Workplace Balance and the Challenges of Religious Diversity Issues: Organizational Frames to Accommodating Religious Biases

By

[1]Girigiri, Barinem Wisdom
Department of Sociology
Faculty of Social Sciences
Rivers State University
Port Harcourt
E-mail: wisdom4rich@yahoo.com, barinem.girigiriwisdom@ust.edu.ng
Tel: 08038999454

[2]Ruby Otomama Douglas
Department of Sociology
Faculty of Social Sciences
Rivers State University
Port Harcourt
E-mail: ruby.douglas@ust.edu.ng

Abstract

The globalized environment of which the world of work as a subunit is a part, is entering or has entered "Global revolution in the sphere of human consciousness', and it is essential that we know this. This has greatly impacted in the workplace and on the spiritual wellbeing of the workforce, because since we are living in a global, interconnected world of works, we need management team or leaderships who can think thoroughly through and able and capable to act proactively within the context of time and in line with the global awareness to see to ensuring total commitment to, while putting in place actions that accommodates all categories of workforce and their attendant faith adherents. The workplace off course. is a complex whole comprises of issues ranges from organisational challenges itself such as; policy framework, rules and regulations guiding actions that are implementable; individual worker's demands, team, work environmental demands, and including that of the different religious sets which is the nucleus or high point of this paper and what is needed to be done. Here, Mitrott, (2021) has proposed what he

called "Heroic Inquiry', which is/has to do with the sense of wholeness, interconnectedness and oneness in the world and place of work in order to understand and able to solve workplace demands wholly. The truth is that, employees bring their beliefs and religious values to work, and this can be a source of either complementary positive values performance or negative conflict inducer among different employees and their separate faith practices. The truth again is that it has made impact on organisations and it is an important aspect of organisations, particularly those with large and diverse body of workforce. We have found out that workplace spirituality as a scholarly field and its practice equivalents has contending views over the period it actually take-off. However, some consensus agreed around in the 1990s and 2000 centuries alike. Paradoxically, in an attempts for organisations to meet up the daunting challenges associated with different religious principles, practices and orientations given to their members, organisations have in their wisdom, designed strategies or frameworks as compass for or against activities of religious bodies within the confine of organization's domain. Here, we are referring to the four categorical rubics such as, faith-avoiding organisations; faith-based organisations; faith-friendly organisations; and faith-safe organisations which are philosophical designed as a sign post on how organisations handle issues relating to religious demands in the workplace. The authors contribution in this regards is that, religious matter in the place of work should not be taken for granted, but rather be integrated and positive steps proactively be put in place to address its demands by all concern.

Keywords: **Workplace balance, challenges, religious diversity, organizational frames, accommodating, religious biase.**

Introduction

Creating an environment of work wherein; all religious sets feel included, respected and valued for their work is a process, which requires concerted and spirited effort from the angles of human resources management, employers and organizational management. Obviously, numerous hindrances abound which actually stand in the way of this culture of work dignity, accommodation and respect for one another's spheres of belief. Religious diversity workplace integration framework proposed is a better alignment or fitting with organizational practices and the Universal Declaration of Human Rights, titled

VII, and Employment Equality Framework Directive requirements (Miller, 2007; Miller & Ewest, 2015). Consideration is to be made here of certain historical challenges to civil rights as outlined in titled VII, to which organistions have had to adjust to, in order to condole their worker's religious practices and the belief systems while at work. Mentioned here are: Ethnicity in the 1960s; Equality of women in the 1970s; the changing nature of nuclear family in the 1980s; the gender orientation in the 1990s (Miller & Ewest, 2015).

This structure is to be theoretically rested or built around symbolic management theory, which is a way management of an organization presents a prototype with certain boundary or frames, and portrays the desired organization to its members and other stakeholders. The point here lies in the fact that the perspective aids in finding a common point of reference for the individuals and religious bodies to have an understanding and identifying with the organization on the organizational culture which has now allowed employees to find a new commonality amidst the different diversely composed religious bodies to the betterment of all (Ashfort & Vaidyanath, 2002; Roberg, Lewicki, Hietapetro, 2011; Fiss & Zajac, 2006). The integration framework posits or consists of four structures to which, organization either accommodates or otherwise of the various religious bodies operating in diversities of beliefs as demanded and as well as, at the same time access how this does not in any way affect the wellness of the organization in terms of production and workers' performance, organisation's policies and employees' expectations. Suffice is to say, how organization has been able to create a self-perceived satisfaction in regard to how employees believe their organization honours their faith with and/or in accordance with respective organisation's policies. With this, in so much as the integration designed has accommodated and taken cognizance to putting in place policies that encourage the growth of religiously motivated behaviour in her workforce, the workplace will see enriching faith practices that will find expression manifestly in workers' obedience to management policies, ethics and rules of engagement thereby experiencing harmony, commitment and involvement on all sides.

Many developed countries, the likes of United States of America is becoming increasingly religiously less uniform but rather becoming more and more diversely and plurality in religious inclinations. This new reality requires the

indepth attention of the human resources department, the diversity managers and personnels, and managers at all strata of the organization. For instance, this reality has been so demonstrated through the 'Equal Employment Opportunity Commission' (EEOC) which ultimately pertains to religious discrimination in the workplace and during employment (Aikinson, 2004). It is needful globally that organisations have to develop an understanding of how organisations policies and principles should be best designed, thus according to Gregory (2011), to respect those of diversely religious faith tradition, because if organizations are not able to address these issues, the standard will now be left for individuals and their religious bodies to best determine what is the appropriate style or strategy of expression of faith in the working environment. Without exaggeration, the consequences of allowing a free hand of operations by any religious set with no policies moderation and operating guidelines to curtail those supposedly negative behavious from one set in the workplace against the others, will certainly pose enormous threats and challenges to the growth and survival of the organization and including the diversely religious adherent living in a sopposedly truly mutual co-existence as expected.

