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# Sociological, psychological and historical perspectives on the reemergence of religion and spirituality within organizational life.

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## INTRODUCTION

Weber<sup>1</sup> and Tocqueville,<sup>2</sup> among others, observed early on that personal religious values and beliefs were instrumental, foundational and motivational to American life. Yet, during the Industrial age, foundations and motivations for economic and organizational life shifted to a preference for secular neutrality.

The intent of this paper is to account for the most recent philosophical shift occurring within organizational life away from the modern philosophical preference towards secularization theory, and the focus on technical competence as posited by Fordism,<sup>3</sup> to a philosophical shift that inculcates endemic religious and spiritual beliefs. The impetus for this change can be best understood by using psychological and sociological paradigms including individual and collective human agentic action (humans making choices and imposing those choices on the world) and social movements theory as an attestation of the unwillingness of many to lead a bi-furcated life which ignores the endemic human emotions, religious beliefs and human values.<sup>4</sup> The paper resolves by providing antidotal evidence within the marketplace of employees whose collective agentic actions demonstrate the integration of faith within established organizations, as well as emerging entrepreneurial ventures as demonstrated by the emerging field of workplace spirituality.

## HISTORICAL PERSPECTIVES

Early Americans stand in contrast to later generations who have divorced their religious values and beliefs from economic life, since the early Americans saw religious values as instrumental and motivational to their behaviors in the marketplace. In fact numerous scholars suggest religious beliefs and values formed the attitudes early Americans had regarding work and that these values were not only seminal, but also enduring within the modern academy today known as the Protestant Work Ethic (PWE).<sup>5</sup>

The early settlers to the Americas, who connected their faith into the workplace, were influenced by the thoughts of the Protestant Reformers, specifically Luther and Calvin, whose Protestant theologies of work differentiated themselves from earlier medieval Catholic conceptions. Whereas Catholic tradition reserved the idea of calling or vocation for the clergy, Luther and Calvin

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<sup>1</sup> Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (Penguin classics, New York, NY. Simon Shuster, 1905/2010).

<sup>2</sup> Alexis De Tocqueville, Bradley Phillips, and Francis Bowen. *Democracy in America*, (Knopf, 1972).

<sup>3</sup> Blake E Ashforth and Michael G. Pratt, "Institutionalized Spirituality," in *Handbook of Workplace Spirituality and Organizational Performance* (Springer, 2010), 93-107.; Avis L. Johnson, "Mary Parker Follett: Laying the Foundations for Spirituality in the Workplace," *International Journal of Public Administration* 30, no. 4 (2007): 425-439.; Andrew M. Koch, "Rationality, Romanticism and the Individual: Max Weber's Modernism and the Confrontation with "Modernity," *Canadian Journal of Political Science* 26, no. 01 (1993): 123-144.; David W. Miller, and Timothy Ewest, "Rethinking the Impact of Religion on Business Values: Understanding its Reemergence and Measuring its Manifestations," *Journal of International Business Ethics* 3, no. 2 (2010): 49-57.

<sup>4</sup> Blake E. Ashforth, and Michael G. Pratt. "Institutionalized Spirituality," in *Handbook of Workplace Spirituality and Organizational Performance* (Routledge, 2003), 93-107.

<sup>5</sup> For example see David W. Miller and Timothy Ewest. "The Present State of Workplace Spirituality: A Literature Review Considering Context, Theory, and Measurement/Assessment," *Journal of Religious & Theological Information* 12, no. 1-2 (2013): 29-54

expanded this category to include secular work and professions. Under this influence, daily work in the New World, whether mundane or stimulating, became a holy calling and endeavor.<sup>6</sup>

For those who adhered to Calvin's theological perspectives on the marketplace, they believed hard work, sober and modest lifestyles, and reinvestment of profits into business led to material success. Moreover, commercial success was understood as a sign of God's pleasure and an indicator of eternal rewards, often known as the doctrine of predestination. The Puritans, as those who ascribed to Calvin's religious perspectives, were known to practice asceticism, high production, and understood wealth as a sign of God's blessing.<sup>7</sup> Puritans were also known to be motivated by a desire for something new and better, believing their efforts in the marketplace would aid in restoring Christ's kingdom on earth.<sup>8</sup> These values would later be foundational to the Protestant Work Ethic (PWE). Clarke defines PWE as: "As the bundle of values, beliefs, intentions, and objectives that people bring to their work and the conditions in which they do it."<sup>9</sup> These religious perspectives which motivated economic behavior, were instrumental in designing personal goals, personal and community identity and became foundational norms for commercial communities.

Among other examples are Moravians, who saw "Commercial success and spiritual well-being as inextricably connected."<sup>10</sup> For those who adhered to the Moravians faith, work was a profitable way to support missionary work, which "made entrepreneurs of the Moravians."<sup>11</sup> The Moravians developed a "strategy of privatization to support their ongoing religious work. This gave rise to greater efficiencies within production and consumption so households were able to give more to missionary work."<sup>12</sup> Finally, one last example of new world settlers integrating their faith directly into the marketplace comes from the Quakers. The Quakers, typically regarded as pacifistic also had a profound sense that business and commerce were there to serve communities.<sup>13</sup> Quakers established highly successful and long-existing businesses in the UK (e.g. Cadbury, Barclays Bank) and the USA (e.g. Bethlehem Steel, Strawbridge and Clothier).<sup>14</sup>

While limited in scope, the aforementioned historical examples attest to the reality that early Americans were active within the marketplace and motivated by the values and beliefs of their faith, believing their activities served a greater purpose in the world. Wuthnow captures the imbuing of Christian values into American life by saying, "Throughout history, we have formulated understandings

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<sup>6</sup> Michael Novak, *The Spirit of Democratic Capitalism*. (Rowman & Littlefield, 1991).

<sup>7</sup> Harvey Goldman. "Max Weber in German History and Political Thought." *The Journal of Modern History* (1990): 346-352. ; Andrew M Koch, "Rationality, Romanticism and the Individual: Max Weber's "Modernism" and the Confrontation with "Modernity"." *Canadian Journal of Political Science* 26, no. 01 (1993): 123-144.; David W. Miller and Timothy Ewest. "Faith at Work (Religious Perspectives): Protestant Accents in Faith and Work." In *Handbook of Faith and Spirituality in the Workplace*, pp. 69-84. (Springer New York, 2013).

<sup>8</sup> Charles Handy, "Tocqueville Revisited. The Meaning of American Prosperity." *Harvard Business Review* 79, no. 1 (2001): 57-63.; Kenneth Hopper and William Hopper. *The Puritan Gift: Reclaiming the American Dream Amidst Global Financial Chaos*. (IB Tauris, 2009); Miller, David W., and Timothy Ewest. "Faith at Work (Religious Perspectives): Protestant Accents in Faith and Work." In *Handbook of Faith and Spirituality in the Workplace*, 69-84. (Springer New York, 2013).

