

Correlates of Spiritual Orientation & Managerial Effectiveness

Sunita Singh Sengupta

The present study explores the concept of “Spiritual Self”, as experienced by the corporate executives. “Spiritual Self” is a very private area of life and draws upon the sources that inspire, uplift and tie an individual to the timeless truths of humanity. Thus “Spiritual Self” represents core motives that drive us in our daily life. In the present paper the “Spiritual Self” is determined using the concept of spiritual orientation and its relationship with, satisfaction, effectiveness and success in career as a manager is deduced. The study explores if other factors such as values, perceived benefits of spirituality and main worries have an impact on spiritual orientation of the managers. The findings of a questionnaire survey participated by 549 managers indicated a positive correlation between peace of mind and perceived satisfaction and success in career.

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Introduction

Today’s managers’ are required to be super achievers with quick decision making skills and ability to face fierce competition in a highly fluid environment. This necessitates that the individuals spend increasingly additional time at the workplace, be “fully functioning” and be able to meaningfully relate themselves to their workplace. As a result many individuals are seeking to discover the answers to the meaning and the purpose of their lives in the context of the workplace itself. This often requires an in-depth understanding about who they are and what they stand for or in other words to know about their sense of self. Sense of self, can be interpreted as a construct with strongly spiritual dimensions (Nosek & Hughes 2001). The Spiritual dimension denotes value clarification, commitment, study and meditation (English 2005). As opposed to the popular belief, spirituality for many is not necessarily confined to religious framework. According to Mitroff and Denton (1999), “People are hungry for models of practicing spirituality in the workplace...they are searching for non-religious, non-denominational ways of

fostering spirituality". The present study was designed to explore the concept of spiritual self of managers in the Indian context.

Understanding Self

"The concept of self is discussed extensively in the most ancient and essential philosophy of India, Vedanta. It holds that there is an unmanifest universal force called, Brahman. Catholics refer to this same force as the Holy Spirit; Quakers call it the light. When this force becomes manifest in living being, vedantists call it the atman or self. Once embodied, however, ego develops and awareness becomes entangled in the web of Maya, the illusions of worldly existence, the play of forces on the conscious plane. At this stage it becomes unaware of the light within. According to the vedantic scriptures (the Vedas, Upanishads, and the Bhagavad Gita) the goal of living is to become aware of the self, the light within, and become one with it" (Nosek & Hughes 2001).

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Developing a sense of self therefore can be seen as essentially as spiritual in nature. In the Bhagavad-Gita, Lord Sri Krishna, talks of three kinds of gunas and their behavioral manifestation in an individual. These gunas in turn determine the ease with which an individual realizes his sense of self. He enunciates how the de-

velopment of various gunas in the individual is influenced by the food habits that are adopted. Thus food habits play an important role in a man's life. Even Jews and Muslims give importance to the type of food they consume.

Definition of Spirituality

"Spirituality encompasses a search for meaning, unity, for connectedness, for transcendence, for the highest of human potential" (Pargament 1992). Martin and Carlson (1998:59) define spirituality as "a process by which individuals recognize the importance of orienting their lives to something nonmaterial that is beyond or larger than themselves...so that there is an acknowledgement of and at least some dependence upon a higher power, or spirit". Martin and Denton define spirituality as "the basic feeling of being connected with one's complete self, others and entire universe" (1999:83). Thus, the term spirituality as it is currently used denotes some higher all encompassing feeling of relationship with the cosmos, a sense of having a purpose in life and having a sense of satisfaction in being able to fulfill this purpose without having to compromise one's values.

Construal of Spiritual Self

The spiritual self includes a complex web of physical and psychological genetic predisposition, personality types, ego characteristics, personal histories, interpersonal relationships, societal and cultural expectations along with a search for self understanding and search for

meaning (Nosek & Hughes 2001). Thus the spiritual self is meaningful to the manager only when he experiences self-realization and holism as a part of personal and embodied experiences in his every day life.