The challenges facing organization considering the degree or the level of faith adherence by the workforce mostly in the underdeveloped countries go beyond the simple depiction of internal organizational management decisions, since religion is being regarded as a universal human right. Organisations are therefore expected to consider both the voluntary approaches which stands to mean honouring and respecting human rights as manifested in their faiths or religious expressions, and as well as adopting the adherence to external accountability measures as spelt out in the Universal Declaration of Human Rights, Employment Equality Framework directive, and in the United States, Title, VII considerations (Campbell, 2006; Jawad, Alain, Faith & Charmine, 2018). From the foreground lay out thus far, it is the author's points of departure to drive home the objectives behind this research paper that is qualitatively contents focus analysis in the following order such as to: review literature relating to the historical genesis of workplace religious spirituality; the four organizational mechanisms to be adopted either for or against religious practices in the workplace environment; the determinates or considerations that promote workplace religious practices and finally; religious diversity as human rights in the workplace.

Documentary Perspectives on the Development of Workplace Spirituality:

The notion of Workplace spirituality can be traced to the 6th century when St. Benedict wrote his rules for monastic life, accentuating the need to integrate work and prayer. To him, work and prayer complement each other in the day-to-day discipline in the pursuit of righteousness. Benedict believed that the number of hours expended in a day working is as holy as the hours used in praying since both offered discipline for body and soul which ultimately lead to salvation (Hong, 2009). Also, during the Reformation, Martin Luther reiterated the sacredness of conventional daily work executed by ordinary people which to him had been sullied and devalued by the steady advancement of monastic life over that of the laity by the church in the medieval period. Luther posited that all people, irrespective of their calling, should pursue excellence in their work to achieve holiness by working devotedly (Miller, 2007).

To Benefiel, Fry and Geigle (2014), the industrial revolution led to the development of a protestant work ethic that spiritualized the workplace. Relying on the notion of calling, the Protestant Work Ethic Max Webber, ensured that individuals were held responsible for performing optimally in their work stations instead of separating oneself from the world in search for heavenly salvation. The industrial revolution strengthened the Protestant viewpoint by eulogizing objectivity and dislodging the emphasis on free will (Miller et al, 2013). Although, theology and science saw the universe and humans as unwavering and materialistic, however, these suppositions shaped ideas about work and the employment relations. As such, Taylorism, a product of the Protestant Work Ethic, affirmed the need to exercise autocratic control to reduce employee conflict and resistance to work.

The precursors of recent emphasis on workplace spirituality date back to the late 19th century in Europe and the United States. The Faith at Work movement emerged principally due to lack of interest regarding the experience of people in the secular workplace by the church. Faith at Work scholar David Miller categorized the movement into three distinctive periods. The first is the Social Gospel period (1890s-1945), which arose when Walter Rauschenbusch (Protestant cleric) and Bruce Barton (Protestant advertising executive) respectively rediscovered and revived the significance of the gospel to matters of work and society (Rauschenbusch, 1912 cited in Benefiel et al, 2014). Rauschenbusch

enunciated the Social Gospel admonishing Christians to focus on both personal and societal transformation by entering the organization scene and changing it from within. In 1924, Barton wrote the bestseller, The Man Nobody Knows which concentrated on Jesus as a role model for business leaders. During this period, Pope Leo XIII also delivered his social encyclical, Rerum Novarum (The Condition of Labour), which reiterated the significance of work amongst Catholics (Benefiel, et al, 2014).

Faith at work movement era heralded the actual theoretical development of workplace spirituality. A publication by Mitroff and Denton (1999) titled A Spiritual Audit of Corporate America presented the first largescale empirical study of spirituality in the workplace. Concluding that most organisations suffer from spiritual impoverishment, the authors offered models that can be adopted to promote spirituality in organisations without inducing conflicts over fundamental beliefs and values. Also, the Academy of Management in 2000 established a forum for members. The forum is currently saddled with the task of making spirituality at work legitimate while concurrently paving the way to integrate this early and developing concept into the leadership arena (Benefiel et al, 2014). Faith at work accentuates the relevance of spirituality beliefs and values to the achievement of personal and that of corporate goals. For many, these beliefs and values seem to shape their attitude and behavious to work. During this era, particularly in the 1990s, several books, seminal, and articles relating to spirituality at work were also published.

The same is true of the seminal contribution of Abraham Maslow, known as the founding father of humanistic psychology and he could conceivably be considered as a founding father of workplace spirituality, with books entitled to him such as Towards a Psychology of Being (1962) and Religions, Values and Peak-Experience (1970). Of Jewish upbringing, his concepts of peak experience and self-actualization have profoundly influenced positive psychology and the positive organizational scholarship movement, an important constituent of our field; and his hierarchy of needs has been pivotal to human resource management and organizational behavior. Greenleaf and Maslow were both of the Abrahamic faiths (the latter considered himself an atheist), embodying an implicit bias of the field

of workplace spirituality to this day – its monotheistic and Western outlooks, though Maslow was deeply influenced by indigenous spirituality (Stine, 2019).

