

The influence of managers' spiritual mindfulness on ethical behaviour in organisations

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Abstract

Recently, there have been several corporate scandals both in New Zealand and overseas involving unethical management behaviour that caused significant harm to a range of stakeholders. The literature on spirituality and mindfulness posits that each could enhance ethical praxis and management conduct if they were encouraged in organisations. To date, minimal work has been completed bringing these related constructs together and demonstrating how and why they might influence ethical decision-making and behaviour positively. This paper attempts such a combination. As part of a larger study, 14 managers from a variety of organisations were interviewed to determine how their spirituality influenced their ethical behaviour in the workplace. Using stories of real-life critical incidents and thematic analysis, this research found that managers bring a spiritual consciousness that is mindful of themselves, others and their context to their decisions and actions in complex and challenging ethical situations. Moreover, while these managers' spiritual mindfulness was cognisant of the immediate present, they also transcend their environments in ways that often led to enhanced moral praxis and conduct. Conversely, situations in which they failed to be spiritually mindful resulted in feelings of frustration, anxiety and loss. Based on these findings, a model of how spirituality and mindfulness might relate to produce ethical behaviour in organisations is provided. The paper concludes by offering suggestions for future research.

Keywords: spirituality, management, mindfulness, ethical decision-making

INTRODUCTION

One of the more thought-provoking trends emerging from the end of the 20th century is the burgeoning attention given to such constructs as spirituality both broadly in society (Downey, 1997; Kale, 2004) and specifically in organisational settings (R.A. Giacalone & Jurkiewicz, 2003c; Mitroff & Denton, 1999). This growing interest, it has been argued, comes at the expense of institutional religion and indeed, many commentators now differentiate between the two constructs (Heelas, Woodhead, Seel, Szerszynski, & Tusting, 2005; Saucier & Skrzypinska, 2006; Zinnbauer et al., 1997).

While the genesis of spirituality in the workplace (SWP hereafter) can be found in seminal thinkers such as Max Weber (Weber, 1905/1976), Mary Parker Follet (Johnson, 2007) and Abraham Maslow (Maslow, Stephens, & Hill, 1998), it is only in the last three decades that SWP has become more prominent in the organisational literature (Benefiel, Fry, & Geigle, 2014). While there have been several socio-cultural (see for example, Biberman & Whitty, 1997; King, 1996; Sweet, 1999) and socio-demographic (see for example, Kale, 2004; Marques, Dhiman, & King, 2007; Nadesan, 1999; Tischler, 1999) reasons proposed for this increased interest, what seems certain is that SWP is here to stay, it does not appear to be the latest management fad (Mitroff & Denton, 1999; Sheep, 2006).

In addition to spirituality, mindfulness has also become popular in the organisational literature (Jordan, Messner, & Becker, 2009; Ray, Baker, & Plowman, 2011; Vogus & Sutcliffe, 2012). Drawing mostly from the early work of Langer (1989a, 1989b, 1994), this stream of literature conceives mindfulness as a conceptual framework that enhances various cognitive functions and the resultant capacity for action. While there have been alternative views offered (see e.g. Purser & Milillo, 2015), this standard approach forms the basis for understanding mindfulness in this paper. Interestingly, while spirituality and mindfulness are clearly different

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constructs, their practice and resultant outcomes have some similarity. For example, both spirituality and mindfulness have an internal focus and have been shown to enhance organisational outcomes such as job satisfaction, organisational commitment and employee well-being (Aikens et al., 2014; Dane & Brummel, 2014; Karakas, 2010b; Kurth, 2003; Moore-Davis, 2007; Rego & Cunha, 2008).

Given the recent plethora of corporate scandals, constructs such as spirituality and mindfulness are especially pertinent regarding the role they play in the moral reasoning process and any consequent organisational action. While the literature posits that by themselves both constructs enhance ethical praxis and conduct within organisations (R.A. Giacalone & Jurkiewicz, 2003a; Ruedy & Schweitzer, 2010; Shapiro, Jazaieri, & Goldin, 2012; Spohn, 1997; Valentine, Godkin, & Varca, 2010; L. Zsolnai, 2010), there has been little investigation of how spirituality relates to mindfulness and how combined they might relate to ethical behaviour in organisational contexts (Boyce & Sawang, 2014). These questions are of particular relevance when you apply them to managers as the primary decision-makers in organisations.

