leadership on the Line*. Harvard Business School Press.
46. Héjj T. (2003). The economy of sharing. *Issues in Business Ethics*. Volume 19.
<http://www.springerlink.com/content/e05qp77482744235/>
<http://www.trueleadercoach.com/4-principles.pdf>
47. Jung C.G., Franz M.L., Henderson J.L., Jacobi J., Jaffe A. (1964) *Man and His Symbols*. Dell Publishing..
48. Kale S.H., Shrivastava S. (2003). The enneagram system for enhancing workplace spirituality. *The Journal of Management Development*; 2003; 22, 4.
49. King S., College P. (2007). Religion, Spirituality, and the Workplace: Challenges for Public Administration. *Public Administration Review*, Jan/Feb 2007.
50. King S., Nicol D. (1999). Organizational enhancement through recognition of individual spirituality Reflections of Jaques and Jung. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 234-242.
51. Kirkeby O.F. (2003). Loyalty and the sense of place. *Issues in Business Ethics*. Volume 19.

52. Konz G.N.P., Ryan F.X. (1999). Maintaining an organizational spirituality: no easy task. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 200-210.
53. Korac-Kakabadse N., Kouzmin A., Kakabadse A. (2002). Spirituality and leadership praxis. *Journal of managerial psychology*, vol. 17 # 3, 2002, pp. 165-182.
54. Kriger M., Hanson B. (1999). A value-based paradigm for creating truly healthy organizations. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 302-317.
55. Kriger M., Seng Y. (2005). Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions. *The Leadership Quarterly* 16, pp. 771–806.
56. Kuhn T. (1996) *The Structure of Scientific Revolutions*. University of Chicago Press, Chicago, 1962. Third edition.
57. Lázár I. (2003). Spirituality and human ecosystems. *Issues in Business Ethics*. Volume 19.
58. Losonca A. (2003). Spiritual motivation in management. *Issues in Business Ethics*. Volume 19.
59. Lozano J.M., Ribera R. (2003). A new chance for management - a new challenge for spirituality. *Issues in Business Ethics*. Volume 19.
60. Marcic D. (2000) God, Faith, and Management Education. *Journal of management education* 24, pp. 628-649.
61. Marques J. (2005). Yearning for a More Spiritual Workplace. *The Journal of American Academy of Business*, Cambridge Vol. 7 Num. 1. September 2005. p. 149-153.
62. Marques J., Allevato E., Holt S. (2008). Linking Quality Management and Emotional Intelligence to Workplace Spirituality. *Organization Development Journal*. Volume 26 Number 4. Winter, 2008. p. 81-88.
63. Marques J., Dhiman S., King R. (2006). Fundamentals of a Spiritual Workplace. *Business Renaissance Quarterly*; Spring 2006; 1, 1. p. 43-58.
64. Marques J., Dhiman S., King R. (2008). Business Renaissance Institute Event Report: Challenges of a Spiritual Journey: a Personal reflection (a book review presented on BRI's Dialogue Session, King Resedence, Pasadena, 25.10.2008). *Business Renaissance Quarterly*; Winter 2008; 3, 4.
65. Maugham W.S. (1964) *Razor's Edge*. The collected edition of the works of W. Somerset Maugham. Heineman: London.
66. Mele D. (2003) The Challenge of Humanistic Management. *Journal of Business Ethics*, 44, pp.77 – 88.
67. Milesa A.K., Sledgeb S., Coppagec S. (2008). Linking spirituality to workplace benefits: An analysis of the Brazilian Candomble. *Culture and Religion* Vol. 9, No. 3, November 2008, 211–232.
68. Miller W.C. (2003). Spiritually-based leadership. *Issues in Business Ethics*. Volume 19.