Thus, both Greenleaf and Maslow laid the groundwork for what was to come later. An extensive review of the workplace spirituality literature did not report any references before 1970, and few between 1970 and the early 1990s. However, in the early nineties, the field of workplace spirituality began to blossom (Neal, 2018). Mitroff et al. (1994) published a seminal article in the Academy of Management Executive, recommending that corporations create a "World Service/Spiritual Center" to help them face global challenges in a turbulent world. This article was an early step in legitimizing the emerging field of workplace spirituality. Three other seminal works were published in 1994 including Dehler and Welsh (1994), McCormick (1994) and Neck and Milliman (1994). Dehler and Welsh contrasted the fields of organizational development and organizational transformation, declaring that attention to emotion and spirituality distinguish the field of organizational transformation. McCormick wrote about managerial challenges in workplace spirituality and examined five themes: compassion, right livelihood, selfless service, work as a form of meditation, and the problems of pluralism. Neck and Milliman focused on the inner work of workplace spirituality, describing "Thought self-leadership."Scholars continued to build on their work throughout the nineties, resulting in a significant increase in publications in the field. In 1995, the business media began to pay attention to workplace spirituality from a practitioner perspective (Neal, 2018).

In June of that year, Business Week published an article titled "Companies hit the road less travelled: Can spirituality enlighten the bottom line?" (Galen & West, 1995). Over the next year or so, there were articles on workplace spirituality in most of the major business publications (cf. Laabs, 1995; Murray, 1995; Osborne, 1995; Segal, 1995; Brandt, 1996) and in many international newspapers. In most of the publications during the nineties were in one of the following categories:(1) descriptions of organizational practices, (2) attempts to define workplace spirituality, and (3) theory development. A major criticism of scholarly work during this early period was the lack of empirical research, particularly quantitative research (Gibbons, 2000; Giacalone & Jurkiewicz, 2003; Dent et al., 2005). This is typical for a new field of study. By the mid-nineties, it became

common for professional scholarly organizations such as the Organizational Behavior Teaching Society, the US regional Academies of Management and the Management Education Division (MED) at the Academy of Management to list workplace spirituality presentations in their conference programs. The majority of these were experiential, and they drew scholars who had a deep personal interest in spirituality. They tended not to be research based at that early stage. However, a handful of doctoral students began doing dissertations in the field. The first of these was David Trott's dissertation (1996), titled Spiritual wellbeing of workers: An exploratory study of spirituality in the workplace. At that time, faculty support for this kind of research was nearly non-existent (Tackney et al. (2017).

Also, Douglas Hicks in 2003 published Religion and the Workplace, which addressed concerns that had surfaced in workplace spirituality literature during that era. Hicks proposed a way to integrate spirituality, religion and work which he referred to as respectful pluralism. Similarly, Giacalone and Jurkiewicz (2010) edited the Handbook of Workplace Spirituality and Organisational Performance- a repertoire of academic works on the relationship between spirituality, religion and work performance. The historical development of WPS took a new turn in 2005 with a special issue of The Leadership Quarterly addressing theoretical, practical, and empirical matters connecting WPS to corporate leadership.

When Trott conducted his research, there were no measures of spirituality in the workplace, so he used Ellison's (1983) psychological assessment of spiritual well-being. However, the following year Hamilton Beazley (1997) completed his dissertation titled Meaning and measurement of spirituality in organizational settings: Development of a spirituality assessment scale. Both dissertations helped to lay the groundwork for empirical research from that point on. Several years late, Kinjerski and Skrypnek (2004) developed the Spirituality at Work Survey (SAWS) which is still widely used in quantitative studies. A turning point for the professionalization of the field was a symposium on workplace spirituality organized by Lee Robbins in 1997, sponsored by the MED division of the Academy of Management.

In the early 2000s, one of the hindrances to increase recognition of the field was the difficulty of getting published in mainstream journals that were either

skeptical about the field or found the topics it engages with too threatening (King, 2008). As more and more scholars began conducting research in the field, Jerry Biberman and Judi Neal did a proposal for a new journal and they later discovered learnt Yochanan Altman was considering doing the same thing. Altman became the founding editor of the Journal of Management, Spirituality and Religion (JMSR) and Biberman was its first senior editor. For the first six years (2004–2009), Altman published the journal as an independent publication and over the following ten years (2010–2020) as a partnership between IAMSR. Starting 2021 the Journal of Management, Spirituality and Religion is once again independent, its publishing platform is Ingenta Connect (https://www.ingentaconnect.com/content/jmsr/rmsr20). With 70+ published issues JMSR is the largest repository of academic knowledge in the field and widely considered its leading journal

Since the early 2000s the field has matured substantially. While early research was primarily descriptive, definitional, and non-empirical, current research is more rigorous, more international, and more widespread. One sign of maturing is the recent partnership between the Management, Spirituality and Religion (MSR) interest group and Fetzer Institute. Fetzer Institute is one of the premier foundations in the U.S. supporting research on faith, spirituality, and consciousness. Their mission is to help build the spiritual foundation for a loving world.

It is imperative to state that workplace spirituality emerged from a very different mind-set. Unlike organizational behaviour that is rooted in psychology and Sociology and the field of Human Resource Management, which developed a symbiotic relationship with Industrial Sociology, workplace spirituality (WPS) surfaced outside studies researches in Sociology. This is not surprising because workplace spirituality (WPS) became popular through theoretical advocacy and organization case studies.