The purpose of this paper is to explore the connection between spirituality and mindfulness and their potential combined influence on management ethical behaviour in organisations using qualitative data, taken from a larger study on spirituality in the workplace. The paper begins with a brief discussion of the spirituality and mindfulness literature and their relationship to organisations and moral conduct. This is followed by a description of the research process and outcomes. The paper discusses these results in relationship to mindfulness and the implications for management. It concludes by suggesting future areas of research.

SPIRITUALITY IN THE WORKPLACE

Defining spirituality is challenging given its inherent ambiguity and esoteric nature (King, 1996) and this is especially true in complex organisation settings which have their own social norms, rules and structures (Gibbons, 2000). A survey of the spirituality literature led to the conclusion that describing spirituality using a single 'thick' definition was both unhelpful and misleading.¹ Rather than a singular definition, spirituality is best understood as a multivariate construct incorporating four aspects (McGhee & Grant, 2008). The first of these, *interconnectedness*, is about harmony with the self, with others and with one's Ultimate Concern (Ashforth & Pratt, 2003; Emmons, 1999; Howard & Welbourn, 2004; Sass, 2000). The second major aspect to emerge from the spirituality literature was *meaning*. This is about making sense of the universe and one's place within it (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988; Lips-Wiersma, 2001). The third aspect, *transcendence*, is about overcoming the physical and psychical limitations of the self and its environment (Reich, Oser, & Scarlett, 1999; Solomon, 2002; Torrance, 1994). Finally, *innerness* involves development and growth as one encompasses a larger spiritual wholeness (Estanek, 2006; Frohlich, 2001; Nelson, 2009).

Taking these four aspects together results in the following 'thin' understanding.² Spirituality is an inseparable dimension of a person that provides an integrative factor evidenced in certain experiential and behavioural characteristics. These include feelings of connectedness with others, the capacity to transcend the limits of psychic and physical conditions, the ability to understand the wider meaning of one's actions, and the need to develop one's inner self holistically in relationship to some ultimate value. Such an understanding incorporates the general ideas found in the literature and avoids reducing spirituality to a single aspect such as "belief in God" while at the same time circumventing definitions that have multiple features (often reducible to each other) (Schneiders, 1989; Speck, 2005).

These four interrelated themes resonate in the workplace spirituality literature also (Kurth, 2003; Petchsawang & Duchon, 2009; Sheep, 2006; Van Tonder & Ramdass, 2009). Interconnectedness is about integrating work into one's life and connecting with one's workplace community through that work. The longing for meaningful work reflects this desire. Such persons want employment that fits within their larger spiritual worldview and that makes a difference to a wider range of stakeholders. Transcendence is also a key component in this process; it enables a person to subject their ego to this larger concern and rise above their work environment.

¹ A 'thick' understanding of spirituality views it as a singular construct with a narrow definitional interpretation such 'going to church' (Nelson, 2009).

² A 'thin' understanding of spirituality views it as a multiple construct with broad definitional interpretation such as 'interconnectedness, meaning and innerness (Nelson, 2009).

Finally, these aspects ensure a growing inner spiritual maturity whereby work and private life become one and the same and where a person is able to reach their full potential both at work and in the wider community. Therefore, it is unsurprising that the SWP literature constantly asserts that spirituality enhances overall work outcomes positively (Fry & Nisiewicz, 2013; Karakas, 2010b; Kutcher, Bragger, Rodriguez-Srednicki, & Masco, 2010). Moreover, there is some evidence that suggests spirituality may influence ethical decision-making and behaviour (Beekun & Westerman, 2011; M. Fernando & Chowdhury, 2010; R.A. Giacalone & Jurkiewicz, 2003a) although it is perhaps unclear how it does this in an organisational context.