Spirituality & Well being

Spiritual well being is the result of life lived in harmony with self, community, environment and a transcendent reality. It nurtures and celebrates wholeness. Hately (1983) while explaining spiritual well-being, wrote about relation to self, integration, and self-esteem; moral development, empathy in the community, and religion; mystery of creation; and relationship with god. Young (1984) mentioned the inter-relatedness of body, mind and spirit within the context of inner peace; relations with and love of others, nature and god as the focus of belief. Goodloe and Arreola (1992) spoke of meaning and purpose with self-transcendence; social and spiritual action with others; oneness with nature; ...abstract and personal relations with god. According to Hood-Morris (1996: 440), "the spiritual component includes transcendent and existential features pertaining to an individual's relationship with the self, others and a higher being ...coupled with interaction with one's environment".

Working with the four sets of relationships (with self, with others, with environment and with things beyond human level) Fisher (1998) proposed the following four domains of Spiritual Orientation:

1. Personal domain wherein one intra relates with oneself with regards to meaning, purpose and values in life. The human spirit creates self-awareness, relating to self-esteem and identity.
2. Communal domain is expressed in the quality and depth of inter-personal relationships, between self and others, relating to morality and culture. This includes love, justice, hope and faith in humanity.
3. Environmental domain includes past care and nurture for physical and biological, to a sense of awe and wonder; for some, the notion of unity or connectedness with the environment.
4. Transcendental domain denotes the relationship of self with some-thing or some-one beyond the human level, a transcendent reality, or God. This involves faith toward, adoration and worship of the source of mystery of the universe.

He further elaborates that each of these four domains has two interrelated aspects:

1. Knowledge provides the framework
2. Inspiration involves 'essence' and 'motivation'

The quality of relationship in each domain constitutes a person's spiritual well being in that domain. The four domains are not isolated, but are interrelated. Therefore spiritual well being is enhanced by developing positive rela

tionships in each domain and increased by embracing more domains.

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The transcendental domain of spiritual well being comes closer to the theme of the present study. Here the primary focus is on the relationship with God, even though they recognize the importance of relationships with self, others, and the environment in the development of spiritual health. Growth in this domain requires the experience, exercise, or both of a faith dimension expressed through communication with some thing, or some-one, beyond the human level. Marfleet (1992 : 25) proposed that our spiritual nature is actualized (when) our psycho-spiritual being (comes) into harmony with God. When individuals have connected with the ultimate source of being in the universe, it should have a profound effect on their sense of identity and destiny, their relations with others, and their relation with the environment (Jennings 1997: 7, Robinson 1994 : 3).

Spirituality & Success at the Work Place

Gull and Doh (2004:128) wrote, "How we organize and manage follows from our belief in the ways things ought to be: it follows from our sense of order; that is, the outward appearance emerges from our inner sense of order

which comforts with our system of orientation or dominant dogma." Reave (2005), in her review of over 150 studies, showed that there is consistency between spiritual values and practices and effective leadership. Values such as integrity, honesty and humility, which have long been considered as spiritual ideas, are demonstrated to have an effect on leadership success. Similarly, practices traditionally associated with spiritual as demonstrated in daily life have shown to be connected to leadership effectiveness (Fry 2005).

Hanna Ashar and Maureen Lane-Maher (2002) suggested a link between the notion of success and spirituality after having compared their 1995 study in which they explored how executives perceive and define success with Mitroff and Denton's study in 1999 on how executives view spirituality, religion and values. In both the studies, the participants used the same term "an inner feeling" and two elements, "personal substance and connectedness" to define success or spirituality as the case may be. In both the studies participants repeatedly indicated the same longing — to be a "whole person" and be able to express their full selves at work; to realize their potential while carrying out their jobs. At the same time, they wanted to help and contribute to others. Thus it can be concluded that this longing for wholeness, connectedness and contribution is the sign of both spirituality and effect of success.

Against this back drop the present study examines how the Indian manag-

ers perceive their spiritual self; the extent to which a manager is spiritually oriented; the purpose and objectives of spiritual orientation and the relationship between spirituality and success in a manager's life.