Four Organizational Approach/Frames to Accommodating Religious Biases

The proposed faiths scorecard to be discussed here are designed philosophical framework which is to act as a rubric to assess how good organizations function in regards to religious or faith accommodation request by employees who are or may be adherent to one belief system, even though they're working in a formal

bureaucratic systems having policies and rules of engagement in place on how to address challenging issue (Tawad, Akain, Faith & Charmine, 2002). Accordingly, Miller & Ewest (2013) opined that these four frames are organizational means to integrating spirituality and work behaviours or attitude together with sole aim of achieving or meeting target while ensuring harmonious work environment. And, this is done either by way of allowing expression of belief system or out rightly barning of faith practice of any kind by their employees. The four frames of faith within the framework that are to be examined hereunder are as follows:

Faith-Avoiding Organisations

Organisations in these categories are advocating for a secular workplace, and therefore see any integration or inclusion of a person's religious faith or belief system as problematic and an outright infringement prone to creating adversity and counter-productive behaviours to the purpose and objective of the organisations. With the adoption and practice of this design, the organisations are simply saying religious faiths are not permissible and their employees are left with nothing but to practice a type of fatal dualistic faith or belief system only at the gate and immediately changed to what is expected even before stepping into the premises of the workplace (Miller & Ewest, 2015; Jawad, Alain, Faith & Charmine, 2018). Organisations here subjugate, repress, coarse expression of any individual worker or collectivity of workers showcasing their spiritual values at work (Nkemidili, et al, 2021). It is an adversarial standpoint and an outright denial of freedom because spiritual activities and beliefs are usually proscribed and downplayed on (Giacalone & Jurkiewicz, 2010).

It is to note, this perspective in some quarters seem to represent the characters of organisations in the developed countries. Surprisingly however, it is also supported by management scholars in the Academy of Management, for instance, the work of Mitroff and Denton (1999), whose research subjects has proven religion as seen or perceived as pejorative, and therefore seeing religion or religious beliefs by anyone at workplace as highly condemnable and an inappropriate form of expression as subject to be talked about at the organizational levels. Continuous in the same direction, Mitroff (2003) is quoted as saying 'I still believe that formal organized religion has very little (if any) role to offer or play in

the organizational life', because I still believes that religion and religious beliefs harbours divisive tendencies.

In as much as the proponents of this model so believed in their propositions, one is not oblivion of the fact that, by restricting employees to practice and exercise their faith in the organisations, wherein, they spend better part of their youthful life, this may result in low morale and total commitment to the work. Again, while the believe is that, the use of this frame may prevent religious sentiments or division among adherents to different religious faiths, it is also at the same time breeding ground to create suspicion and sense of being unsafe or insecure because as the devotee of a particular religion or religious set, feeling of being treated unjustly, dehumanize, will gradually and certainly set in, in the workplace. Gregory (2011) is of the opinion that even if this mechanism does protect some employees from some religious (offensive expression) as the case may be, it has, at the same pace ignores legitimate demands from some religious devotee employees, and this could result in litigation especially where a nation's laws is against such prejudice.

Faith-Based Organisations

These categories of organisations are in themselves, have soft landing for certain religious practices by the devotee employees. Faith-based organisations are defined as those business entities according to Nwokoro (2017), that derive their motivation and direction and aspirations from the ideologies and principles of the founder or faith body. It should be noted that faith-based organisations are usually owned by private persons or group of individuals who may have the same faith or majority of them do and they are rooted in the spiritual values, doctrines and precepts of their owners. Miller & Ewest (2015); Jawad, Alain, Faith & Charmine (2018) clearly stated that organisations or companies here are grounded in one particular faith tradition and are bounded by it. On the account of this, this frame of reference or perspective is anchoring to come to terms with the organisation's mission and vision that are keeping faith with the foundation values, aspirations and principles rooted in the religious tradition. The underlining principle here is simply that many faith-based organisations view their religious belief as being the core value and main purpose for which the business was established and their finances and successes, and even while some of their policies and practices are

creating discrimination in the organization, they pay less attention. This because, in most of these organisations, people or employees of same faith are usually in greater majority hence minority complaints are seldom considered.

Unfortunately, it should be pointed out that faith-based organisations are prone to run to danger or according undue opportunities to some employees who share same or similar belief systems or faith-tradition with the owners over others who do not share same religions or traditional sentiments. On this note, some employees may be given fair treatments in all cases against the others, such as in rewards, promotions, posting, praises, while at strictest provocations, those on the other side will receive punishment, query, dismissal (Nkemidi & Odogwu, 2018). While given credence to one religious tradition may not be entirely illegal and in some countries is required, as in (for instance, Sharia Law), the faith-based organisations run a risk at privileging some believers while at the same time discriminating against others even in an aggressive manner. The organistions may do all within their reach to institute the centrality of their faith tradition. Moreover, those against (not negatively) so perhaps, but belief in their own faith may be forced to hide their own belief system, being outrightly marginalized in the scheme of things and may be forced to abandon their religious faith so as to be carried along (Aadland & Skjorshammer, 2012). Examples of faith-based or faith-traditional organisations abound around and such as Catholic Charities, USA; Civitan International; Jewish Funders Network; Habitat for Humanity International, Muslem Sisters Organisation, Christian Rural Urban Development of Nigeria etc.