The SWP literature also stresses spirituality's importance to leadership and management and is one of the faster growing areas of interest in the organisational field (Benefiel & Fry, 2011). A review of relevant literature by Reave (2005) established that leaders' "demonstration of spiritual values [...] have been found to be clearly related to leadership success" and that "contrary to popular opinion, there is not a contradiction between the values and practices endorsed for spiritual success and those required for leadership success" (p. 680). Perhaps the most well-known approach here is Fry's (2003) spiritual leadership theory (SLT). In SLT, the leader empowers followers by providing a vision that produces a sense of calling in their work and creates an organisational culture based on altruistic love whereby leaders and followers have compassion for both self and others, thereby producing a sense of membership. Together, this calling and membership ultimately foster increased commitment and improved performance. Interestingly, Fry (2005) later argued that appropriate spiritual leadership can also enhance the ethical and spiritual well-being of employees as well improving the organisation's capacity to be socially responsible.

MINDFULNESS

Similar to spirituality, mindfulness is an ancient practice that has its roots in Buddhism (Shapiro et al., 2012). Originally conceived as having a presence of mind or an attentiveness to the present (Abe, 1993), in more recent times both the psychology and organisational literature have been combined to define it as "a state of mind or mode of practice that permits the questioning of expectations, knowledge and adequacy of routines in complex and not fully predictable social, technological, and physical settings" (Jordan et al., 2009, p. 466). As such, mindfulness is a useful attribute that enables people to better respond to their environment (Valentine et al., 2010). Moreover, similar to spirituality, everyone has the capacity for mindfulness (Ruedy & Schweitzer, 2010).

Prior research on mindfulness has found that it helps treat common psychological and medical conditions and is related to individual well-being (Brown & Ryan, 2003; Brown, Ryan, & Cresswell, 2007). Others have used the term "mindfulness" to refer to an ability to "categorise familiar stimuli in novel ways" and involves performing "certain *active* operations on external stimuli, such as seeking new ways of approaching a familiar task" (Ruedy & Schweitzer, 2010, p. 75). This second idea has some similarity with ideas found in the spirituality literature (Emmons, 2000). Finally, several studies have demonstrated that mindfulness can be taught and that improving a person's ability to be mindful encourages a greater appreciation of the immediate context and deeper insights into one's cognitive processes (Baer, 2003; Brown & Ryan, 2003). Given that both spirituality and mindfulness are inherent to being human (as key aspects of one's identity or consciousness), they are important psychological factors in decision-making and behaviour.

A review article by Shapiro, Carlson, Astin, & Freedman (2006) in the *Journal of Clinical Psychology* postulates a model of mindfulness that may help explain its connection to spirituality and how both mindfulness and spirituality may relate to management behaviour. Shapiro, et al. (2006) conceive mindfulness as consisting of three axioms: (1) "On Purpose" or *Intention*, (2) "Paying Attention" or *Attention* and (3) "In a Particular Way" or *Attitude* (p. 375) (see Figure 1). The first of these is about striving for a specific end or goal. For Shapiro et al. this is an evolving process of self-regulation, self-exploration and ultimately liberation from the ego and a focus on others. The second axiom involves "observing the operations of one's internal and external experience...to the content of one's consciousness, moment by moment" (p. 376). The final axiom relates to how one actions their intentions; it is the attitude that one brings to behaviours that flow out of being mindful. Shapiro et al. assert that together these three axioms of "intentionally (I) attending (A) with openness and non-judgementalness (A) lead to a significant shift in perspective" which they term *reperceiving*. This, they argue, is a "meta-mechanism of action, which overarches additional direct mechanisms that lead to change and positive outcomes" (p. 377). Moreover, this is not a linear pathway; each aspect supports and influences the others. After all, mindfulness is a simultaneous moment-to-moment process.

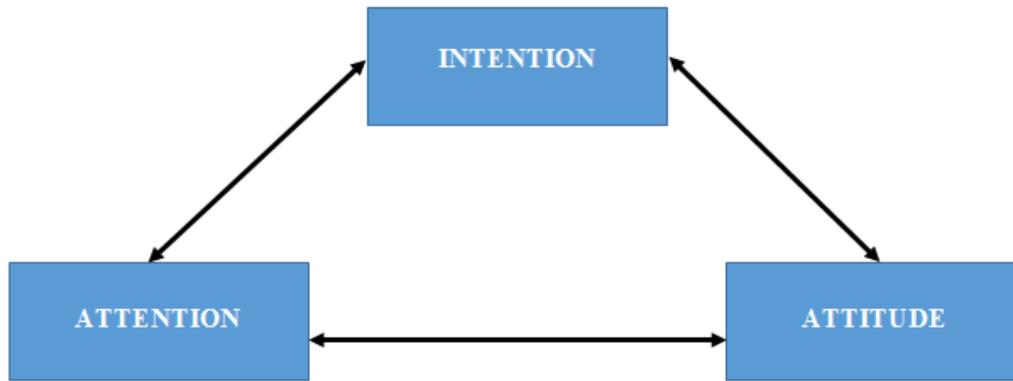


Figure 1: The three axioms of mindfulness, taken from Shapiro et al. (2006)