69. Milliman J., Czaplewski A., Ferguson J. (2008). An Exploratory Study of the America's Family Program: Using a New Leadership Paradigm to Break the Cycle of Failure. *Intl Journal of Public Administration*, 31, pp. 396–419.
70. Milliman J., Ferguson J. (2008). In Search of the "Spiritual" in Spiritual Leadership: A Case Study of Entrepr Steve Bigari. *Business Renaissance Quarterly*; Spring 2008; 3, 1.
71. Milliman J., Ferguson J., Trickett D., Condemi B. (1999). Spirit and community at Southwest Airlines: An investigation of a spiritual values-based model. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 221-233.
72. Mitroff D; Mitroff I. (2006). Consciousness: "All of Us Are Spiritual Beings". *Business Renaissance Quarterly*; Spring 2006; 1, 1.
73. Mitroff, I. (2003). Do Not Promote Religion under the Guise of Spirituality. *Organization*, 10.
82. Neal J. N., (2005). Spirituality in the Workplace An Emerging Phenomenon. <http://www.judineal.com/pages/pubs/phenomenon.htm>
74. Neal J. N., Lichtenstein B. B.M., Banner D. (1999). Spiritual perspectives on individual, organizational and societal transformation. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 175-185.
75. Nkrumah, K. (1957). *Ghana: The autobiography of Kwame Nkrumah*. New York, Thomas Nelson and Sons.
83. Owen H. (1999). *The Spirit of Leadership: Liberating the Leader in Each of Us*. Barret-Koehler Publisher.
84. Parameshwar S. (2005). Spiritual leadership through ego-transcendence: Exceptional responses to challenging circumstances. *The Leadership Quarterly* 16, pp. 689–722.
85. Pava M.L. (2003). Searching for Spirituality in All the Wrong Places. *Journal of Business Ethics*. Dec 2003. Vol. 48, Iss. 4; p. 393.
86. Pawar S.B. (2009). Workplace Spirituality Facilitation: A Comprehensive Model. *Journal of Business Ethics*, 90, pp.375–386.
76. Polanyi M. (1964) *Personal knowledge: towards a Post-Critical Philosophy*. Harper Torchbooks. New York.
77. Pompili M., Lester D., Innamorati M., Pisa E., Iliceto P., Puccinno M., Nastro P. F., Tatarelli R., Girardi P. (2008) Suicide Risk and Exposure to Mobbing. *Work*, 31, pp. 237-243.
87. Porth S.J., McCall J., Bausch T.A. (1999). Spiritual themes of the "learning organization". *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 211-220.
88. Pruzan P. (2003). Spirituality as the context for leadership. *Issues in Business Ethics*. Volume 19.
89. Ratner H. (2009). Suggestive Objects at Work: A New Form of Organizational Spirituality? *Distinction*. 19, pp. 105-121.

90. Reave L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly* 16, 2005, pp. 655–687.
91. Rego A., Pina e Cunha M. (2008). Workplace spirituality and organizational commitment: an empirical study. *Journal of rganizational Change Management* Vol. 21 No. 1, pp. 53-75.
78. Reisman D. (1960). *Oakley, God’s Country: America in the Fifties. The Lonely Crowd*, (New Haven: Yale University Press, 15, 22. p. 239.
92. Ritcheske G. (2001). *Four Principles. Leadership/Integrety*, 2001.
93. Salopek J. (2004). *Engaging Mind, Body, and Spirit at Work*. T + D, Nov 2004, 58, 11.
79. Senge P. *The fifth Discipline. The art and practice of The Learning Organization*. Random house. Business book. 1999. First published 1992.
94. Smith J.A., Raymen J.J. (2007). *The Global SMP Fitness Framework: a guide for leaders exploring the relevance of spirituality in the workplace*. *Management Decision* Vol. 45 No. 2, pp. 217-234.
95. Smith N.R. (2007). *Workplace Spirituality: A Complete Guide for Business Leaders* (book review by Marschke E.) *Journal of Applied Management and Entrepreneurship*; Apr 2007; 12, 2.
96. Thompson M. (2002). *The Congruent Life: Following the Inward Path to Fulfilling Work and Inspired leadership* (book review by Kim I.). *The Quality Management Journal*, 9, 4.
97. Thompson M. (2003). *Spirituality as faith in relation to management*. *Issues in Business Ethics*. Volume 19.
98. Tischler L. (1999). *The growing interest in spirituality in business A long-term socio-economic explanation*. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 273-279.
99. Turner J.P., Cadwallader S., Busch P. (2008). *Want to, need to, ought to: employee commitment to organizational change*. *Journal of Organizational Change Management* Vol. 21 No. 1, pp. 32-52.
100. Waddock S.A. (1999). *Linking community and spirit: a commentary and some propositions*. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 332-344.
101. Wagner-Marsh F., Conley J. (1999). *The fourth wave: the spiritually-based firm*. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 292-301.
80. Warshauer M. (2002) *Changing Conceptions of the American Dream*. www.americansc.org.uk/Online/American_Dream.htm
102. Wheatley M. J. (2001). *Spiritual Leadership*. *Leadership/integrity*.
103. Whittington J.L., Pitts T.M., Kageler W.V., Goodwin V.L. (2005). *Legacy leadership: The leadership wisdom of the Apostle Paul*. *The Leadership Quarterly* 16, pp. 749–770.
104. Zsolnai L. (2003). *Taking spirituality seriously*. *Issues in Business Ethics*. Volume 19.