<sup>9</sup> Oliver Clarke, "The Work Ethic: An International Perspective." *The Work Ethic A Critical Analysis* (1983): 121

<sup>10</sup> Katherine Carté Engel, *Religion and Profit: Moravians in Early America*. (University of Pennsylvania Press, 2013), 3.

<sup>11</sup> *Ibid*, 4.

<sup>12</sup> *Ibid*, 5.

<sup>13</sup> Rosemary Moore, *Light in Their Consciences: The Early Quakers in Britain, 1646-1666*. (Penn State Press, 2010); George James Olusoji, Okanlawon Adediji, Owoyemi Oluwakemi, James George Olusoji, Okanlawon Adediji, and Owoyemi Oluwakemi. "Quakerism, the Forerunner of Modern Corporate Social Responsibility (CSR)." *Journal of Asian Business Strategy* 2, no. 2 (2012): 38-43.

<sup>14</sup> David W Miller and Timothy Ewest. "The Present State of Workplace Spirituality: A Literature Review Considering Context, Theory, and Measurement/Assessment."

of who we are individually and as a nation. These understandings have characteristically assumed that American culture and identity, including its distinct purpose in the world and the moral fiber of its people, are explicitly or implicitly related to the Christian values.”<sup>15</sup>

#### WEBER, TOCQUEVILLE AND THE PROTESTANT WORK ETHIC (PWE)

These observations pertaining to the interconnection between religious motivation and the marketplace were not lost on Weber<sup>16</sup> who noted them in his work *The Protestant Ethic and the Spirit of Capitalism*. While others like Adam Smith<sup>17</sup> understood the connection between religion and the marketplace to be one where religion shapes economics. For Weber<sup>18</sup> economics and religion are connected to a person’s values and this relationship is reciprocal, one informs and forms the other.<sup>19</sup> Lambert captures this sentiment stating, “Despite being misinterpreted frequently, Weber asserted that the relationship between economics and religion was directly connected to the values and behaviors that each fostered and demanded, and perhaps most important, the connection was never one way.”<sup>20</sup>

Initially, Weber<sup>21</sup> found that those countries or regions that had strong Protestant adherence also had the highest rate of economic growth. Weber hypothesized there was an interchange between certain religious teachings and economic behavior.<sup>22</sup> Weber’s work was oriented towards understanding history, understanding that human behavior is intrinsically meaningful and must be understood for “the cultural values that lend meanings to human life . . . are created by specific processes of social development.”<sup>23</sup> Tocqueville also made observations about the interconnection between religion in early America and economic life. Tocqueville made general observations about Americans noting that they were “open, vigorous and motivated by a 2x2 = 4 sort of people”<sup>24</sup>. Specifically concerning religion Tocqueville believed a vibrant religious life was essential to the preservation and prosperity of a free democratic society. For Tocqueville any type of religion is essential to democracy; considering it a counterweight to some of the many threats found within the fabric of democracy, namely, materialism and religious fanaticism.<sup>25</sup> The connection between religion and the desire for prosperity is seen in Tocqueville writing when he notes the following,

“Not only do the Americans follow their religion from interest, but they often place in this world the interest that makes them follow it. In the Middle Ages the

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<sup>15</sup> Robert Wuthnow, *America and The Challenges of Religious Diversity* (Princeton University Press, 2011). 9.

<sup>16</sup> Max Weber, *The Protestant Ethic and the Spirit of Capitalism*

<sup>17</sup> Adam Smith, *Wealth of Nations*. (University of Chicago Bookstore, 2005).

<sup>18</sup> Max Weber, *The Protestant Ethic and the Spirit of Capitalism*

<sup>19</sup> Dennis Lemos, Religion in America: A “Natural Experiment” for Tocqueville, Marx and Weber.

Panel: “Deliberation, Judicial Review, and the Question of Religion in Politics”, Friday, November 18t, 2011. Northeastern Political Science Association Annual Conference. Philadelphia, PA. November, 2011.; Edward Shils, *The Constitution of Society*. (University of Chicago Press, 1982).

<sup>20</sup> Lake Lambert III, *Spirituality, Inc.: Religion in the American Workplace*. (NYU Press, 2009) 6.

<sup>21</sup> Max Weber, *The Protestant Ethic and the Spirit of Capitalism*

<sup>22</sup> Weber, Max. *The Protestant Ethic and the Spirit of Capitalism*; Goldman, Harvey. "Max Weber in German History and Political Thought."; Lambert III, Lake. *Spirituality, Inc.: Religion in the American Workplace*.

<sup>23</sup> Edward Shils, *The Constitution of Society*, 2.

<sup>24</sup> Alexis De Tocqueville, Phillips Bradley, and Francis Bowen, *Democracy in America*, 12.

<sup>25</sup> Frances Brown and Alexis De Tocqueville, *Letter from America*. (New Haven, CT: Yale University

Press. Carnegie Foundation for the Advancement of Teaching. Sixth Annual LEAP Breakfast Forum. Liberal Education and the Disciplines. January 29, 2011.

clergy spoke of nothing but a future state; they hardly cared to prove that a sincere Christian may be a happy man here below. But the American preachers are constantly referring to the earth, and it is only with great difficulty that they can divert their attention from it. To touch their congregations, they always show them how favorable religious opinions are to freedom and public tranquility; and it is often difficult to ascertain from their discourses whether the principal object of religion is to procure eternal felicity in the other world or prosperity in this."<sup>26</sup>

Tocqueville posited that societies were formed by laws, intellectual and moral dispositions, with religion providing a social utility to preserve, support, and ensure some of the basic principles of a liberal democracy.<sup>27</sup> Lemos captures this sentiment, "Thus for Tocqueville, the relationship between religion, namely Christianity, and the social equality of conditions is one of mutual reinforcement."<sup>28</sup>

Weber and to a lesser extent Tocqueville, posited aspects of economic life to be connected to a person's religious values and that this relationship is reciprocal, one informs and forms the other, foreshadowing Giddens' structuration theory (which this paper will consider in turn).<sup>29</sup> Weber and Tocqueville differed from other perspectives at that time such as Marx who believed that economics determines the shape of religion and Smith who understood the connection between religion and the marketplace to be one where religion shapes economics.<sup>30</sup> Yet, the initial theory posited by Weber still has found some credibility within modern scholarship.

#### MODERN SCHOLARSHIP ON THE PWE

Modern scholarship has not abandoned Weber's observations concerning the impact of Protestant values on the modern workplace and have even broadened their scope of research to include other world religions, noting the interconnection between religious and economic agents and their activities<sup>31</sup>. The research of Zulfikar and Arslan found Muslims demonstrated higher scores on hard work and success, two historically recognized values of the PWE.<sup>32</sup> Woodrum observed the same phenomena in

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<sup>26</sup> Alexis De Tocqueville, Bradley Phillips, and Francis Bowen. *Democracy in America*. 47.