Mindfulness, similar to spirituality, has been linked with leadership, management and organisational effectiveness (Weick & Putnam, 2006). Scholars have proposed, for example, that mindfulness enhances organisational performance in complex varying environments (Dane, 2011) and that it helps employees to self-regulate their behaviour to achieve enhanced communal relationships, well-being and improved task implementation (Glomb, Duffy, Bono, & Yang, 2011). In terms of leadership, mindfulness enables leaders to relate to followers better and to understand their emotional needs (Reb, Narayanan, & Chaturvedi, 2014). In fact, states Carroll, mindfulness enhances ten innate leadership talents necessary to revitalise the workplace. Using mindfulness to develop these leads to “cultivating courage, establishing authenticity, building trust, eliminating toxicity, pursuing organisational goals mindfully, and leading with wisdom and gentleness” (cited in Dhiman, 2009, p. 76).

As part of a larger study, a number of managers in differing organisational contexts were interviewed and their responses analysed. The following sections utilise this data to suggest how spirituality and mindfulness might be connected and how, combined, they might influence ethical behaviour in organisations. While the original study did not focus on mindfulness *per se*, this paper makes the connection, arguing that these managers exhibited a form of spiritual mindfulness which ultimately led to enhanced ethicality in their organisations.

METHODOLOGY

There is an ongoing debate in the literature as to how we investigate spirituality in the workplace. Some writers argue for a scientific approach to studying this phenomenon (Ashmos & Duchon, 2000; R.A. Giacalone & Jurkiewicz, 2003b). Others advocate for more interpretivist holistic methods (Lips-Wiersma, 2003; Neal, Lichtenstein, & Banner, 1999). Spirituality, however, resists exact classification and empirical measurement. Expressions of spirituality are inherently value-laden and subjective. Nevertheless, there is ample evidence to suggest that spirituality is a real thing. It is not a merely a figment of folklore, myth or the collective imagination (Moberg, 2002). Taking this conflict into account meant using a methodology that allowed the researcher to view spirituality as an objective reality that was realised and enacted within social contexts. In other words, this approach interprets spirituality as a social reality.

Critical realism is such a philosophical methodology. According to critical realists, reality is objective, independent of our beliefs of it (Collier, 1994) while at the same time, our knowledge of reality is always contingent on a social worldview – there is no such thing as a neutral observer (A. Sayer, 2004). For a critical realist, all knowledge judgements are epistemologically conditional. They refer to this as *alethic* truth, or the truth of reality as we think it is (Archer, Collier, & Porpora, 2004). As Sayer (2000) notes, under a critical realist methodology, “for the most part, social scientists are cast in the modest role of construing rather than ‘constructing’ the social world” (p. 11). For a critical realist, reality is arranged into levels and critical realists want to look beyond what is perceived to understand the underlying causes that produce the outcomes observed (Danermark, Ekstrom, Jakobsen, & Karlsson, 1997). Two practical consequences arise from this. First, research methods must match the reality of the thing being investigated and second, such stratification means that an adequate analysis can encompass a number of levels.

To understand how and why spirituality (and its link to mindfulness), as an underlying mechanism, might influence ethical behaviour in organisations, this study took an extensive/intensive approach (Danermark et al., 1997). As opposed to the either/or approach of positivism (quantitative) versus interpretivism (qualitative),

critical realism uses the terms extensive and intensive as complementary methods within a broader meta-theoretical context. In other words, they are different ways of understanding the same phenomena. The extensive phase examines common characteristics or distinguishing features of the population and how widespread these are. Unfortunately, such methods lack explanatory power – they cannot elucidate how and why underlying mechanisms influence cognition and action. The intensive phase explores how such mechanisms produce outcomes, what individuals actually do, what produces change and so on. It often involves studying individual agents in their causal contexts using in-depth interviews, narratives and observations. Specifically, intensive methods provide causal explanations of events and outcomes, though they are not necessarily representative ones.