Aims & Objectives

The present study was designed to measure the concept of spiritual self of Indian managers using the self report statements to assess domains of spiritual wellbeing. In this study spiritual self is studied with respect to factors such as values, spiritual orientation, food habits, degree of awareness of Indian mythology, the perceived benefits of spirituality, main worries and their influence on outcomes such as satisfaction, effectiveness and success in career as a manager.

Assumptions

The present study is based on the following assumptions:

1. Spiritual orientation leads to peace of mind.
2. Greater spiritual orientation leads to greater effectiveness at work place.
3. Greater the effectiveness is, greater is the satisfaction and success as a manager.
4. More the focus on worldly things, the lower would be the spiritual orientation.
5. Food habits are likely to influence one's spiritual orientation. Vegetar-

ians are likely to be more spiritually oriented.

6. The more ego-centric a person is, higher are the chances to be low on spiritual orientation.

Participants

Data collection was made during July 2005 - November 2007 from a sample of 600 managers who had attended different executive development programmes in a premier management institute in India and who completed the required questionnaires. Only 549 of the questionnaires that were complete in all respects were used for analysis of the results. The remaining 19 of them were rejected as the information on some the items was incomplete. The average age of the respondents was 31.93 years. The distribution of the respondents based on the type of organization was: manufacturing - 36.1%, service- 33.9%, others-10.4%. Few of the respondents (19.7%) did not indicate the type of organization to which they belonged. Department wise, production accounted for 19.1% of the respondents, maintenance-31.7%, others-22.4% and 27.3% of them did not indicate the departments they belonged to.

Design of the Questionnaire

A brain storming session on spirituality at work place was organized in April 2005 during one of the Executive Development Programmes conducted by the author for senior and middle level managers. There were 32 participants belonging to different levels of manage-

rial cadres and working for different types of organizations. The discussion helped to identify the relevant variables related to managerial values, purposes and objectives of spiritual orientation and impact of spiritual orientation in ones life. The variables that were identified and their operationalisation are given below:

1. Twenty Statement Test (TST)– How a manager views his “self” influences his whole life. Consequently this study aimed to discern what the managers considered to be their “true self”. The respondents were given the following instructions “Please write twenty statements about yourself describing who you are”. These twenty statements were sorted out into four domains of spiritual orientation (personal domain, communal domain, environmental domain and transcendental domain) proposed by Fisher (1998). This was done in order to determine the degree of spiritual orientation of the managers.
2. Value Questionnaire~ A list of seven values identified in the brain storming session (mentioned earlier) were presented to the respondents and they were requested to indicate the varying degrees of importance they attached to each. A seven point scale ranging from most important (given a value of 1) to least important (with a value of 7) was used for ranking each of the given values. Further the importance felt by the respondents for each of the differ-

ent values was judged by asking them to provide the importance score out of 100 (%) to each of the values.

3. Spiritual orientation of managers was measured using following three dimensions:
 - a) Extent of Spiritual Orientation: A single item was used to examine the spiritual orientation of the respondents. The respondents were asked to rate themselves on a 4 - point scale using the degree to which they considered themselves as spiritually oriented. The range of scores varied from “uncertain” (with a score of 1) to “Yes, to a great extent” (with a score of 4). This measure is used along with the four domains of spiritual orientation (personal domain, communal domain, environmental domain and transcendental domain) proposed by Fisher (1998) to measure the extent of spiritual orientation.
 - b) Purpose and Objectives of Spiritual Orientation: In order to elucidate the objectives and purposes that the managers want to attain through their spiritual orientation, a list of six objectives and purposes were provided to the respondents. They were salvation, peace of mind, self-control and detachment, worldly things, and greater effectiveness on the job.
 - c) Involvement in Spiritual Activities: In order to determine the impact of spiritual orientation, the respondents were asked to specify the actual time they spent on different kinds of spiri-

tual activities like prayer/kirtan, devotional reading of religious books, meditation and yoga or exercises. They were also given an option to specify the activities of their choice and the time they desired to spend on those activities.