Faith-Safe Organisations

This represents a midway approach between the faith avoiding and faith-based practice in an organizational setting. Of note, organisations in this category has a lots of tolerant and accommodating mechanisms towards the religious adherence of their employees. Note however, they don't recognize or outrightly encouraged religious expression of one faith against the other, but take cognizance of the fact that, there is a legal or humane principles to permit or condole some degree of permissive standards which are fundamentally recognized by the relevant portions of the international laws, where religious practices are seen as human right (Miller & Ewest, 2015; Jawad, Alain, Faith & Charmine, 2018). In essence, the

nucleus of this permissiveness is to guide against giving room for the eventuality or the act that will provide avenues for the employees suing the organization for trampling on their fundamental rights to religious practice in their place of work, where they spend majority of their youthful age.

Accordingly, organisations found within here see to making sure that employees are allowed some reasonable degree of freedom to practice their beliefs in so far as such belief systems or doctrines do not in any way or by any means inflict pains or cause undue stress to other co-workers in the same organization, who are not the believers of same religious faith (Giacalone & Jurkiewicz, 2010; Nkemdili & Odogwu, 2018). Suffice is to say that, faith-safe organisations have regulatory mechanisms that checks the excesses of any faith adherence practice to the minimal or barest level within the ambit of the law. Miller & Ewest (2013) opined that faith-safe organisations distance itself from putting in place or encourage practices or policies that condoles or initiating spiritual consciousness of one faith against the other in workplaces, however, they provide the enabling environment that guarantees spiritual upliftment and builds the faith of their employees by demonstrating cheerfulness and friendly disposition towards seeing their employees being happy practicing what they belief with high degree of restrictions on other people's feelings and work output.

It is worthy to note; this frame doesn't encourage or proactively seek out for the worker's religious beliefs or practices. The simple reason for this is that, organisations do not see or value religious faith as an asset to the organization and it diversity, but allowed its practice in so much as its practices are been curtailed and controlled and never allowed to cause bodily harms to people, but to accommodate people of all races, shade of opinions, age and gender.

Faith-Friendly Organisations

The faith-friendly organisations have characteristics similar to that of faith-safe because of it recognition and acknowledgement of the importance of faith building in the life of its workforce and therefore wish to accommodate them. Most importantly, faith-friendly organisations go beyond legal requirements nationally and internationally as it is fundamentally laid down, where religious beliefs is seen as the basic rights, but embraces religious faith in such a way that are wholly

consistent with other's diversity and inclusive practices in the workplace by it workforce. And, consistent with research findings, organisations have gotten an understanding of the importance of including religion in the workplace in addition to other diversity issues. Several benefits from the research findings are but not limited to worker's commitment to the organizational work performance and productivity (Bodia & Ali, 2012; Chen, Yangg & Li, 2012). In addition, because the workforce is provided with the sense of identity and accorded due respect to what they believed in, they are satisfied with their job and as well are enriched and involved in what they do to taking the organisations to the next levels (Emerson & McKinney, 2010; Milliman, Czaplest & Gerguson, 2003; Hall, Oates, Anderson & Willingham, 2012).

Going further, organisations that are operating within the spheres here symbolizes a supposedly paradigm shift when taking into considerations their stand and positive commitment to permitting their workers the opportunity to practice or showcase their religious beliefs in the place of work. Ashfort, et al (2010) brought in the notion of partnering organisations, wherein; all employees and their religious bodies co-exist in a mutually but reinforcing inclusive manners that all are thoroughly accommodated. Accordingly, Glacalone & Turkiewicz (2010) captioned it as an integrative organisations and Mitroff and Denton (1999) said it is a hydride organisations. That is, integrated in the sense that all concern parties from all cadres are fully involved no matter the religious biases. The binding rules of engagement is commonality and individuality driving along religious line of adherence. It is hydride because it has been synthesized and it is made up of the characteristic components of all aforementioned approaches and eventually come out in a new form of tolerance, accommodating, permitting, allowing, religious faith practices among her workforce in the work environment but within the confine of the organizations driving principles, rules of engagement and policy drive.

Faith-friendly organisations believe that their successes and exploits are closely manifesting in as much as their employees level of spirituality and commitment and freedom are guaranteed in the workplace, hence they put in their very best that is commensurate or even more to see to the organizations high performance. Thus, faith-friendly organisations tend to proactively design and structure

organisations policies and rules in such a way that advocate corporate values that strengthen the importance of spiritual beliefs and practices in accomplishing both organizational and personal goals and aspirations. Emmons (2002); Wuthnow (2005); Miller & Ewest (2015) are all in agreement that the primary means a faith-friendly organization should show concerns and commitment to seeing religion as an aspect of human rights and accommodating diversity is just by constructing and designing workplace policies in such a way that welcomes and it is inclusive to, but not at all favouring one religious set against the others. And because the faith-friendly organisations understand the importance role religious belief plays in the lives of many within the organisations, faith-friendly organisations therefore seek to capture all spheres of religious practices and expression just like other diversity views are being respected and protected.