APPENDIX 1 – THE LIST OF THE ANALYZED ARTICLES

1. Ashmos D.P., Duchon D. (2000). Spirituality at work. A Conceptualization and measure. *Journal of Management Inquiry*. 9; 134.
2. Bankwala Y.J. (2003). Organizational transformation through human values. *Issues in Business Ethics*. Volume 19.
3. Bell E., Taylor S. (2000). From outward bound to inward bound': The prophetic voices and discursive practices of spiritual management development. *Human Relation*, 57 (4).
4. Benefiel M. (2005) The second half of the journey: Spiritual leadership for organizational transformation. *The Leadership Quarterly*. Volume 16, Issue 5, October 2005, Pages 723-747.
5. Benefiel M. (2004) Walking the Red Carpet. *Management Communication Quarterly*; 17.
6. Biberman J., Tischler L. (2008) Spirituality in Business. Theory, Practice, and Future Directions.
7. Biberman J., Whitty M., Robbins L. (1999). Lessons from Oz: balance and wholeness in organizations. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 243-254.
8. Bouckaert L. (2003). Spirituality and economic democracy. *Issues in Business Ethics*. Volume 19.
9. Boyle M., Healy J. (2003). Balancing Mysterium and Onus: Doing Spiritual Work within an Emotion-Laden Organizational Context. *Organization*, 10.
10. Bradley J., Kauanui S. K., (2003) Comparing spirituality on three southern California college campuses. *Journal of rganizational Change Management*. Vol. 16 No. 4.
11. Brown R. B. (2003). Organizational Spirituality: The Sceptic's Version. *Organization*. 10(2).
12. Burack E.H. (1999). Spirituality in the workplace. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 280-291.
13. Butts D. (1999). Spirituality at work: an overview. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 328-331.
14. Case P. (2004) Damian O'Doherty. Ask Not What Philosophy Can Do for Critical Management Studies. Centre for Leadership Studies, University of Exeter.
15. Cavanagh G.F. (1999). Spirituality for managers: context and critique. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 186-199.
16. Chakraborty S.K. (2003). Spirit-centered, Rajashi leadership. *Issues in Business Ethics*. Volume 19.
17. Cochrane K. (2003). Learning and spirituality. *Issues in Business Ethics*. Volume 19.
18. Collins P. Kakabadse N.K. (2006). Perils of Religion: Need For Spirituality in the public sphere. *Public Administration and development* 26, pp. 109–121.