SAMPLE

If spirituality is a generative mechanism with real outcomes or events, then to investigate its causal powers on ethical behaviour in the workplace one must examine spiritual individuals within their organisational context. As Danermark et al. (1997) note, the best method to achieve this is the strategic selection of cases embodying the mechanism under consideration. This research targeted organisations where it was likely spiritual individuals might be more inclined to work and where ethical dilemmas were potentially more frequent. Consequently, three organisations with a distinctly human service focus were targeted: an engineering consultancy firm, a hospital, and a school. Each of these were professional organisations with an underlying ethos that reflected spirituality's broader human-centred focus (Coady & Block, 1996; Meyer, 2003; Palmer, 2003). In addition to these, a local church was also approached. While not an organisation per se, it was a container of spiritual people who work in a variety of organisational contexts.

Following the extensive/intensive approach of critical realism, this research used Howden's (1992) *Spirituality Assessment Scale* (hereafter SAS) to find highly spiritual managers in these organisations for in-depth analysis. Howden's 28-item SAS conceptualises spirituality in terms of four critical attributes (*Transcendence, Unifying Interconnectedness, Purpose & Meaning in Life, & Innerness*) that act as a unifying framework evidenced in certain attitudes and behaviours. The scale had good construct validity since it matched the conceptual definition of spirituality derived from the literature. In addition to this, Howden's scale also reflected three other key criteria. First, it is broad enough to incorporate theistic, non-theistic and humanistic understandings of spirituality. Second, and following on from the first point, it understands spirituality as a common attribute of all human beings, not just those who believe in a (Christian) God. Finally, Howden's SAS has good internal reliability ($\alpha = 0.92$) and has been utilised in a variety of other studies (Bell, 2006; Briggs, Apple, & Aydlett, 2004; McGee, Nagel, & Moore, 2003; Moore-Davis, 2007).

Respondents scored on a Likert scale ranging from 1 (SD = strongly disagree) to 6 (SA = strongly agree) with possible SAS scores from 28 to 168. Summing up individual responses resulted in scores reflecting a strong spirituality (113-168), a fair, or mixed positive and negative spirituality (84-112), and a weak spirituality (28-56). While there are methodological problems with using such scales, including, for example, social desirability bias and illusionary spiritual health (Moberg, 2002), Walker, Smither & DeBode (2012) note that self-report measurements are useful if adequate reasons for their use are provided. In this instance, the participants themselves were in the best position to evaluate their spirituality. Given spirituality's complex and personal nature, it would be difficult to imagine how any source apart from the individual could accurately evaluate it. Potential interview participants indicated their desired involvement by providing contact details at the end of the spirituality survey instrument. The SAS provided an objective means of selecting individuals who indicated a high degree of spirituality and as such, had the real potential to influence their organisational choices and actions. Members of such a population might share attributes but do not necessarily connect or interact with each other. They are of interest insofar as they represent the sample as a whole (Ackroyd, 2004). From the people surveyed, 14 managers were selected. The details of these managers are provided in Table 1.

Table 1: Study participants

Name	Age/ Gender	Ethnicity	Education	Industry / Org Type	Years in Current Role	Years Working	SAS Score	Role
Arien	54 / F	European	Undergraduate Degree	Health Not-For-Profit	0-5	25+	146	Nurse Manager
Cirdan	42 / M	European	Undergraduate Degree	Engineering/ Manufacturing Profit	0-5	21-25	130	Director
Dorlas	52 / F	European	Postgraduate Degree	Engineering/ Manufacturing Profit	0-5	25+	146	Operations Manager
Galdor	63 / M	European	Undergrad Degree	Engineering/ Manufacturing Profit	6-10	25+	140	Director
Idril	41 / F	European	Trade Certificate (or Equivalent)	Education Not-for-Profit	0-5	6-10	144	Student Liaison Manager
Imin	41 / F	Maori	Undergraduate Degree	Sport & Recreation Not-for-Profit	0-5	11-15	160	Community Sport Manager
Lúthien	33 / F	European	Postgraduate Degree	Health Not-for-Profit	0-5	11-15	137	Nurse Manager
Mithrandir	56 / M	European	Postgraduate Degree	Building Profit	0-5	25+	132	Managing Director
Radagast	39 / M	European	Postgraduate Degree	Health Profit	0-5	16-20	152	Sales Manager
Rian	30 / F	European	Trade Certificate (or Equivalent)	Public Not-for-Profit	0-5	6-10	140	Team Leader
Romendacil	61 / M	European	Postgraduate Degree	Legal Profit	20+	25+	143	Principal Partner
Silmarien	50 / F	Other	Bursary / NCEA L3	Health Not-for-Profit	0-5	21-25	143	Nurse Manager
Ulmo	55 / M	European	Trade Certificate (or Equivalent)	Engineering/ Manufacturing Profit	0-5	25+	155	Director
Zamin	30-39 / F	European	Undergraduate Degree	Engineering/ Manufacturing Profit	0-5	6-10	156	Project Manager