Scorecard (summary of the four faith-based approaches by organization)

	Religious accommodation	**Formal policies**	**Tatal dualism**
Faith-avoiding	Requests are suppressed or may not be accommodated, company practices secularization. May not be meeting Title VII requirements. Holidays, while they follow the Christian calendar, are given secular names, unwittingly institutionalizing Christian traditions. No diversity frame is	Proactively connecting faith and work is rejected. Religious objects, rituals, religious expression are prohibited by policy. Religion as motivation as behaviour is questioned, secular neutrality is championed. Religious expression is associated with harassment, fundamentalism, or extremism. Secular	Is often practiced, as management signals that faith/spirituality is solely a personal matter with no role or place in the workplace. Positive effects of spirituality and religious religion such as organizational commitment, productivity, job satisfaction and job retention may be in jeopardy for those with strong religious convictions.

	used to manage or guide the organizational culture.	neutrality is believed to ensure equal footing for all religious traditions.	
Faith-based	Requests are accommodated and promoted but often appear to favour one religious tradition. Themes from the promoted religion are used to incentivize activities, including sales and employee gatherings. Diversity frames focus on tolerance of those outside the predominant religious tradition, and greater adherence to the predominant frame.	Are proactively embraced, yet typically privilege one tradition over others. Many of the policies can be tacitly rooted within the tradition such as days taken off, garb expectations, religious expression, and personal motivation. They are anchored in the dominant faith tradition.	Is avoided for some by promoting the privileged tradition, while those from other traditions might feel compelled to practice compartmentalization. For those within the promoted faith tradition there is increased positive effects. Organizational commitment, productivity, job satisfaction, and job retention may be in jeopardy.
Faith-safe	Requests are met as necessitated by law, with priority given to avoiding undue burden on or disruption to the business and avoiding costly	Accommodate religious practices as necessitated by law, but fall short of embracing it. Policies are designed to avoid litigation, and	May be less likely for those whose faith/ spiritual needs are satisfied through some religious accommodations. Positive effects of spirituality and religion

	litigation. Diversity frames focus on tolerance of and understanding of those with varying religious traditions, encouraging greater identity with the predominant faith tradition.	provide accommodation for most issues providing they do not put in undue burden on the workplace. Most policies unwittingly support institutionalized Christian traditions in regards to holidays, professional dress, and religious practice.	are mediated by religious adherence and expectations rooted in religious self-identity. For those with low adherence and religious expectations, there is minimal mediating (negative) effect.
Faith-friendly	Requests are respected, where employers seen as valued, and seeks our religious and spiritual needs of employees, going beyond letter or law seeing multifaceted workplace benefits. Diversity frames focus on understanding and agreement between those with varying religious traditions.	Support practices that proactively embrace all religious faith traditions, with equal respect and consideration given to each, including atheists. Formal policies are constructed, reviewed, and updated by employees who represent various faith traditions.	Avoided by encouraging the integration of faith and work for all religious/ spiritual employees from various traditions. Positive effects of spirituality and religion are clearly seen: organizational commitment, productivity, job satisfaction, and job retention.

Source: Adopted & Culled from Miller & Ewest, (2015) & Alain, Faith & Charmine, (2018).

MODERATE DETERMINATES PROMOTING WORKPLACE SPIRITUALITY

A leader's ability and understanding of the social environment or workplace shows his acceptance to change that are forever serious but negotiating factor for the success, growth and development of the organisations, the workforce and the society at large or otherwise. It is to note therefore, that several forces, changes, and demands at the individual, organization, societal and global levels have encouraged and pushed for the bourgeoning interest in workplace spirituality and these are:

Increase in standard of living

As people's standard of living increases, their interest in materialism diminishes while their passion for spirituality blossoms. This is predicated on the fact that as material benefits increase, the time and effort needed to satisfy basic wants wane, thereby making people shift their attention to other wants. Maslow hierarchy of needs is relevant in this context. The writings on spirituality usually rank spirituality as a higher-other need (Hicks, 2003) which is more often than not associated with self-actualization – the highest in Maslow's hierarchy of needs.

For example, Tischler (1999) employed a broad historical socio-economic position arguing that the interest in workplace spirituality is the outcome of the relative prosperity and fulfilment of fundamental needs by individuals in the postmodern era especially in the developed nations. For him a significant number of persons toiled for livelihood during the pre-industrial era. However, the transformations associated with the industrial revolution created wealth and flexible social relationships in society. Presently, scores of Western societies have progressed to a post-industrial society that focuses on individual achievement and growth for as many people as possible in a socially, economically and environmentally sustainable and responsible manner (Tisschler in Hicks, 2003). Such reality permits individuals to cultivate their spirituality for the greater good.

The Commercialization of Spirituality: A less considerate explanation of spirituality at work would rationalize the development not as refutation of

materialism, but as a demonstration of the marketized society being condemned. In fact, spirituality is perceived as the newest item to be commodified and packaged for commercial purpose (Hicks, 2003). Advocates of this viewpoint allude to the explosion of commodities related to the spirituality trade in terms of books, cassettes, videos, seminars, conferences, programmes, music and a host of others that have become veritable sources of generating incredible wealth and profits. For instance, Miller et al (2013) posit that since the late 1980s, books, magazines, and videos on workplace spirituality or spirituality for corporate leaders have become an exceedingly profit-making venture for publishers. They further contend that organizations have joined corporate chaplains in bringing religious beliefs and practices to the workplace. In addition, mentors and corporate instructors from diverse religious bodies such as Islam, New Age, Christianity, and others have created a professional domain.

Accordingly, increased interest in workplace spirituality as a profitable venture or new market must not be underrated. This view is in harmony with the normal swing in the world economy from tangible products to service economy. Moreover, the supply-driven notion of economic transformation recognizes spirituality at work movement as an outcome of the apparent desires championed by prospective suppliers of products and services to accumulate wealth. However, endorsing the perspective on commercialization of spiritual products and services does not mean that spirituality itself is a commodity. Basically, it stresses that traders attempt to persuade individuals to believe that the commodities and services they are marketing will satisfy such need (Nnonyelu and Odogwu).