4. Perceived Impact of Spiritual Orientation on Individuals Life

Spiritual orientation is important because of the way in which it affects an individual's life. The respondents were provided with a list of six impacts that spiritual orientation can have on a person. They were asked to rate six impacts on a four-point scale ranging from "not at all", having a score of 1 to "to a very great extent", having a score of 4.

5. Stress & Strain vs. Spiritual Orientation

Attempts were made to understand the main worries and their perceived seriousness in a manager's life. The more ego-centric individuals tend to become bogged down by personal and family worries. Therefore it is assumed that there are chances for such individuals to be low on spiritual orientation. Consequently respondents were provided with a list of fourteen worries and anxieties commonly experienced in family life and at work place. They were asked to indicate against each of the listed worry the extent to which they consider it as severely affecting their lives. The degree of seriousness ranged from "not at all serious" with a score of one to "quiet serious" with a score of 4.

6. Spirituality & Success

Spirituality and Success appear to have the same common elements such as urge for being whole, relatedness and contribution that result in a sense of harmony. To measure this relationship between one's spiritual orientation and success, three different items were used. The respondents were asked to indicate how satisfied they are as a manager, how effective they are as a manager, and how successful have they been in their career as a manager.

SPSS 12.0 Version was used to do the statistical analyses of the obtained data.

The Perception of Spiritual Self

A total of 10, 550 statements were received from the 549 respondents. The categories given by Fisher (1998), were used to analyse the contents expressed in the statements made by the respondents. All the four categories personal domain, communal domain, environmental domain and transcendental domain were found to be relevant in the present context and hence used in its entirety. These statements were referred to four analysers who had previous professional training, for their analysis. They were requested to distribute the first 100 statements in the above-mentioned four categories. An 80% inter-analyzer rating was obtained.

After assessing the inter rater reliability for framing the categories the

scholar went ahead with the content analyses. The obtained percentages are graphically portrayed in Figure 1.

Figure 1: Perception of Self Amongst Manager

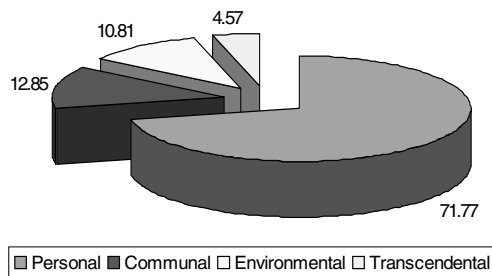


Figure 1 suggested that the manager’s perception of self centered mostly on their awareness of self, particularly, with respect to self esteem and identity. The obtained percentages were very low in other categories and in transcendental self it was found to be lowest. The responses covered under each category were:

1. Personal domain: self-awareness, self-esteem, purpose, values.
2. Communal domain: interpersonal relations, love, justice, hope, faith.
3. Environmental domain: past care, nurture for physical, biological sense of awe, connectedness
4. Transcendental domain: Relation with beyond human level, faith towards God, adoration and worship

Managerial Values & Preferences

The respondents were provided a list of seven values to rank them in terms of importance that they attach to it. Further, the respondents were asked to provide

weightages to the different values. The values that were ranked 1 in both the response categories are entered in Table 1.

Table 1: Important Values to Be Realized at Workplace As Perceived by Managers

Values	% Rank (Variable of First Importance)	% Scores (Variable of First Importance)
Opportunity To Use Ones Skills And Knowledge	48.62	37.57
Peace Of Mind	48.55	33.52
Good Relationship In The Department	32.04	26.55

Note: N = 549.

The values expressed either in rank or in percentage scores indicated that the respondents attached maximum importance to opportunity to use one’s skills and knowledge, peace of mind and good relationship in the department respectively. Importance attached to prestige and power, fringe benefits, promotion, and comfortable life without unnecessary responsibilities did not reflect as the first ranked values.

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Spiritual Orientation

1. Extent of spiritual orientation. The spiritual orientation of managers was assessed with the help of a single

item. The respondents were given the instruction,

One aspect of the Indian manager's life that we know very little is his spiritual orientation, if any. Please answer the following by making a [] mark in the appropriate alternative. Do you consider yourself spiritually oriented?