19. Dean K. L. (2004). Systems thinking's challenge to research in spirituality and religion at work... *Journal of Organizational Change Management*; 17, 1.
20. Delbecq A. (1999). Christian spirituality and contemporary business leadership. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 345-349.
21. Delbecq A. (2000). Spirituality for business leadership: Reporting on a pilot course for MBAs and CEOs. *Journal of Management Inquiry*; Jun; 9, 2.
22. Dent E.B., Higgins M.E., Wharff D.M. (2005). Spirituality and leadership: An empirical review of definitions, distinctions, and embedded assumptions. *The Leadership Quarterly* 16, pp. 625–653.
23. Duchon D., Ashmos D. (2005). Nurturing the spirit at work: Impact on work unit performance. *The Leadership Quarterly* 16, pp. 807–833.
24. Fawcett S. E., Brau J.C., Rhoads G.K., Whitlark D. (2008). Spirituality and Organizational Culture: Cultivating the ABCs of an Inspiring Workplace. *Intl Journal of Public Administration*, 31, pp. 420–438.
25. Forray J., Stork D. (2002). All For One: A Parable of Spirituality and Organization. *Organization*, 9 (3),.
26. Freshman B. (1999). An exploratory analysis of definitions and applications of spirituality in the workplace. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 318-327.
27. Fry L.W. (2003). Toward a theory of spiritual leadership. *The Leadership Quarterly* 14, pp. 693–727.
28. Fry L.W., Vitucci S., Cedillo M. (2005). Spiritual leadership and army transformation: theory, measurement, and establishing a baseline. *The Leadership Quarterly* 16, pp. 835–862.
29. Gasparski W.W. (2003). Beyond the prose of business. *Issues in Business Ethics*. Volume 19. 2003.
30. Gibbons, P. (2000) *Spirituality at Work: A Pre-theoretical Overview*, M.Sc. Dissertation, Birkbeck College, University of London.
31. Gotsis G., Kortezi Z. (2008). Philosophical Foundations of Workplace Spirituality: A Critical Approach. *Journal of Business Ethics* 78, 2008, pp. 575–600.
32. Groen J. (2001). How leaders cultivate Spirituality in the Workplace: What the Research Show. *Adult Learning*.
33. Gross-Schaefer A. (2009). Reaching for the Stars: Effective Tools for the Creation of a More Spiritual Workplace. *Employee Relations Law Journal*. Vol. 35, No. 1, Summer 2009 p. 25-42.
34. Grzeda M. (2008). Spirituality in Managing: The Manager as Healer. *The Business Review*, Cambridge Vol. 10 Num. 1. Summer, 2008. p. 68 -74.

35. Gull G., Doh J. (2004). The "Transmutation" of the Organization: Toward a More Spiritual Workplace. *Journal of Management Inquiry*; Jun 2004; 13, 2.
36. Héjj T. (2003). The economy of sharing. *Issues in Business Ethics*. Volume 19.
37. Kale S.H., Shrivastava S. (2003). The enneagram system for enhancing workplace spirituality. *The Journal of Management Development*; 2003; 22, 4.
38. King S., College P. (2007). Religion, Spirituality, and the Workplace: Challenges for Public Administration. *Public Administration Review*, Jan/Feb 2007.
39. King S., Nicol D. (1999). Organizational enhancement through recognition of individual spirituality Reflections of Jaques and Jung. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 234-242.
40. Kirkeby O.F. (2003). Loyalty and the sense of place. *Issues in Business Ethics*. Volume 19.
41. Konz G.N.P., Ryan F.X. (1999). Maintaining an organizational spirituality: no easy task. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 200-210.
42. Korac-Kakabadse N., Kouzmin A., Kakabadse A. (2002). Spirituality and leadership praxis. *Journal of managerial psychology*, vol. 17 # 3, 2002, pp. 165-182.
43. Kriger M., Hanson B. (1999). A value-based paradigm for creating truly healthy organizations. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 302-317.
44. Kriger M., Seng Y. (2005). Leadership with inner meaning: A contingency theory of leadership based on the worldviews of five religions. *The Leadership Quarterly* 16, pp. 771–806.
45. Lázár I. (2003). Spirituality and human ecosystems. *Issues in Business Ethics*. Volume 19.
46. Losonca A. (2003). Spiritual motivation in management. *Issues in Business Ethics*. Volume 19.
47. Lozano J.M., Ribera R. (2003). A new chance for management - a new challenge for spirituality. *Issues in Business Ethics*. Volume 19.
48. Marques J. (2005). Yearning for a More Spiritual Workplace. *The Journal of American Academy of Business*, Cambridge Vol. 7 Num. 1. September 2005. p. 149-153.
49. Marques J., Allevato E., Holt S. (2008). Linking Quality Management and Emotional Intelligence to Workplace Spirituality. *Organization Development Journal*. Volume 26 Number 4. Winter, 2008. p. 81-88.
50. Marques J., Dhiman S., King R. (2008). Business Renaissance Institute Event Report: Challenges of a Spiritual Journey: a Personal reflection (a book review presented on BRI's Dialogue Session, King Resedence, Pasadena, 25.10.2008). *Business Renaissance Quarterly*; Winter 2008; 3, 4.
51. Marques J., Dhiman S., King R. (2006). Fundamentals of a Spiritual Workplace. *Business Renaissance Quarterly*; Spring 2006; 1, 1. p. 43-58.