<sup>27</sup> Dennis Lemos, "Religion in America: A "Natural Experiment" for Tocqueville; Paul A Rahe, "Tocqueville on Christianity and the Natural Equality of Man." *Catholic Social Science Review* 17 (2012): 7-20.

<sup>28</sup> Dennis Lemos, "Religion in America: A "Natural Experiment" for Tocqueville; Paul A. Rahe, "Tocqueville on Christianity and the Natural Equality of Man." 8.

<sup>29</sup> Edward Shils, *The Constitution of Society*.

<sup>30</sup> Karl Marx, *A Contribution to the Critique of Political Economy*. (No. 1. International Library Publishing Company; London, Kegan Paul, Trench Trubner, Limited, 1904); Adam Smith, *Wealth of Nations*. (University of Chicago Bookstore, 2005).

<sup>31</sup> Peter Baguma and Adrian Furnham, "The Protestant Work Ethic in Great Britain and Uganda." *Journal of Cross-Cultural Psychology* 24, no. 4 (1993): 495-507.; Carole Brooke and Simon Parker. "Researching Spirituality and Meaning in the Workplace." In 8th European Conference on Research Methodology for Business and Management Studies: University of Valletta Malta, Malta, 22-23 June 2009:[proceedings], p. 84. Academic Conferences Limited, 2009.; Douglas Creed, Rich DeJordy, and Jaco Lok, "Being the Change: Resolving Institutional Contradiction through Identity Work," *Academy of Management Journal* 53, no. 6 (2010): 1336-1364.; Brenda Geren, "The Work Ethic: is it Universal?" *Journal of International Business & Cultural Studies* 5 (2011): 1-8.; Yavuz Fahir Zulfikar, "Do Muslims Believe More in Protestant Work Ethic than Christians? Comparison of People with Different Religious Background Living in the US," *Journal of Business Ethics* 105, no. 4 (2012): 489-502.

<sup>32</sup> Yavuz Fahir Zulfikar, "Do Muslims believe more in Protestant work ethic than Christians?; Mahmut Arslan, "The Work Ethic Values of Protestant British, Catholic Irish and Muslim Turkish Managers," *Journal of Business Ethics* 31, no. 4 (2001): 321-339.

Japanese Americans who immigrated to America during Japan's Tokugawa period (1600-1868).<sup>33</sup> Zhang, Liu and Liu demonstrated that the traditional PWE values of hard work, internal motive, and admiration of work itself were all positively correlated to Confucian dynamism.<sup>34</sup> Redding has also demonstrated Confucian core religious values such as paternalism, collectivism, familism and social hierarchy have created a significant context from which new ventures are fostered.<sup>35</sup> And finally, other Christian sects, such as Catholics, have laid claim to influences similar to the PWE within Catholicism.<sup>36</sup> Modern research on the PWE suggests that there are universal human values operative in world faiths and these values mimic the religious values found within the Protestant faith. However in these modern findings are in antipathy to the governing ethos of the American workplace, which has been taken hostage to secularization.

#### TAYLORISM, FORDISM AND THE SECULARIZATION THEORY

The movement away from religion as a motivational phenomenon and toward secularization of the workplace can be traced by following the developmental stages of the economy. Pine & Gilmore state that there are four historical stages which the economy has passed through: agrarian, industrial, service, and experience economy. Each economic iteration carried with it formative and interconnected effects on the environment, as individuals and organizations interacted to form and transform values, structures and broader culture as a whole<sup>37</sup>.

Specifically, the industrial era promoted rational economic activity, atomization, and organizational bureaucracy which focused on specialization and the division of labor, worker's activities are governed by rules, a strict focus on technical competence and strict human impartiality in promotion and evaluation.<sup>38</sup> Miller and Ewest and Ashforth and Pratt argue that this era was dominated by rational repetitive labor, job fragmentation, increased worker output, and militaristic taking of orders, which resulted in managers being responsible for thinking, encouraging workers to leave their thoughts and values outside the workplace.<sup>39</sup> The result was workers were "expected to check their brain at the door – managers were responsible for the thinking required".<sup>40</sup>

This attitude of the modern workforce is best codified and defined by the secularization theory. However, José Casanova, used his seminal work to refute the notion that religion had retreated to a private sphere of human activity as a result of the usurpation of the public sphere by secular laws and secular institutions. Casanova argued that the major (Christian) 'public religions' have always

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<sup>33</sup> Eric Woodrum, "Religion and Economics among Japanese Americans: A Weberian Study." *Social Forces* 64, no. 1 (1985): 191-204.

<sup>34</sup> Suchuan Zhang, Liu Weiqi, and Xiaolang Liu. "Investigating the Relationship between Protestant Work Ethic and Confucian Dynamism: An Empirical Test in Mainland China." *Journal of Business Ethics* 106, no. 2 (2012): 243-252.

<sup>35</sup> Gordon S.Redding, *The Spirit of Chinese Capitalism*. Vol. 22. (Walter de Gruyter, 1990).

<sup>36</sup> Michael Novak, *The spirit of democratic capitalism*. Rowman & Littlefield, 1991.; Arslan, Mahmut. "The Work Ethic Values of Protestant British, Catholic Irish and Muslim Turkish Managers," *Journal of Business Ethics* 31, no. 4 (2001): 321-339.

<sup>37</sup> Joseph B. Pine and James H. Gilmore. "Welcome to the Experience Economy," *Harvard Business Review* 76 (1998): 97-105.

<sup>38</sup> Andrew M Koch, "Rationality, Romanticism and the Individual: Max Weber's "Modernism" and the Confrontation with "Modernity", " *Canadian Journal of Political Science* 26, no. 01 (1993): 123-144.

<sup>39</sup> David W. Miller and Timohty Ewest (2010); Blake E Ashforth, and Michael G. Pratt. "Institutionalized Spirituality," *Handbook of Workplace Spirituality and Organizational Performance* (2003): 93-107.