Migration and Increasing Diversity

Increased cross border migration has led to the proliferation of new religious beliefs and practices in previously mono-religious communities. According to Hicks (2003), these new traditions have boosted the supply of religious resources by establishing different but not essentially irreconcilable beliefs and practices from which individuals may select. Furthermore, the pervasive nature of globalization has altered the spiritual resources open to individuals globally. This is because evolution in information and communication technology has led to the spread of spiritual materials across borders. As Roof (2001) succinctly put it:

> Once perceived as worlds apart, the distance between Jerusalem and Benares has shrunk; people move more freely between religious worlds via travel, reading, television and other media. Religious symbols, teachings, and practices are easily disembedded, that is, lifted out of one cultural setting, and re-embedded into another. Meditation techniques imported from India repackaged in the United States; Native American teachings extracted from their indigenous context pop up in other settings. Yet, depth to any tradition is often lost and the result being thin layers of cultural and religious meaning (Roof, 2001).

This type of transformation is not demographic because it represents an improved migration of beliefs and practices by advancing the existence and accessibility of diverse religious codes and spiritual routes into workplaces. The availability of alternative spiritualties gives individuals the opportunity to choose their own spiritual route. Nevertheless, it is also likely to de-contextualize beliefs and rituals from the broader logical narratives (Hicks, 2003).

Sense of Community and Interconnectedness

Workplace spirituality also provides a sense of community and connectedness which is important to employees. The reduction in local community networks and social groups that previously created a sense of connectedness coupled with the gradual decline of traditional support systems such as religious organizations and family has led to the emergence of workplaces as primary sources of community network. Against this backdrop, many individuals are searching for ways to bond with others through a shared vision that transcends material interest (Fry & Nisiewicz, 2013). In addition, scholars have shown that workplaces are not merely designed for the production of goods and services but also have the potential to promote rewarding and meaningful life foe people and generate significant social values and outcomes for society (Zani & Cicognani, 2012; Ajala, 2013; Karakas, 2010). Furthermore, studies indicate that people value workplaces, where they can experience a sense of belonging (Daniel, 2012; Piryaei & Zare, 2013; Fry et al, 2013).

Moreover, the scientific management approach which heralded division of labour and specialization in organisations has given rise to a feeling of isolation and

discontentment in many workplaces. This in turn has led to the separation of life into different aspects including religious rituals, work demands, family activities and social obligations. The implication is that such disintegration of life has created a hunger for spirituality necessary for people to experience a sense of completeness.

Increasing Level of Job Insecurity

Scholars believe that workers are seeking or meaning, purpose and spirituality in their workplaces as a reaction to a period of intensified job insecurity (Sheng & Chen, 2012; Zare & Beheshtifar, 2013). For instance, the recent trend towards downsizing, restructuring and other related practices have significant effect on job security. Workplace idiom like job-for-life has become thing of the past. Consequently, the absence of job security has led to discontentment among the workforce.

Moreover, employees with a strong attachment to spiritual networks may be able to integrate negative work experiences more favourably than those with weaker network (Kolodinsky et al, 2008). Thus, spiritual beliefs and practices can strengthen an individual's interest in work, resulting in an employee demonstrating positive work attitude (Daniel, 2010; Karakas, 2010). This is because individuals rely on their spiritualties to shape their conception of work. For most workers, spiritual or metaphysical beliefs are highly significant attributes of their occupational lives. According to Campante and Yanagizawa-Drott (2013), spiritual beliefs and practices tend to play a crucial role in framing employee viewpoints generally and the contours of their occupational activities. Conclusively, WPS tends to inform, shape and guide employees' work lives, practices and career prospects. This means that spirituality to a large extent influences people's behaviour and motivation at work.

Religious Diversity and Human Rights in Work Environment

Emmons (2003); Wuthnow (2005) are of the opinions that, it is only organisations that take a more holistic approach/strategy in dealing with the important role religious faith can play in demonstrating the fact that despite diffencies in doctrine and orientations, accommodating one another still remains their watchwords and will certainly help in the development and growth of personal meaning and

identity, and ultimately too, positioned the organisations to have an in-depth knowledge that supporting religion and religious believe, as an integral part of their workforce is a fundamental human rights in their place of work and as such, tolerance is the ultimate pace for all interest.

It is to note that members of different religious sets and religions have certainly different cultural environments and upbringing, which as well come with different motivations, morals and identities (Cohen, 2015). And as such, this should be understood that, as part of human rights, it has moral imperativeness that has been granted to people (workforce) in the work environment simply because, before being employees, they had existed as human with enormous degrees of freedom. Affirming this, United Nations (2009) has adopted the Universal Declaration of Human Rights which has established baseline for the universal respect and value for all human persons, that every human is to be entitled to all the rights and freedoms of which, religion and religious belief systems not excluded.

Of particular importance that management should take note of, and as well as see religious adherence as a right and not privilege granted to her workforce is to also understand that members of different religious traditions have manifestly exhibited meaningful differences in their domains, of which, workplace motivation, happiness and joy drive their passion for the work they do. For instance, protestant work ethic, their firmed moral judgement and identity and trust. Here, when it comes to work environment and protestant work attitude, Calvinist protestants take work to be more of a calling and thus right, than do members of other religious traditions, and as such, better positioned to tune out any social distractions and devotedly focused on their workplace responsibilities (Sanchez-Burks, 2002; Addin & Joseph, 2017). Impliedly therefore, it behooves on the management to have a common understanding that, people (workforce) from diverse religious traditions that have converged/conglomerate at same workplace should not be handled in the same way mostly in matters that concern religious faith; because while people from other religious sets may be enjoying certain degree of socialization to ease tension and stress at work, Calvinist protestants may see such privileges as of distractions from expectations and work demands, and rather prefer to be task-oriented, committed and focused.