The respondents were provided with four alternatives:

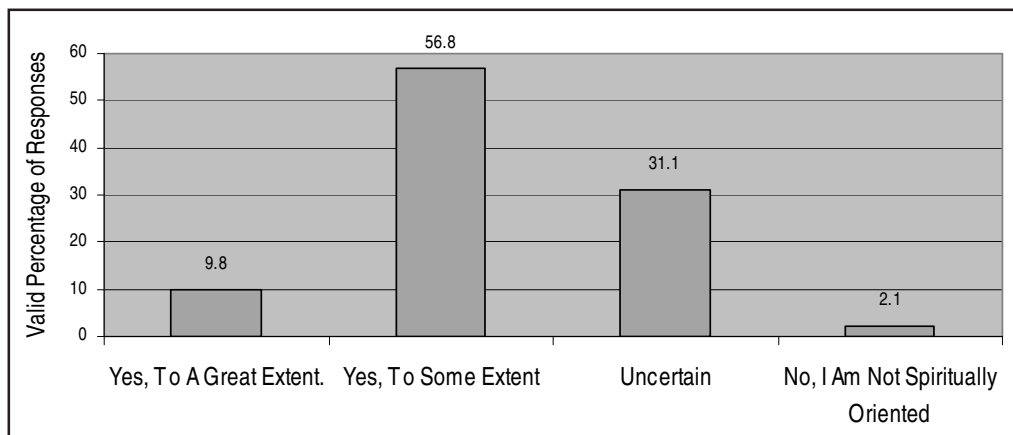
- (a) Yes, To A Great Extent.
- (b) Yes, To Some Extent
- (c) Uncertain
- (d) No, I Am Not Spiritually Oriented.

The findings are graphically represented in Figure 2

Managers who participated in the study perceived themselves to be somewhat spiritually oriented.

Figure 2 revealed that the managers who participated in the study perceived themselves to be somewhat spiritually oriented. The findings seemed to be in synchronization with the analysis of Twenty Statement Test that was done using Fisher's (1998) four domains of spiritual orientation personal domain, communal domain, environmental domain and transcendental domain. A good number of respondents (31.1%) seemed to be uncertain regarding whether they are spiritual or not. Only 2.1 percent of the participating managers reported that they are not spiritually oriented against 9.8 percent who claimed to be spiritually oriented to a great extent.

Figure 2: Perceived Spiritual Orientation



2. Purpose and objectives of spiritual orientation. A list of six objectives and purposes were provided to the

managers to get their opinion regarding the different purposes and objectives of spiritual orientation.

Table 2: Mean and SD Scores of Items Pertaining to Purpose and Objectives of Spiritual Orientation

Purpose of Spiritual Orientation	Mean Scores	SD Scores
1. Salvation	2.15	1.16
2. Peace of Mind	3.39	1.08
3. Self Control and Detachment	3.03	1.13
4. Worldly Things	1.97	1.08
5. Greater Effectiveness of the Job	2.92	1.20

Note: N = 549.

The findings entered in Table 2 suggested that peace of mind to be foremost objective of the spiritual oriented persons as reported by the managers who participated in the study. The lowest mean scores was obtained on the dimension of worldly things as an objective to realize through spiritual orientation. The respondents were found to believe that spiritual orientation led to

greater effectiveness of the job, as the reported mean score was 2.92 on a 4 point scale.