<sup>40</sup> Blake E. Ashforth, and Michael G. Pratt, "Institutionalized spirituality," in *Handbook of Workplace Spirituality and Organizational Performance* (2003): 93-107, 61

continued to be very active in the public sphere.<sup>41</sup> Yet, while sociologists continue to consider the degree, scope or existence of secularization in greater society, many scholars contend that the reality within many organizations is a commitment to secularization within their own walls.<sup>42</sup> Secularization theory posits a rational and modern society bends toward a decline in religiosity and understands religion as not necessary in organizations or management.<sup>43</sup> Kelly states, "The prevailing assumption in business, as in most contemporary activities in America, is that there must be a wall of separation between a person's beliefs and the workplace. It is assumed that this wall is required because we do not all share the same faith-based worldview".<sup>44</sup>

Notably the first voice to foresee this conundrum was Mary Parker Follett who noted a division in the modern worker (Fordism), which she called a "fatal dualism," or a form of bifurcation within employees, in contrast to her vision of a unity between the material and the spiritual thinking that it "will create a new man and new environment."<sup>45</sup>

Mitroff and Denton the below identify as a Faustian Dilemma:

"If you express your faith without a set of clear guidelines for its appropriate expression you may be punished, but if you do not express your faith, in the area where you devote the greatest amount of your waking hours, the development of the soul is seriously stifled if not halted."<sup>46</sup>

However, employees are resolving this personal dilemma and now there is a reemergence of religion and spirituality as within the marketplace. The external drivers for change are wide ranging, from the layoffs of the 80's causing people to turn to their faith for comfort<sup>47</sup>, to a recognition that the present philosophical emphasis on Fordism and Taylorism are not organizationally sustainable for employee well-being<sup>48</sup> as well as an increasing religious diversity in the American workforce workers<sup>49</sup> and

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<sup>41</sup> José Casanova, *Public Religions in the Modern World*. (University of Chicago Press, 2011.)

<sup>42</sup> Blake E. Ashforth and Vaidyanath Deepa. "Work Organizations as Secular Religions," *Journal of Management Inquiry* 11, no. 4 (2002): 359-370.; David Goldblatt, ed. *Knowledge and the Social Sciences: Theory, Method, Practice*. (Routledge, 2004); Chad E. Seales, "Corporate chaplaincy and the American Workplace," *Religion Compass* 6, no. 3 (2012): 195-203.

<sup>43</sup> Peter L. Berger, *The Sacred Canopy: Elements of a Sociological Theory of Religion*. (Open Road Media, 2011).; Wilson, Bryan. "Religion in Sociological Perspective." (1983); Casanova, 1994; Blake E Ashforth and Vaidyanath Deepa. "Work Organizations as Secular Religions.;" James E. King, "(Dis) Missing the Obvious: Will Mainstream Management Research Ever take Religion Seriously?" *Journal of Management Inquiry* (2008); Gwendolyn Yvonne. Alexis, "Not Christian, but Nonetheless Qualified: The Secular Workplace-Whose Hardship?." *Journal of Religion and Business Ethics* 3, no. 1 (2012): 1; Chad E. Seales, "Corporate Chaplaincy and the American Workplace." *Religion Compass* 6, no. 3 (2012): 195-203.

<sup>44</sup> Eileen P. Kelly, "Accommodating Religious Expression in the Workplace," *Employee Responsibilities and Rights Journal* 20, no. 1 (2008): 45-56, 42.

<sup>45</sup> Avis L. Johnson, "Mary Parker Follett: Laying the Foundations for Spirituality in the Workplace," *International Journal of Public Administration* 30, no. 4 (2007): 425-439.

<sup>46</sup> Ian I. Mitroff, Elizabeth A. Denton, and Can Murat Alpaslan. "A spiritual Audit of Corporate America: Ten Years later (Spirituality and Attachment Theory, an Interim Report)," *Journal of Management, Spirituality and Religion* 6, no. 1 (2009): 27-41, p.7.

<sup>47</sup> Mohamed A. Amin, Joette Wisnieski and Askar Syed. "Towards a Theory of Spirituality in the Workplace," *Competitiveness Review: An International Business Journal* 14, no. 1/2 (2004): 102-107.

<sup>48</sup> Blake E., and Michael G. Pratt. "Institutionalized Spirituality; Pine, B. Joseph, and James H. Gilmore, "Welcome to the Experience Economy"

<sup>49</sup> Robert Wuthnow, *America and The Challenges of Religious Diversity.*; Tracy Miller, "US Religious Landscape Survey Religious Beliefs and Practices: Diverse and Politically Relevant," (2008): 1-272.; Alexis, 2012; Cary Funk and Greg Smith. "Nones" on the rise: One-in-Five Adults have no Religious Affiliation." In *Pew Research Center's Forum on Religion & Public Life* (2012).

workers become aware of their Title VII religious and spiritual rights.<sup>50</sup> America is also becoming less religious and specifically, less Christian than in prior decades according to Pew research.<sup>51</sup> For example, America's religious landscape is also increasingly populated by opacity with the emergence of the "nones," i.e. "those who choose not to affiliate with any religions tradition, even though they profess a belief in God, presently represent one-fifth of the U.S public."<sup>52</sup> Although recent research indicates that this trend has leveled off.<sup>53</sup> Yet despite these changes in religious diversity and worship patterns, the level of belief in God, prayer, and the afterlife remains fairly consistent in longitudinal studies.<sup>54</sup> White suggests that organizations today are willing to partner with employees and take responsibility to ensure religious freedom<sup>55</sup>. The simple fact is that American is finding itself in the middle of a major paradigm shift with a new focus; "This new focus is what many describe as a focus on spiritual values."<sup>56</sup>

The presence of religion values is depicted by research conducted by The Values and Beliefs of the American Public. In September 2011, the Baylor Religion Survey questioned 1,714 randomly sampled people, asking if God has a plan for them, 40.9% of respondents "strongly agreed" and 32.2% agreed. When asked if people view work as a mission from God, 25% answered "always" or "often". When asked if they pursue excellence in work because of faith, 36% answered "often" or "always."<sup>57</sup> Religion is also recognized as a source of values in the World Values Survey, conducted between the years 2010-2014, representing over 100 countries, with over 400,000 respondents. Respondents within the United States were asked how important in their own life they considered religion, of which 68% of respondents said religion was either very important or rather important.<sup>58</sup>

#### SOCIOLOGICAL AND PSYCHOLOGICAL PERSPECTIVES

But, religious values are more than preferential personal motivational drivers, instead religion and its corresponding values are endemic to humanity, and when used as motivational drivers have agentic effects on organizations and their cultures. With this in mind it is understandable the reaction by individuals in this post-Fordism, post-Industrial era, which bifurcated the worker, to resist this dualism, and desire to bring their whole selves to work, including their religion.<sup>59</sup> May and Cooper depict the relationship between individuals and social structures in a post-Fordism and post-Industrial context by stating, "Individuals are able to resist, transform and re-appropriate determining forces,"<sup>60</sup> While

<sup>50</sup> Robert K. Robinson, Franklin McClure Germalyn and R. H. Hamilton. "The Hijab and the Kufi: Employer Rights to Convey Their Business Image versus Employee Rights to Religious Expression," *Southern Law Journal* 22, no. 1 (2012): 79. William Atkinson, "Divine accommodations: Religion in the workplace." *Risk Management* 47, no. 10 (2000): 12.

<sup>51</sup> Pew research 2008; 2013.

<sup>52</sup> Pew, 2013, 7

<sup>53</sup> Gallup Poll, 2013

<sup>54</sup> Pew, 2008; Pew, 2013.