As per Table 1 above, 8 participants were female and 6 were male. The majority were of European ethnicity, had a university qualification and were over the age of 30. The last of these criteria was deliberate since the literature suggests spirituality is a developing process (Barnett, Krell, & Sendry, 2000) and older people may experience spirituality differently and have more work experience to draw on (Lips-Wiersma, 2001; Wink & Dillion, 2002). Moreover, developmental research describes 25-35 as the period when individuals start shifting from a self-focus to a more communal focus (Kegan, 1982). In addition to these characteristics, 8 participants came from profit-focused enterprises while 6 came from not-for-profit organisations. The final criterion for selection was a SAS score of 130 or higher. According to Howden (1992), this score reflected a strong spirituality, and consequently was more likely to manifest in participant attitudes and behaviours within their organisational contexts.

Prior to the formal interviews, 3 pilot interviews were carried out and adjustments to the final interview protocol made (see Appendix 1 for details). An information sheet was provided and a consent form signed at the interview. Semi-structured interviewing was deemed appropriate since the researcher was "in the field", the questions were directive and the study was interested in understanding the experience of the participants (A. Fontana & Frey, 2005). Moreover, the use of such interviewing is common in the SWP field (see e.g. Freshman, 1999; Marques, 2004; Neal, 2000). Interviews with the managers occurred in Auckland, New Zealand at the end of 2012 either in their place of work or in public spaces. The interviews were digitally

recorded and took approximately 90-120 minutes to complete. After interviewing 14 managers, no new information emerged and theoretical saturation occurred (Creswell, 2007). A professional typist transcribed the interviews after signing a confidentiality agreement.

According to the intensive approach advocated by Danermark et al. (1997), the managers were asked to describe in detail 2-3 critical ethical work incidents that occurred within the last two years (any longer and the memory of the event may become too blurred). The purpose of this was to appreciate a participant's cognitive, emotional and behavioural perceptions of the incident. Telling real-life stories fits nicely with critical realism's emphasis on narrative (Wright, 1992) and ensures the data comes from the respondents' perspective and in their own words. This allows the participants to determine what is important to them. Using stories also lends itself to an inductive analysis (such as was used here). Such an analysis is particularly relevant when investigating a topic such as SWP where there is limited knowledge and where there is a need for a thorough understanding of the phenomena (Gremler, 2004). Critical incidents provide a good starting point from which to generate new theory, and this is a "culturally neutral method" (p. 67) that allows a variety of respondents from differing backgrounds to offer their views. To ensure accuracy of accounts, critical stories needed to be significant to the participants and several generic questions were asked about the incidents to clarify and expand on them throughout the interviews (Schluter, Seaton, & Chaboyer, 2007).

To combat potential issues of retrospective self-reported incidents, participants received a primer email one week prior to their interview. The email consisted of the definition of a critical ethical incident, explained the purpose of the interview, and asked interviewees to think of 2-3 incidents in the last 2 years and to reflect on the role their spirituality may have played in these instances. As a result of this, the 14 managers were able to provide 39 critical ethical incidents. Many of these incidents were conflicts of values between individuals or between individuals and the organisation. There were also a number of incidents relating to dishonest and exploitative practices. Finally, privacy issues had the smallest number of occurrences.