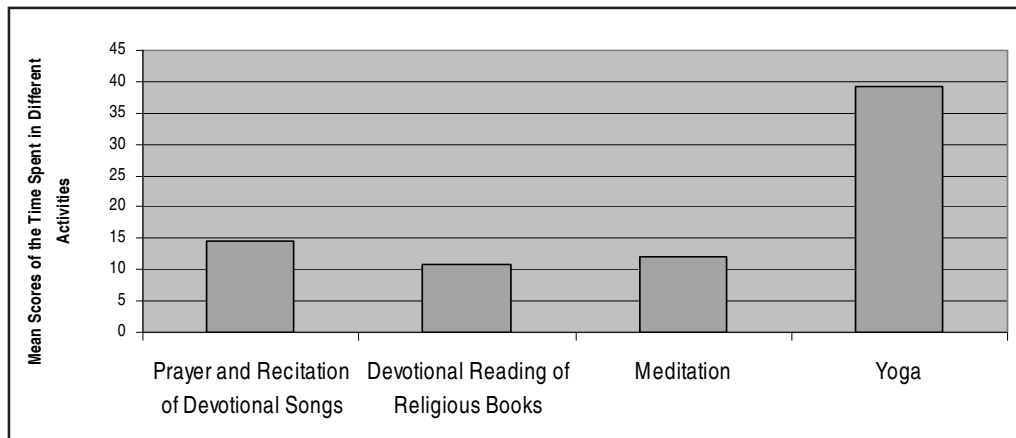
The respondents were found to believe that spiritual orientation led to greater effectiveness of the job.

3. Involvement in Spiritual Activities.

The impact of spiritual orientation was measured in terms of one's involvement in such activities, i.e., prayer, meditation, devotional readings etc. The obtained data graphically portrayed in Figure 3 indicated that the managers spent maximum time in Yoga exercises. Minimum time was spent on reading devotional books, meditation and prayer.

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Figure 3: Time Spent in Different Spiritual Activities



Perceived Impact of Spiritual Orientation on Individual's Life

Spirituality is a way of life. Keeping this in mind the respondents were asked:

Do you think that the spiritual orientation of a man affects the following? To what extent? Please give your answer by selecting the appropriate number and placing it in front of the items.

- 4 for To a Great Extent
- 3 for To Some Extent
- 2 for Very Little
- 1 for Not at All

They were provided with a list of six impacts. To put them, life after death, peace of mind, his / her own health, the well being of children, work life and worldly things (i.e., wealth & prosperity).

The obtained responses are entered in Table 3.

Table 3: Mean and SD Scores of The Variables Related to Impact of Spiritual Orientation in One's Life

Variables	Mean Scores	SD Scores
Life After Death	2.87	1.13
Peace Of Mind	2.10	1.28
His / Her Own Health	3.47	0.85
The Well Being Of Children	3.05	0.97
Work Life	2.69	1.13
Worldly Things (I.E., Wealth & Prosperity)	2.92	0.96

Note: N = 549.

The participating managers believed that if one is spiritually oriented it brings health and good luck to the individual.

Table 3 indicated that the respondents felt spiritual orientation to affect his / her own health, well being of children and attainment of wealth and prosperity. In other words the participating managers believed that if one is spiritually oriented it brings health and good luck to the individual.

Stress & Strain vs. Spiritual Orientation

The assumption was that the ego centric individuals who are bogged down with personal and health problems are likely to be low on spiritual orientation. The respondents were provided with a list of fourteen worries and anxieties commonly experienced in family life and at work place. The factor analyses generated following three factors:

1. Self Related Worries particularly one's own health (Eigen Value = 4.65; % of Variance Explained = 33.23).
2. Other Related Worries family's health, children's future, workload etc.(Eigen Value = 2.65; % of Variance Explained = 18.95).
3. Work Place Related Problems (Eigen Value = 1.18; % of Variance Explained = 8.43).

The details of the factor analysis (item description along with loadings)

are presented in Annexure 1. The descriptive analyses of the factors obtained are entered in Table 4.

Table 4: Mean & SD Scores of the factors Related to One's Perceived Main Worries

Factors	Mean Scores	SD Scores
1. Self Related Worries	2.18	1.05
2. Other's Related Worries	10.69	3.37
3. Workplace Related Problems	21.85	7.08

Note: N = 549.

The manager's perceived worries were mainly related to workplace problems.

Table 4 clearly indicates that the manager's perceived worries were mainly related to workplace problems.

Spirituality & Success

The relationship between spiritual orientation and success was measured with the help of three items:

1. How satisfied are you as a manager?
2. How effective are you as a manager?
3. How successful have you been in your career?

Correlation Analyses

The coefficients of correlation between the items related to manager's value preferences and perceived satisfaction, effectiveness and success in career are given in Table 5.