<sup>55</sup> Richard D White Jr, *Drawing the Line*. (Armonk, NY: ME Sharpe, 2003).

<sup>56</sup> Andreas Georg Scherer and Guido Palazzo. "The New Political Role of Business in a Globalized World: A Review of a New Perspective on CSR and its Implications for the Firm, Governance, and Democracy," *Journal of Management Studies* 48, no. 4 (2011): 899-931, 351.

<sup>57</sup> Christopher D. Bader, F. Carson - Mencken, and Paul Froese, "American piety 2005: Content and Methods of the Baylor Religion Survey," *Journal for the Scientific Study of Religion* 46, no. 4 (2007): 447-463.

<sup>58</sup> World Values Survey, 1981-1984 and 1990-1993. Inter-university Consortium for Political and Social Research, 1994.

<sup>59</sup> David W. Miller, and Timothy Ewest. "The Present State of Workplace Spirituality: A Literature Review Considering Context, Theory, and Measurement/Assessment," *Journal of religious & Theological Information* 12, no. 1-2 (2013): 29-54.

<sup>60</sup> Carl May and Andrew Cooper. "Review essay: Personal identity and Social Change: Some Theoretical Considerations," *Acta Sociologica* 38, no. 1 (1995): 75-85, p. 84.

external drivers for change are multiple, this paper focuses on sociological, psychological and historical perspectives to account for the specific internal motivation and accompanying behavior for present emerging religious expression in the workplace. These changes are rooted in religion and spirituality which are part of the nature of humanity and the corresponding behaviors within the workplace and have agentic effects on the whole of the organization and corresponding society.

Hart and Brady see the essence of spirituality as foundational to being human, and therefore it has to be an “inextricable part of human life.”<sup>61</sup> Emmons argues from a psychological perspective that a person’s religion is instrumental in the formation of one’s identity, specifically in regards to personality.<sup>62</sup> He suggests, “People construct a life story often rooted in a religious ideology that gives a unique meaning to their life.”<sup>63</sup> Wuthnow speaking from a sociological perspective concurs that religion is a central human activity; humans use religion and spirituality to create meaning for themselves.<sup>64</sup> Moreover, Richards and Bergin suggest that “If we omit spiritual realities from our account of human behavior, it won’t matter much what we keep in, because we will have omitted the most fundamental aspect of human behavior.”<sup>65</sup> Weaver and Argle used a symbolic interactionist perspective, to point to the interpolation of a person’s personal identity and their role expectations within an organization and how this dialectic impacts ethical behavior and in turn, its impact on a person’s religious identity.<sup>66</sup> As mentioned earlier, the agentic effect of religion was first observed by Weber<sup>67</sup> and Tocqueville<sup>68</sup> whose theories find agreement with modern scholarship, when they observed that a person’s decision creates change in the systems, and the system also changes people - the relationship between the two is a dialectic creating systemic change.

Specifically, Giddens’ structuration theory recognizes an individual’s actions shape social structures, and social structures shape or constrain individual agency.<sup>69</sup> For Giddens social structures are composed of rules and resources that effect each other in the construction of social systems. People access these structures in order to provide a context for meaningful action, and thus these organizations act as a guide for their behavior. As individual agents act within social structures and develop routines which enforce social structures, when these routines become deeply embedded, the routines become traditions providing security, identity and esteem for the agents within the workplace. And, what is important to observe is that routines can be changed by active agents in the marketplace, and thus traditions and organizations themselves can be changed.<sup>70</sup>

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<sup>61</sup> David W Hart and Neil F. Brady, "Spirituality and Archetype in Organizational Life." *Business Ethics Quarterly* 15, no. 03 (2005): 409-428, 410.

<sup>62</sup> Emmons, R. A. *The Psychology of Ultimate Concerns*. (New York: Guilford Press. Engel, B. 2008)

<sup>63</sup> Emmons, R. A. *The Psychology of Ultimate Concerns*, 134

<sup>64</sup> Robert Wuthnow, *America and The Challenges of Religious Diversity*, 273

<sup>65</sup> Richards, P., and Allen E. Bergin. *Handbook of Psychotherapy and Religious Diversity*. (American Psychological Association Press, 2000).p. xi

<sup>66</sup> Gary R. Weaver and Bradley R. Agle. "Religiosity and ethical behavior in organizations: A symbolic interactionist perspective." *Academy of Management Review* 27, no. 1 (2002): 77-97.

<sup>67</sup> Max Weber, *The Protestant Ethic and the Spirit of Capitalism*.

<sup>68</sup> Alexis De Tocqueville, Bradley Phillips and Francis Bowen. *Democracy in America*. (Knopf, 1972).

<sup>69</sup> Edward Shils, *The Constitution of Society*

<sup>70</sup> William H. Sewell Jr. "A Theory of Structure: Duality, Agency, and Transformation," *American Journal of Sociology* (1992): 1-29.; Albert Bandura, "Social cognitive theory." In *Handbook of Social Psychological Theories* (2011): 349-373.; Loet Leydesdorff, "The Vommunication of Meaning and the Destructuration of Expectations: Giddens' Structuration Theory" and Luhmann's "self-organization," *Journal of the American Society for Information Science and Technology* 61, no. 10 (2010): 2138-2150.

The dialectical exchange between organizations and individuals result in the individual actions of agents within organizations having the ability to “produce and reproduce social life.”<sup>71</sup> The indication is that the exchange between agent and organizations is demonstrated in social systems.<sup>72</sup> Organizational change happens as a result of human agents’ choices and decisions. These interdependent actions in networks are the impetus for change and evolution within society.<sup>73</sup>

Use of structuration theory in management research has found broad application. For example, Pozzebon and Pinsonneault<sup>74</sup> apply structuration theory to the Information Technology field and correspondingly, Jones and Karsten<sup>75</sup> find application within Management Information Systems. Jones and Karsten research indicates organizational change is not a result of technology, but rather a result of human agents’ choices and decisions. Another example comes from Yates who uses structuration theory to inform business history, believes structures and individual agents are interdependent; they only exist as they are “enacted by human agents” and they continue to exist (albeit with modification) as they are reproduced over time.<sup>76</sup> In summary, Whittington, reviewed the use of Giddens work within Management and organizational studies and found the theory being used, 47 times between 1980 and 1989.<sup>77</sup> And while structure’s traditions can be restrictive for some, they do not determine human action, or the abiding transformative capacity of the human agent, especially as they take action in networks.<sup>78</sup>

This aforementioned research supports the primary theoretical assumptions that personal identity, which corresponds to a group identity, is agentic (Social Movements Theory) within the marketplace. Drawing on Diani’s<sup>79</sup> Social Movements Theory, Miller conducted research on Faith at Work (FAW) groups to determine if the FAW phenomenon was a passing fad or a bona fide social movement with significant duration and potential social impact.<sup>80</sup> Miller concluded the FAW phenomenon did meet the criteria of being a social movement. Accordingly, he also sought to determine its sociological and theological characteristics and manifestations.