52. Milesa A.K., Sledgeb S., Coppagec S. (2008). Linking spirituality to workplace benefits: An analysis of the Brazilian Candomble. *Culture and Religion* Vol. 9, No. 3, November 2008, 211–232.
53. Miller W.C. (2003). Spiritually-based leadership. *Issues in Business Ethics*. Volume 19.
54. Milliman J., Czaplewski A., Ferguson J. (2008). An Exploratory Study of the America's Family Program: Using a New Leadership Paradigm to Break the Cycle of Failure. *Intl Journal of Public Administration*, 31, pp. 396–419.
55. Milliman J., Ferguson J. (2008). In Search of the "Spiritual" in Spiritual Leadership: A Case Study of Entrepr Steve Bigari. *Business Renaissance Quarterly*; Spring 2008; 3, 1.
56. Milliman J., Ferguson J., Trickett D., Condemi B. (1999). Spirit and community at Southwest Airlines: An investigation of a spiritual values-based model. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 221-233.
57. Mitroff D; Mitroff I. (2006). Consciousness: "All of Us Are Spiritual Beings". *Business Renaissance Quarterly*; Spring 2006; 1, 1.
58. Mitroff, I. (2003). Do Not Promote Religion under the Guise of Spirituality. *Organization*, 10.
59. Neal J. N., Lichtenstein B. B.M., Banner D. (1999). Spiritual perspectives on individual, organizational and societal transformation. *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 175-185.
60. Neal J. N., (2005). Spirituality in the Workplace An Emerging Phenomenon. <http://www.judineal.com/pages/pubs/phenomenon.htm>
61. Owen H. (1999). *The Spirit of Leadership: Liberating the Leader in Each of Us*. Barret-Koehler Publisher.
62. Parameshwar S. (2005). Spiritual leadership through ego-transcendence: Exceptional responses to challenging circumstances. *The Leadership Quarterly* 16, pp. 689–722.
63. Pava M.L. (2003). Searching for Spirituality in All the Wrong Places. *Journal of Business Ethics*. Dec 2003. Vol. 48, Iss. 4; p. 393.
64. Pawar S.B. (2009). Workplace Spirituality Facilitation: A Comprehensive Model. *Journal of Business Ethics*, 90, pp.375–386.
65. Porth S.J., McCall J., Bausch T.A. (1999). Spiritual themes of the "learning organization". *Journal of Organizational Change Management*, Vol. 12 No. 3, pp. 211-220.
66. Pruzan P. (2003). Spirituality as the context for leadership. *Issues in Business Ethics*. Volume 19.
67. Ratner H. (2009). Suggestive Objects at Work: A New Form of Organizational Spirituality? *Distinction*. 19, pp. 105-121.

68. Reave L. (2005). Spiritual values and practices related to leadership effectiveness. *The Leadership Quarterly* 16, 2005, pp. 655–687.
69. Rego A., Pina e Cunha M. (2008). Workplace spirituality and organizational commitment: an empirical study. *Journal of rganizational Change Management* Vol. 21 No. 1, pp. 53-75.
70. Ritcheske G. (2001). *Four Principles. Leadership/Integrety*, 2001.
<http://www.trueleadercoach.com/4-principles.pdf>
71. Salopek J. (2004). Engaging Mind, Body, and Spirit at Work. *T + D*, Nov 2004, 58, 11.
72. Smith J.A., Raymen J.J. (2007). The Global SMP Fitness Framework: a guide for leaders exploring the relevance of spirituality in the workplace. *Management Decision* Vol. 45 No. 2, pp. 217-234.
73. Smith N.R. (2007). *Workplace Spirituality: A Complete Guide for Business Leaders* (book review by Marschke E.) *Journal of Applied Management and Entrepreneurship*; Apr 2007; 12, 2.
74. Thompson M. (2003). Spirituality as faith in relation to management. *Issues in Business Ethics*. Volume 19.
75. Thompson M. (2002). *The Congruent Life: Following the Inward Path to Fulfilling Work and Inspired leadership* (book review by Kim I.). *The Quality Management Journal*, 9, 4.
76. Tischler L. (1999). The growing interest in spirituality in business A long-term socio-economic explanation. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 273-279.
77. Turner J.P., Cadwallader S., Busch P. (2008). Want to, need to, ought to: employee commitment to organizational change. *Journal of Organizational Change Management* Vol. 21 No. 1, pp. 32-52.
78. Waddock S.A. (1999). Linking community and spirit: a commentary and some propositions. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 332-344.
79. Wagner-Marsh F., Conley J. (1999). The fourth wave: the spiritually-based firm. *Journal of Organizational Change Management*, Vol. 12 No. 4, pp. 292-301.
80. Wheatley M. J. (2001). *Spiritual Leadership. Leadership/integrity*.
81. Whittington J.L., Pitts T.M., Kageler W.V., Goodwin V.L. (2005). Legacy leadership: The leadership wisdom of the Apostle Paul. *The Leadership Quarterly* 16, pp. 749–770.
82. Zsolnai L. (2003). Taking spirituality seriously. *Issues in Business Ethics*. Volume 19.