The coefficients of correlation as reported in Table 5 suggested a positive relationship between opportunity to use one's skill and knowledge and perceived

Figure 4: Perceived Success and Satisfaction (mean scores)

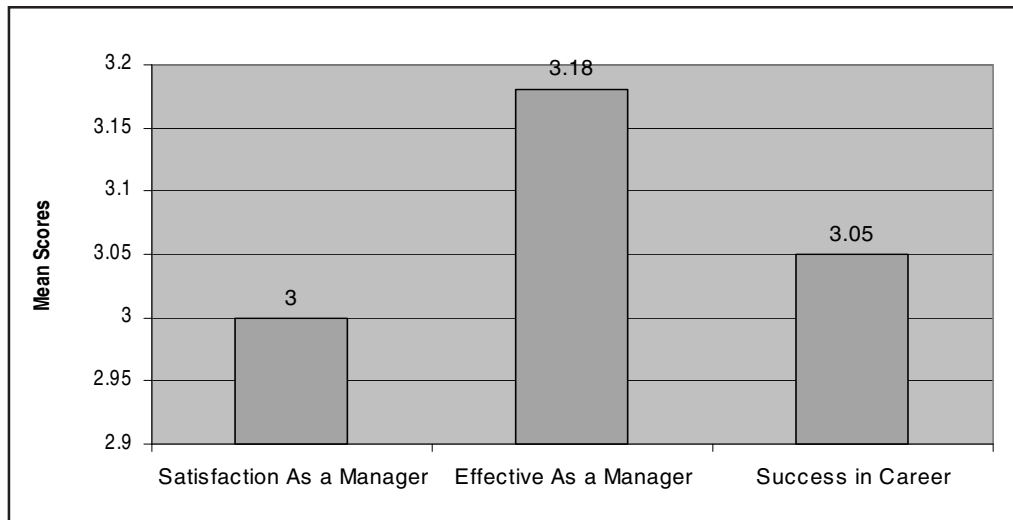


Table 5: Coefficients of Correlation Between the items Related to Manager's Value Preferences and Perceived Satisfaction, Effectiveness and Success in Career

Value Preferences	Satisfaction	Effectiveness	Success
1. Comfortable Life	.05	.08	.06
2. Financial Benefits	-.03	-.12**	-.03
3. Good Relationship in Department	-.02	.02	.04
4. Opportunity to Use One's Skill and Knowledge	-.05	.09*	-.01
5. Peace of Mind	.05	.07	.10*
6. Prestige, Status and Power	-.00	-.05	-.12**
7. Promotion etc.	.06	-.02	-.04

Note: N = 549. Decimal points are omitted, *Significant at .05 level, **Significant at .001 level

The respondents perceived themselves effective when they were able to find opportunities to use one's skill and knowledge.

managerial effectiveness. However, it showed significant inverse relationship ($p < .01$ level) with financial benefits. Hence, we can say that the respondents perceived themselves effective when

they were able to find opportunities to use one's skill and knowledge. To add, prestige, power and status reflected significant negative relationship ($p < .01$ level) with the managerial perception of success in career.

The coefficients of correlation among objectives of spiritual orientation and perceived satisfaction, effectiveness and success in career are given in Table 6.

Table 6: Coefficients of Correlation among Objectives of Spiritual Orientation and Perceived Satisfaction, Effectiveness & Success in Career

Objectives of Spiritual Orientation	Satisfaction	Effectiveness	Success
1. Salvation	-.01	.02	.00
2. Peace of Mind	.11**	.08	.12**
3. Self Control	-.01	-.09*	.09*
4. Worldly Things	.16**	.01	.16**
5. Greater Effectiveness of the Job	.26**	.06	.24**

Note: N = 549. Decimal points are omitted, *Significant at .05 level, **Significant at .001 level

Table 6 indicated a significant positive correlation between peace of mind and perceived satisfaction and success in career. Greater effectiveness of the job as an objective for spiritual orientation was signifi-

cantly ($p < .01$ level) related in a positive way with perceived satisfaction and success in career. To add, worldly things as an objective for spiritual orientation contributed positively ($p < .01$ level) to per-

ceived satisfaction and success in career. Interestingly, self control and perceived effectiveness were negatively related ($p < .05$ level), meaning thereby an effective person may not see self control as an objective for spiritual orientation.