Miller gathered data on hundreds of FAW groups, analyzing why people joined/participated in FAW groups, as well as the activities of these groups.<sup>81</sup> Upon analysis of the commonalities across the

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<sup>71</sup> Loet Leydesdorff, "The Communication of Meaning and the Structuration of Expectations: Giddens' "Structuration Theory" and Luhmann's "Self-organization"." *Journal of the American Society for Information Science and Technology* 61, no. 10 (2010), 2138-2150., 395

<sup>72</sup>Christian Fuchs, "Some Implications of Anthony Giddens' works for a Theory of Social Self-Organization." *Emergence, A Journal of Complexity Issues in Organizations and Management* 4, no. 3 (2002): 7-35.

<sup>73</sup> Majia Holmer-Nadesan, "Essai: Dislocating (instrumental) organizational time." *Organization Studies* 18, no. 3 (1997): 481-510.; Loet Leydesdorff, "The communication of meaning and the structuration of expectations: Giddens' structuration theory" and Luhmann's "self-organization"..

<sup>74</sup>Marlei Pozzebon, and Alain Pinsonneault. "Structuration Theory in the IS Field: an Assessment of Research Strategies." ECIS 2001 Proceedings (2001): 86.

<sup>75</sup> Robert P. Jones, and Daniel Cox. "The 2011 American Values Survey: The Mormon Question, Economic Inequality, and the 2012 Presidential Campaign," *Public Religion Research Institute* (2011).

<sup>76</sup> JoAnne Yates, "Using Giddens' Structuration Theory to Inform Business History." *Business and Economic History* (1997): 159-183.. 160.

<sup>77</sup> Richard Whittington, "Putting Giddens into Action: Social Systems and Managerial Agency," *Journal of Management Studies* 29, no. 6 (1992): 693-712, . 698.

<sup>78</sup> JoAnne Yates, "Using Giddens' Structuration Theory to Inform Business History," *Business and Economic History* (1997): 159-183.

<sup>79</sup> Mario Diani, "Social Movement Networks Virtual and Real," *Information, Communication & Society* 3, no. 3 (2000): 386-401.

<sup>80</sup> David W Miller, *God at work: The History and Promise of the Faith at Work Movement*. (Oxford University Press, 2006).

<sup>81</sup> Ibid.

FAW groups, it became clear that these groups met the three aforementioned criteria for a social movement. Further, this research indicated an emergent typology consisting of four typical ways that faith and work behavior was manifested by individuals (and groups) who were integrating their faith into the workplace. These manifestations presented themselves in four distinct ways as individuals acted agenticly within social groups with which they identified. Miller called these manifestations the "Four Es": the Ethics Type, the Expression Type, the Experience Type and the Enrichment Type. The effect of individual agentic actions of religion is evidenced in established organizations, as well as emerging entrepreneurial ventures as demonstrated by the emerging field of workplace spirituality. Later, the Four E's were codified by Miller and Ewest, and a corresponding scale was developed to measure the existence of the Four E's in the workplace.<sup>82</sup>

Management scholars have used social movement theory in their research to determine the effect of agentic action of groups. Shao, Aquino, and Freeman suggest that a person will use self-regulating behavior to develop a moral sense of self within the workplace which is consistent with moral action.<sup>83</sup> In other words, a person will attempt to align their moral action in accord with their personal self-moral identity. Ramarajan and Reid argue that the boundaries between work and non-work identities are eroding because of declining job security, increasing demographic diversity, and the proliferation of communication technology. They further suggest that the tension between work, organizational pressures, and personal preferences leads to the construction of personal (non-work) and work identities.<sup>84</sup>

Further use of social movement theory that demonstrates the reciprocity of social agents is seen in the Briscoe and Saffordsource, whose research shows how companies in the marketplace can act as mechanisms for reconciling social issues.<sup>85</sup> The organizational response to surrounding social issues (e.g., race, or changing gender roles and expectations), sometimes set the standards that spread through wider society. Their research also demonstrates that the roles of activists are variable depending on the organization's orientation toward activism.

Additionally, research by King and Haveman demonstrate how antebellum media combined with the ideology of local churches shaped the growth of antislavery organizations in the United States.<sup>86</sup> Specifically, their research indicates that values of the public can shape social movement environments and create similar sentiments in organizations, thus suggesting that values which organizations promote are indicative of public sentiment. Other theoretical support comes from Giddens Structuration Theory, which recognizes how an individual's actions shape social structures, and social structures shape or constrain individual agency.<sup>87</sup>

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<sup>82</sup> David W. Miller and Timothy Ewest, "A New Framework for Analyzing Organizational Workplace Religion and Spirituality." *Journal of Management, Spirituality & Religion* (2015): 1-24.

<sup>83</sup> Ruodan Shao, Karl Aquino, and Dan Freeman. "Beyond Moral Reasoning: A Review of Moral Identity Research and its Implications for Business ethics." *Business Ethics Quarterly* 18, no. 04 (2008): 513-540.

<sup>84</sup> Lakshmi, Ramarajan and Erin Reid. "Shattering the Myth of Separate Worlds: Negotiating Nonwork Identities at Work," *Academy of Management Review* 38, no. 4 (2013): 621-644.

<sup>85</sup> Forrest, Briscoe and Sean Safford. "The Nixon-in-China effect: Activism, imitation, and the institutionalization of contentious practices," *Administrative Science Quarterly* 53, no. 3 (2008): 460-491.

<sup>86</sup> Marissa D. King, and Heather A. Haveman, "Antislavery in America: The press, the pulpit, and the rise of antislavery societies," *Administrative Science Quarterly* 53, no. 3 (2008): 492-528.

<sup>87</sup> Edward Shils. *The Constitution of Society*

The use of Giddens'<sup>88</sup>structuration theory and Diani's <sup>89</sup>Social movement's theory, as used and observed by scholars should be validated by antidotal evidence within the marketplace as an attestation of employees who are acting as agents of change in this social movement integrating faith and work.

#### ENTREPRENEURSHIP AND SOCIAL ENTREPRENEURSHIP

As is common with emerging academic fields of study, the field of social entrepreneurship has struggled to find a definition by which to operate. However, Dacin, Dacin and Matear conducted a survey of definitions and distilled Social Entrepreneurship as "ability to leverage resources to address social problems."<sup>90</sup> Social Entrepreneurs are driven by personal virtuous behavior<sup>91</sup> and many see Social Entrepreneurship as a vehicle for social change.<sup>92</sup> But, research also finds support of religion/spirituality as a motivator in new business ventures.