APPENDIX 2 – A WORD FREQUENCY CONTENT ANALYSIS (1000 WORDS)

Word	Count
spirituality	4125
spiritual	2889
work	2888
an	2855
leadership	2567
from	2079
we	2006
workplace	1833
have	1797
organizational	1769
one	1608
management	1558
which	1553
organization	1462
values	1461
more	1426
can	1416
business	1363
p	1294
new	1257
has	1252
people	1221
1	1194
life	1147
our	1098
what	1078
all	1052
his	1048
organizations	1021
self	1015
also	993
individual	975
2	953
its	918
who	910
through	901
leaders	878
about	856
he	851
being	847
were	833
research	831
human	825

other	824
how	816
between	806
employees	799
may	790
3	788
some	777
2003	773
1999	768
religion	752
than	741
personal	739
do	727
when	726
spirit	717
m	716
4	709
change	696
development	693
well	668
been	663
theory	661
others	653
leader	651
journal	642
religious	633
social	633
community	630
world	630
based	624
would	618
many	616
most	611
only	611
meaning	609
sense	605
so	602
both	595
model	584
I	571
them	565
al	557
my	556
performance	552
study	547
university	533

commitment	527
time	526
you	525
within	523
experience	522
way	518
1998	513
important	511
those	508
2000	505
need	503
0	499
5	496
process	496
et	491
god	486
1997	482
2005	479
learning	477
us	468
each	465
had	452
level	448
should	446
culture	443
two	442
where	442
however	438
higher	436
out	435
part	433
individuals	432
ethics	430
corporate	428
quarterly	425
1994	421
purpose	414
practices	412
example	411
while	411
7	407
own	402
must	401
because	398
employee	397
even	396

practice	394
2002	392
1996	390
make	388
needs	388
approach	383
person	378
good	376
without	374
vision	373
thus	372
2001	370
see	369
found	368
york	365
behavior	364
three	364
could	360
power	360
quality	359
rather	357
16	354
different	354
place	353
first	352
further	352
service	351
2004	346
inner	346
often	346
does	341
role	341
ethical	340
6	335
any	335
her	333
workers	333
transformation	332
nature	330
public	324
value	323
1995	321
company	316
society	316
context	314
much	312

press	312
psychology	311
understanding	311
1993	309
relationship	307
vol	307
san	306
order	304
same	304
emotional	303
over	302
terms	302
motivation	301
positive	301
group	300
managers	300
very	299
means	295
faith	293
job	292
environment	290
fry	290
focus	289
framework	287
view	286
just	285
non	282
use	281
like	280
perspective	273
10	272
high	272
become	270
love	270
interest	268
moral	267
table	267
up	265
toward	264
lives	263
provide	263
another	262
themselves	260
1992	259
concept	259
literature	259

aspects	258
me	258
help	257
might	256
studies	256
review	253
9	252
issues	251
relationships	251
success	251
saw	250
among	249
unit	248
beliefs	247
analysis	246
related	245
paper	244
levels	243
philosophy	242
second	241
questions	240
feel	239
system	238
bass	235
ego	235
knowledge	235
economic	234
mitroff	233
making	231
francisco	230
greater	230
growth	230
used	230
12	229
8	229
years	229
potential	226
beyond	225
goals	225
point	225
soul	225
according	224
action	224
better	224
science	224
although	221