Discussion

The sampled managers of the present study on an average had the habit of going to bed around 22:00 hrs and getting up around 07:00 hrs. The manager's concern about their self esteem, values etc. constituted a major chunk of their self perception. The 'transcendental self' seemed almost to be in the background. The professed value to be cherished was opportunity to use one's skill, peace of mind and good relationship at workplace. The overall findings hinted that the managers who participated in the study seemed to be somewhat spiritually oriented and held the view that peace of mind to be main objective of spiritual orientation. The stress experienced by the managers (respondents) was mainly workplace problems related. The correlation analyses showed that the other's related worries contributed positively to perceived effectiveness ($r = .09^*$, $p < .05$ level). Finally, peace of mind as an objective for spiritual orientation was found to have significant positive correlation ($p < .01$ level) with perceived satisfaction as a manager and success in career.

The professed value to be cherished was opportunity to use one's skill, peace of mind and good relationship at workplace.

Conclusion

The need that business people often feel is the lack of integration of work and life goals. They often report some type of vacuum in their life leaving them dry and unfulfilled and unhappy. The exteriorized sources of motivation often do not involve people in work for a long time. The working folk need to focus on the strength and capacities within and try to realize in the work. This enables in creating a positive energy at workplace. Spirituality is all about creating positive energy and positive attitude towards others and self.

Spirituality historically has been rooted in religion. However, its current use in business and in the workplace is most often not associated with any specific religious tradition. Spirituality is more focused on the individual's development of self in relation to that which transcends everyday existence. Spiritualities can be either 'lived spiritualities' - the way spirituality is acted out in everyday life, or "reflective spiritualities" - interpretation and communication of this experience (Spohn 1997).

The influence of the Koran on the business decisions and activities is cited by Farooq Kathwarai, CEO of Ethan Allen Interiors. Ranwal Rekhi, CEO of CyberMedia, speaks of how Sikhism affects his management style. Forbes (1998) quoted these executives and many others on how their religion and spirituality affects them and their businesses. The April 2008 issue of The Week magazine has a full coverage on

‘Company of Spirituality’ interviewing the CEOs, i.e, Subhash Chandra Goel, Chairman ZEE TV & ESSL Group; Anu Aga, Former Chairperson THERMAX; Adi Godrej, Chairman, Godrej Industries; Indu Jain, Chairman, BENNETT COLEMAN & CO.; Rangita Prithish Nandy, Creative Director, Prithish Nandy Communications, V.N.Dhoot, Chairman, VIDECON etc. The need is to integrate spirituality into business activity. In this global economy when companies have become so competitive leading to pressure and insecurity amongst the workforce the clarion call is to merge the spiritual discipline with business discipline in order to create harmony and sustain excellence.

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Annexure - 1

Factor Analysis of the Items Related One's Perception of Main Worries

Factor 1 Self Related Worries

Item Descriptions	Loadings
1. One's health	.81
Eigen value = 4.65	Percentage of variance = 33.23

Factor 2 Others Related Worries

Item Descriptions	Loadings
1. Family's health	.80
2. Children's Future	.81
3. Too much workload	.81
4. Too little work of significance	.47
Eigen value = 2.65	Percentage of variance = 18.95

Factor 3 Workplace Related Problems

Item Descriptions	Loadings
1. Lack of discipline at work place.	.51
2. Responsibilities without adequate authority and power.	.67
3. Poor promotional chances.	.74
4. Lack of co-operation in the department.	.67
5. Poor working condition {i.e. physical facilities, noise, pollution etc}	.76
6. Inadequate financial and fringe benefits.	.82
7. Difficult surroundings/neighbourhood/place of work.	.77
8. Too much of social and family obligations.	.80
9. Work schedule interfering family life.	.42
Eigen value =1.18	Percentage of variance = 8.43