Reflective of Weber's<sup>93</sup> observations, contemporary scholarship has demonstrated that religious values are still a significant motivator in new business ventures.<sup>94</sup> Recent studies have also found places of worship promote business activities, specifically congregations of 2000 or more report encouragement to make profit, and 40% of Black Protestants report their place of worship encourages participants to start a business as compared to 17% of Catholics and 15% of Evangelical or Mainline Protestants. A follow up study found while religiously oriented American entrepreneurs look very similar to non-entrepreneurs in their belief in God, religious affiliation, frequency of attendance, frequency of sacred text reading, and view of the Bible, but different when it comes to prayer and meditation.<sup>95</sup> A higher percentage of entrepreneurs pray at least several times a day (34%) and practice meditation (32%) than non-entrepreneurs.<sup>96</sup> Through participation in religious communities individuals gain organizational skills that are transferable to other contexts, listen to messages of social responsibility that bring a religious worldview to bear on social action, and develop relationships that link them to the needs of individuals or communities.<sup>97</sup>

The dialectic between the religiously motivated entrepreneurial agents and their new business ventures have been codified by scholars. Spears recognizes the long standing theory of the Weberian (1905/2010) connection between entrepreneurship and religion as a motivator, but chooses the term

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<sup>88</sup> Edward Shils, *The Constitution of Society*

<sup>89</sup> Mario Diani, "The Concept of Social Movement." *The Sociological Review* 40, no. 1 (1992): 1-25..

<sup>90</sup> Peter A. Dacin, M. Tina Dacin, and Margaret Matear. "Social entrepreneurship: Why we don't Need a New Theory and how we Move Forward from Here." *The Academy of Management Perspectives* 24, no. 3 (2010): 37-57, p. 38.

<sup>91</sup> Gillian Mort and Jay Weerawardena. "Social Entrepreneurship," *The Routledge Companion to Nonprofit Marketing* (2007): 220.

<sup>92</sup> Eleanor Shaw and Sara Carter. "Social entrepreneurship: Theoretical Antecedents and Empirical Analysis of Entrepreneurial processes and outcomes." *Journal of Small Business and Enterprise Development* 14, no. 3 (2007): 418-434.

<sup>93</sup> Max Weber, "The Protestant Ethic and the Spirit of Capitalism".

<sup>94</sup> Niles M Hansen, "The Protestant ethic as a general precondition for economic development," *Canadian Journal of Economics and Political Science/Revue canadienne de economiques et science politique* 29, no. 04 (1963): 462-474.; Woodrum; 1985; Goldman, 1990; Koch, 1993; Redding, 1995.

<sup>95</sup> (National Study of Religion and Entrepreneurial Behavior, the 2010 Baylor Religion Survey)

<sup>96</sup> Bader, Christopher D., F. Carson Mencken, and Paul Froese. "American piety 2005: Content and methods of the Baylor Religion Survey," *Journal for the Scientific Study of Religion* 46, no. 4 (2007): 447-463.)

<sup>97</sup> Penny Edgell Becker, and Pawan H. Dhingra. "Religious Involvement and Volunteering: Implications for Civil Society," *Sociology of Religion* 62, no. 3 (2001): 315-335.; Kraig Beyerlein and John R. Hipp. "From Pews to Participation: The Effect of Congregation Activity and Context on Bridging Civic Engagement," *Social Problems* 53, no. 1 (2006): 97-117.; Jerry Z. Park, and Christian Smith. "'To Whom Much Has Been Given...' Religious Capital and Community Voluntarism Among Churchgoing Protestants," *Journal for the Scientific Study of Religion* 39, no. 3 (2000): 272-286.

“Values-Driven Entrepreneurship” as a organizing rubric to capture two entrepreneurial suborientations.<sup>98</sup> Spears labels the first orientation is termed “spiritual entrepreneurs”, describing those entrepreneurs who are driven by humanistic values to create social change and the second, he refers to as “religious entrepreneurs” who are individuals motivated by a religious desire to see their organizations monetarily successful as well as having their business operations and guided by their religious principles.<sup>99</sup>

Ataide also recognizes the same phenomena referring to the religiously motivated as “Socio-Religious” entrepreneurs.<sup>100</sup> For Ataide, religious entrepreneurs are “similar to social entrepreneurs except for a religious mission.”<sup>101</sup> Finally, Waddock and Steckler suggest that the distinct sense of hope and purpose some entrepreneurs have to implement and make change is as a spiritual trait drawing from traditional aspects of spirituality such as moral imagination, systems, understanding and aesthetic sensibility.<sup>102</sup>

#### WORKPLACE SPIRITUALITY / FAITH AT WORK

Scholars researching established organizations have also observed the same phenomenon. Rego and Pina e Cunha define workplace spirituality as the “recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community.”<sup>103</sup> Giacalone and Jurkiewicz suggest this as “A framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy.”<sup>104</sup> However, Lynn et al. prefer the term “workplace religion” because it allows for the inclusion of dogma, tradition and institution and allows one to capture rituals, beliefs and religious values<sup>105</sup>. Mitroff and Denton focus less on definitions of spirituality and religion and more on the “personal definitions people give to the concepts of religion and spirituality”<sup>106</sup> which they believe will allow definitions of spirituality and religion to emerge from their respondents. Miller and Ewest suggest that remains no consensus over the major operational definitions within the workplace spirituality and faith at work

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<sup>98</sup> Roger Spear, "Social Entrepreneurship: a Different Model?" *International Journal of Social Economics* 33, no. 5/6 (2006): 399-410, p. 240-247)

<sup>99</sup> Richard J. Goossen, "Entrepreneurship and the Meaning of Life," *The Journal of Biblical Integration in Business* (2004): 21, 53.

<sup>100</sup> Randy M. Ataide, "The 'Porcupine in the Room': Socio-Religious Entrepreneurs and Innovators within the Framework of Social Innovation," *Social Innovation: Blurring Boundaries to Reconfigure Markets* (Palgrave Macmillan, 2011), 178.

<sup>101</sup> Ataide, "The 'Porcupine in the Room': Socio-Religious Entrepreneurs and Innovators within the Framework of Social Innovation," 185.

<sup>102</sup> Sandra Waddock and Erica Steckler. "Wisdom, Spirituality, Social Entrepreneurs, and Self-Sustaining Practices: What Can We Learn from Difference Makers?" In *Handbook of Faith and Spirituality in the Workplace*, 285-301. (Springer New York, 2013).

<sup>103</sup> Arménio Rego and Miguel Pina e Cunha. "Workplace Spirituality and Organizational Commitment: an Empirical Study," *Journal of Organizational Change Management* 21, no. 1 (2008): 53-75, 55.

<sup>104</sup> Robert A. Giacalone, and Carole L. Jurkiewicz, "Right From Wrong: The Influence of Spirituality on Perceptions of Unethical Business Activities," *Journal of Business Ethics* 46, no. 1 (2003): 85-97., 13)

<sup>105</sup> Monty L Lynn, Michael J. Naughton, and Steve VanderVeen, "Faith at work scale (FWS): Justification, Development, and Validation of a Measure of Judaeo-Christian Religion in the Workplace," *Journal of Business Ethics* 85, no. 2 (2009): 227-243, 229.