create	221
com	220
form	220
permission	220
article	219
giacalone	219
respect	219
belief	217
trust	216
made	214
christian	213
things	212
data	211
number	211
several	210
here	209
jurkiewicz	208
support	207
believe	206
dimension	205
take	205
term	205
education	204
impact	204
ways	204
future	203
question	203
therefore	203
whole	203
common	202
able	201
actions	201
program	201
importance	200
responsibility	200
set	200
your	200
right	199
1990	198
develop	196
results	196
20	195
journey	195
attitudes	194
empirical	194
state	194

theories	193
principles	192
http	191
itself	191
particular	191
she	191
source	191
traditions	188
various	188
working	188
experiences	187
find	187
paul	187
books	186
case	186
following	185
paradigm	185
academy	184
less	184
having	183
whether	182
yet	182
followers	181
mission	181
provides	181
search	181
best	180
eds	180
suggests	180
mind	178
consciousness	177
given	177
including	177
modern	177
processes	177
course	176
states	175
1991	173
include	173
companies	172
outcomes	172
systems	172
managerial	171
now	171
seen	171
four	170

approaches	169
productivity	169
true	169
understand	169
current	168
fact	168
meaningful	168
profit	168
too	168
why	168
integrity	167
possible	167
creating	166
doing	166
major	166
psychological	166
something	166
calling	165
denton	165
family	165
information	165
reality	165
satisfaction	165
want	165
lead	164
basis	163
dimensions	163
path	163
since	163
health	162
key	162
character	161
result	161
using	161
strong	158
factor	157
long	157
thought	157
tradition	157
transformational	157
critical	156
factors	156
jossey	156
theoretical	156
behaviors	155
definition	155

discussion	155
great	155
organisational	155
cultural	154
day	154
qualities	154
above	153
control	153
manager	153
movement	153
awareness	152
full	152
upon	152
cannot	151
concepts	151
did	151
prayer	151
religions	151
seems	151
suggest	151
words	151
authors	150
man	150
today	150
attention	149
core	149
know	149
members	149
models	149
researchers	149
ability	148
basic	148
problems	148
wisdom	148
after	147
effective	147
elements	147
low	147
challenge	146
spiritually	146
towards	146
effectiveness	145
likely	145
challenges	144
heart	144
necessary	144

school	144
type	144
american	143
associated	143
building	143
views	143
00	142
17	142
called	142
developed	142
ideas	142
meditation	142
resources	142
sagepub	142
subject	142
book	141
come	141
activities	140
during	140
field	140
get	140
go	140
inquiry	140
issue	140
leading	140
shared	140
14	139
bene	139
few	139
presented	139
academic	138
expression	138
little	138
measures	138
general	137
identity	137
age	136
care	136
decision	136
traditional	136
personality	135
phenomenon	135
significant	135
feelings	134
present	134
truth	134

goal	133
living	133
evidence	132
western	132
aspect	131
central	131
material	131
training	131
focused	130
programs	130
duchon	129
team	129
under	129
always	128
certain	128
contemporary	128
feeling	128
notion	128
owner	128
similar	128
11	127
end	127
every	127
physical	127
strategic	127
26	126
america	126
fundamental	126
methods	126
bring	125
co	125
global	125
objects	125
survival	125
copyright	124
give	124
balance	123
connection	123
mean	123
problem	123
thinking	123
consider	122
13	121
examples	121
implications	121
skills	121

times	121
york7	121
1989	120
achieve	120
beings	120
free	120
line	120
london	120
look	120
emphasis	119
felt	119
highly	119
practical	119
task	119
turn	119
am	118
described	118
done	118
effect	118
five	118
international	118
third	118
concern	117
emotions	117
makes	117
smith	117
still	117
variables	117
wilber	117
executive	116
forms	116
century	115
ceo	115
considered	115
developing	115
effects	115
essential	115
kind	115
reproduced	115
services	115
specific	115
act	114
becomes	114
candomble	114
especially	114
far	114

groups	114
needed	114
political	114
recent	114
addition	113
least	113
recognition	113
response	113
collective	112
creativity	112
idea	112
increased	112
joy	112
reproduction	112
simply	112
think	112
hope	111
intrinsic	111
october	111
open	111
prohibited	111
secular	111
administration	110
around	110
college	110
difference	110
live	110
perhaps	110
sacred	110
stress	110
external	109
him	109
integration	109
real	109
requires	109
successful	109
15	108
decisions	108
deep	108
discourse	108
either	108
hand	108
servant	108
statement	108
foundation	107
handbook	107