Jawad, Alain, Faith & Charmine (2018) globally, organisations have had to learn or are learning to respect the human rights of their employees. Issues such as child labour, women subjugation in workplace, religious biases/crises, and ethnic divisions are issues orgganisations located within China, South Africa and Korea are familiar with, and there are mechanisms and progress to addressing these challenges. In the United States, there is a pattern of organisations focusing on the lapses in human rights issues and they are putting in place already by organisation's policies and practices to accommodate and correct these lapses in employees' human rights. That organisations have recognized human rights violations and found ways to accommodate those human rights issues is a promising indication of the ability of organisations to recognize and accommodate employees' right at workplace (Miller, 2015). Adam & Joseph (2017) are of the opinions that managers need to nourish honest and ethical workplace behaviour that is non-align but able and capable to superintend on issues having ethical dilemmas unbiasedly. Management teams are thus expected to know and/or have an understanding that people coming from such diverse religious settings do contribute by making sound and moral judgments in certain similar and different avenues on issues affecting them individually and collectively.

Despite how orgnisations have responded or are still responding to workplace religious issues, what however, irrespective of one's point of view that cannot be wished away is simply that, a person's (employee's) faith i.e. his/her religious tradition is part and parcel of human/employees' identity (Hart & Brady, 2005). It is worthy to note and clearly so, a person's faith or religious tradition is a vital tool to how individuals will create meaning for themselves and ultimately is vital in how one forms their personal identity in their place of work. Affirming this, research has shown and proven that, there are several positive effects that accompanied incorporating having diversity of religious belief and faith at work concurrently such as work performance and outputs by employees (Walker, 2013), organizational commitment and sense of mutual partners (Bodia & Ali, 2012).

Of note, and well so, less important to management circles as source of variation in individualistic and collectivity in identity as of rights is that of religious faith and beliefs in workplace. Cohen (2005) has analyzed how religion relates such as Catholicism, Judaism and Hinduism, promote interdependent religious selves, in

that they value religious motivations that relate to community and social integration. In another clan, such as in America, many denominations of Protestantism are seeing promoting private, emotional 'intrinsic' motivation the likes of feeling personally connected to God. Critically, these differences speak volume of sources of conflict at workplace, and since management may want to try to motivate, accommodate and pacify all of these differences while being sensitive to their preferred identities. Considering all of these differences with practical implications, one might seem despair that diverse religious groups can ever truly co-exist and trust each other and work together well in a multicultural work environment. But the answer is simple, because management need not tell their workforce to leave their religious identities at home to promote a trusting workplace; because employees that truly exhibiting and practicing their religious commitments might actually help by building bridges across religious differences and see to ensuring the promotion of an accommodating and trusting work environment for all (Adam & Joseph, 2017; Mayer, Davis & Shoorman, 1995).

The prevailing assumption of the modern workplace, Kelly (2008) has noted is that, there must 'be a wall of separation between a person's beliefs and the work environment'. The 'wall' of separation here is perceived to be necessary since all employees do not share the same worldview of things around let alone spirituality and faith. Some believe that secularization have had profound influenced on management theory and it has so become individualistic and materialistic driving. And, while sociologists have continued to consider the degree, scope, or the existence of secularization in greater society, it would be difficult to content that many organisations are in reality committed to secularization within their own walls (Seales, 2012; Jawad, Alain, Faith & Charmine, 2018). Religion and religious beliefs and the impact positively on the employees in the place of work can never be wished away or overemphasized as they are numerous. Most notable is the tendency for employees to compartmentalize their religious faith while at work. Moreso, some organisations embrace a more holistic approach by recognizing this as their employees' personal lives and right even before he/she has joined the organisations (Vasconcelos, 2010; Johnson, 2007).

Conclusions & Considerations

The author has taken time to consider the fact that all things considered necessary and the right steps taking to do things rightly, the importance of the religious diversity philosophies and how it would have allowed for the overall development of organizational objectives and perspectives and including that of the workforce generally cannot be over stretched. Here, the inclusion and the respect accorded religion and religious adherence within the work environment would have demonstrated honour and dignity of human persons and show of granting and acknowledging that fundamental rights of humans as internationally recognized. As a mechanism either to accommodate or out rightly denounced anything of faith practice or so, a-four philosophical frames or strategies to serve as a signpost for those bestowed with management responsibility to serve as guiding principles and policy drives. Mentioned hereto as organizational frames adopted by organisations are faith-avoiding, faith-based, faith-safe, and faith-friendly strategies representing the different approaches that are been used as means to address this all importance issue of right to practicing religious faith anywhere. Historically, different accounts abound about the birth of workplace spirituality which has since began in the 1920s silently. However, despite these different accounts given by scholars, the commonality is that workplace spirituality has come to stay and what is expected of management is how to factored in this spirituality and faiths by employees to allow them sense of identity, dignity, and spiritual maturity for them to be committed, involved, and open on issues with proffering solutions in the face of challenges.

Recommendations

Considering the role of religion in the social wellbeing and moral upbringing of the humans, right from times immemorial, however, whether some see it as source or cause of conflict amongst people, it enhancing source as ground for solace and comfort cannot be wished away. It's expected of management therefore to approach this all importance question of religion at workplace with the use of positive approach or be more proactively in determining how best to become religion-friendly, knowing fully well that her employees beliefs/faith should not be taken for granted to get the best out of them from the duties they perform.

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