<sup>106</sup> Ian I. Mitroff, Ian Mitroff, and Elizabeth A. Denton. *A spiritual audit of corporate America: A Hard Look at Spirituality, Religion, and Values in the Workplace*. Vol. 140. (Jossey-Bass, 1999) 3.

movement.<sup>107</sup> To resolve this conundrum Miller and Ewest suggest "faith" as an overarching term that includes the more formal and defined expressions of belief as found in religious constructs and the more informal and less-defined expressions of belief as found in spirituality.<sup>108</sup> Lynn et al also wish to include dogma and belief systems in their understanding of spirituality at work.<sup>109</sup>

The scope of the workplace spirituality research has become so well established within the management guild that numerous literature reviews have been conducted in an attempt to capture the vast amount of research<sup>110</sup>. Representatively, workplace spirituality research considers: ethics<sup>111</sup>, leadership<sup>112</sup>, job outcomes<sup>113</sup>, job stress<sup>114</sup> – a small representative sample. The indication is that religion and spirituality, while they may have always been present in the workplace, are now beginning to be recognized as having formidable, agentic impacts on organizations and society as a whole.

## CONCLUSION

The intent of this paper is to account for the most recent philosophical shift occurring within organizational life away from the modern philosophical preference for towards, secularization theory, and the focus on technical competence as posited by Fordism<sup>115</sup>, to a philosophical shift that inculcates endemic religious and spiritual beliefs. This shift is evidenced in established organizations, as well as emerging entrepreneurial ventures as demonstrated by the emerging field of workplace spirituality. The impetus for this change can be best understood by using sociological paradigms including humans agentic action (humans making choices and imposing those choices on the world) and social movements theory as an attestation of the unwillingness of many to lead a bi-furcated life which ignores the endemic human emotions, religious beliefs and human values.

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<sup>107</sup> David W. Miller and Timothy Ewest. "The Integration Box (TIB): An Individual and Institutional Faith, Religion, and Spirituality at Work Assessment Tool," In *Handbook of Faith and Spirituality in the Workplace*, (Springer New York, 2013), 403-417.

<sup>108</sup> David W. Miller, and Timothy Ewest. "The Present State of Workplace Spirituality: A Literature Review Considering Context, Theory, and Measurement/Assessment," *Journal of Religious & Theological Information* 12, no. 1-2 (2013): 29-54.

<sup>109</sup> Monty L. Lynn, Michael J. Naughton, and Steve VanderVeen. "Faith at work scale (FWS): Justification, Development, and Validation of a Measure of Judeo-Christian Religion in the Workplace," *Journal of Business Ethics* 85, no. 2 (2009): 227-243.

<sup>110</sup> David O. Moberg, "Assessing and measuring spirituality: Confronting dilemmas of universal and particular evaluative criteria," *Journal of Adult Development* 9, no. 1 (2002): 47-60.; Nancy E. Day, "Religion in the Workplace: Correlates and Consequences of Individual Behavior," *Journal of Management, Spirituality & Religion* 2, no. 1 (2005): 104-135.; Amin Mohamed, A., Joette Wisniewski and Askar Syed, "Towards a Theory of Spirituality in the Workplace." *Competitiveness Review: An International Business Journal* 14, no. 1/2 (2004): 102-107.; Kathy Lund Dean and Charles J. Fornaciari. "Empirical Research in Management, Spirituality & Religion During its Founding Years," *Journal of Management, Spirituality & Religion* 4, no. 1 (2007): 3-34.

<sup>111</sup> Gary R. Weaver and Bradley R. Agle. "Religiosity and Ethical Behavior in Organizations: A Symbolic Interactionist Perspective." *Academy of Management Review* 27, no. 1 (2002): 77-97.

<sup>112</sup> Louis W. Jody Fry, "Spiritual Leadership and Faith and Spirituality in the Workplace," In *Handbook of Faith and Spirituality in the Workplace*, pp. 697-704. (Springer New York, 2013).

<sup>113</sup> Alan G. Walker, "The Relationship Between the Integration of Faith and Work With Life and Job Outcomes," *Journal of Business Ethics* 112, no. 3 (2013): 453-461.

<sup>114</sup> Eugene J. Kutcher, Jennifer D. Bragger, Ofelia Rodriguez-Srednicki, and Jamie L. Masco. "The Role of Religiosity in stress, Job Attitudes, and Organizational Citizenship Behavior," *Journal of Business Ethics* 95, no. 2 (2010): 319-337.

<sup>115</sup> Johnson, 2007; Ashforth and Pratt, 2010; Koch, 1993; Miller and Ewest, 2010.

Williams argues “This new focus is what many describe as a focus on spiritual values.”<sup>116</sup> Cash and Gray concur saying, “There is little doubt that American society and its political and legal institutions are moving toward a more open, value-inclusive environment that will put even greater pressure on companies to honor employee’s requests for religious and spiritual accommodation.”<sup>117</sup> The present philosophical shift, focus, towards endemic religious and spiritual values, will have to be accommodated by organizations.

Further anecdotal evidence is suggested from a straightforward interpretation of Equal Employment Opportunity Commission (EEOC) claims in 2011, which suggest the American workplace is not meeting the challenge successfully. There were 4,151 religious claims filed with the “EEOC during fiscal 2011, a 9.5% increase over 2010.”<sup>118</sup> One such accommodation is suggested by Miller and Ewest who argue for a new organizational philosophy they label a “Faith-Friendly company”. A Faith-Friendly company is one that “acknowledges the role of faith in employees' lives, and seeks to follow all relevant laws related to this subject. But it goes beyond minimum legal requirements in that it proactively welcomes and perceives business benefit in appropriate manifestations of faith at work.”<sup>119</sup> Whatever the response of organizations and their leaders, one thing is certain, as individuals seek to become fully actualized, holistic and engaged in all areas of their lives, organizations will have to adjust to be relevant.

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<sup>116</sup> Olivier F. Williams, "The New Role of Business in Society" In *The Palgrave Handbook of Spirituality and Business* (Palgrave Macmillan, 2011), 351.

<sup>117</sup> Karen C. Cash, and George R. Gray. "A Framework for Accommodating Religion and Spirituality in the Workplace," *The Academy of Management Executive* 14, no. 3 (2000): 124-133.

<sup>118</sup> Brenda. Geren, "The Work Ethic: is it Universal?" *Journal of International Business & Cultural Studies* 5 (2011): 1-8., 3.

<sup>119</sup> David W. Miller and Timothy Ewest. "A New Framework for Analyzing Organizational Workplace Religion and Spirituality," *Journal of Management, Spirituality & Religion* (2015): 1-24. 21.