serve	107
history	106
managing	106
neal	106
reason	106
1987	105
connected	105
consistent	105
contribution	105
leads	105
perspectives	105
seek	105
transcendence	105
back	104
existence	104
facilitation	104
islam	104
structure	104
usa	104
deal	103
efforts	103
measure	103
outside	103
participants	103
provided	103
special	103
before	102
body	102
changes	102
internal	102
lack	102
private	102
students	102
www	102
25	101
benefits	101
climate	101
desire	101
executives	101
gandhi	101
growing	101
involved	101
org	101
orientation	101
professional	101
really	101

say	101
six	101
together	101
units	101
worker	101
claims	100
mental	100
next	100
1988	99
church	99
clear	99
complex	99
earlier	99
lund	99
objective	99
providing	99
relations	99
suggestive	99
2009	98
area	98
bigari	98
compassion	98
construct	98
diversity	98
learn	98
membership	98
topic	98
works	98
essence	97
influence	97
language	97
note	97
perceptions	97
19	96
address	96
characteristics	96
definitions	96
house	96
led	96
opportunity	96
side	96
21	95
conditions	95
downloaded	95
finally	95
follower	95

hard	95
king	95
teaching	95
though	95
call	94
concerns	94
economy	94
enneagram	94
let	94
lower	94
peace	94
themes	94
assumptions	93
cause	93
charismatic	93
communication	93
increase	93
justice	93
last	93
opportunities	93
ourselves	93
types	93
underlying	93
articles	92
degree	92
integrated	92
larger	92
signi	92
survey	92
top	92
transcendental	92
22	91
created	91
distinction	91
generally	91
includes	91
increasing	91
instead	91
money	91
altruistic	90
direction	90
discussed	90
fear	90
sage	90
step	90
taking	90

1985	89
categories	89
customer	89
down	89
oriented	89
philosophical	89
again	88
appropriate	88
attitude	88
centered	88
clearly	88
content	88
energy	88
events	88
going	88
intelligence	88
large	88
matter	88
multiple	88
18	87
areas	87
ashmos	87
comes	87
conger	87
customers	87
perceived	87
project	87
section	87
strategy	87
argue	86
attempt	86
despite	86
emotion	86
everything	86
explore	86
ibid	86
intellectual	86
seeking	86
short	86
30	85
center	85
conceptual	85
early	85
effort	85
labor	85
normative	85

scholars	85
understood	85
caring	84
differences	84
fully	84
gain	84
included	84
loyalty	84
position	84
proposed	84
against	83
begin	83
changing	83
honesty	83
implementation	83
inc	83
meeting	83
particularly	83
per	83
put	83
resource	83
tend	83
universal	83
fairholm	82
john	82
primary	82
principle	82
report	82
stakeholders	82
subjective	82
whose	82
1977	81
buddhism	81
daily	81
force	81
introduction	81
maslow	81
refers	81
regarding	81
swa	81
taken	81
viewed	81
year	81
already	80
austin	80
hence	80

organisation	80
overall	80
small	80
ultimate	80
challenging	79
corporations	79
defined	79
divine	79
examine	79
giving	79
never	79
relation	79
seem	79
across	78
along	78
applied	78
asked	78
boston	78
bottom	78
conference	78
held	78
institute	78
looking	78
negative	78
notes	78
past	78
rational	78
seven	78
structures	78
techniques	78
truly	78
1982	77
24	77
affective	77
army	77
capacity	77
christianity	77
contribute	77
difficult	77
due	77
measurement	77
pro	77
productive	77
said	77
takes	77
technology	77

choice	76
competitive	76
follow	76
guide	76
holistic	76
humility	76
items	76
perform	76
primarily	76
reading	76
sample	76
show	76
sources	76
writing	76
authority	75
available	75
claim	75
depth	75
furthermore	75
harper	75
home	75
identify	75
involves	75
longer	75
offer	75
places	75
required	75
rights	75
virtues	75
word	75
activity	74
acts	74
committed	74
creation	74
freedom	74
half	74
hicks	74
legacy	74
libraries	74
main	74
points	74
suggested	74
28	73
argued	73
element	73
extent	73

firm	73
immediate	73
initial	73
interests	73
link	73
motives	73