DATA ANALYSIS

Data from the managers' critical incidents was organised into files using NVivo 9. Once this was done, thematic analysis of the interviews was conducted. A theme is a "pattern found in the information that at a minimum describes and organises the possible observations and at a maximum interprets aspects of the phenomenon" (Boyatzis, 1998, p. 4). Thematic analysis has been used in a variety of studies exploring SWP (see e.g. M Fernando & Jackson, 2006; Issa & Pick, 2010; Karakas, 2010a). This research took an inductive thematic approach since it fits nicely with the interpretivist nature of this research, allows meaningful conceptualisations to emerge from the data and helps generate new theories rather than just verifying existing ones (Chell, 2004) which is a key aspect of critical realism (Danermark et al., 1997). However, it is important to note that no research is ever completely uninformed by prior knowledge or researcher bias (Bryman & Bell, 2007).

The process of thematic analysis was adapted from Braun & Clarke (2006) and Attride-Stirling (2001). The first steps involved checking the manuscripts for accuracy, transcribing two of them to get a feel for the data and then a simple reading while note-taking and memo-ing any key ideas. Next a more in-depth iterative reading both vertically and horizontally coded multiple basic themes. Basic themes, states Attride-Stirling (2001), are consistencies and comparative comments by respondents regarding a particular question or statement. They are the lowest order theme derived from textual data. \

Revisiting the manager's transcripts with these basic themes in mind resulted in the development of wider organising themes. An organising theme is "cluster of signification that summarise the principal assumptions of a group of basic themes, so they are more abstract and more revealing of what is going on in the texts" (p. 389). Finally, the transcripts were re-read vertically and horizontally with these organisation themes in mind to create global themes. Global themes "are super-ordinate themes that encompass the principal metaphors in the data as a whole" (p. 389). These macro themes summarise and make sense of the data. Bringing in literature reviewed previously also helped make sense of the codes and themes identified throughout this process. Moreover, repeated reading of the transcripts enabled the researcher to remain close to the text to "preserve the temporality and contextuality of the situations" (Schluter et al., 2007, p. 111). In this way, the determination of the organising and global themes was an organic process of constant reviewing and refining (Braun & Clarke, 2006; Creswell, 2007).

This iterative thematic process produced four global themes (*Being Authentic, Being Other-Oriented, Affects Well-Being* and *Transcends Conditions*) arising from the managers' spiritual reflection of their critical incidents.

To be included as a global theme, all 14 managers had to have mentioned it. Given that global themes are overarching metaphors that capture the principal ideas and images in the text, they are the focus of this paper. Evidence and a brief discussion of these themes are provided below.

RESULTS

The first of these global themes was about *Being Authentic* in one's spirituality. Authenticity often has an explicit reference to one's internal being (McGhee & Grant, 2008). Being authentic for these managers ensured spiritual considerations played a part in their motivational process and encouraged them to act in ways that were often courageous and even risky to themselves. Acting in this way enabled managers to avoid compartmentalising, losing sight of their self as a spiritual whole and risking psychopathologies (Rozuel & Kakabadse, 2010). Evidence of this theme for these managers is provided in Table 2 below.

Table 2: Evidential data examples for being authentic

Global theme	Data extracts from interviews
Being Authentic	<p><i>I left him [a subordinate Arien was in conflict with] blustering around very loudly at people in the nurses' station, and I just went and sat down somewhere cos I just had to ground myself, I had to find my spiritual centre...I look at every experience as spiritually enhancing, because it just brings another aspect of yourself. – Arien, Nurse Manager</i></p> <p><i>[Spirituality is about] seeking ways to contribute to the world, there are so many opportunities to be spiritual in the real world, it is about being true to your [internal] spiritual values in real-life. – Galdor, Director</i></p> <p><i>[It] comes back to my values of being authentic and real –if it's like church on a Sunday but the rest of the week I'm a cheating liar, then why even bother?...You know, it's about being a whole person. Integrity is not just for now and then and when I like it; when it suits me. – Imin, Community Sport manager</i></p> <p><i>I go home at the end of the day and go: I've respected my bosses, I've respected the organisation, I've been asked to do this therefore I'm just gonna do it. So in some sense I am being true to my spiritual self. – Lúthien, Nurse Manager</i></p> <p><i>They're very difficult cases to deal with and to be honest I don't enjoy dealing with them. Certainly being spiritual helps here; it provides a way to see through the trees so to speak. And so what I guess is it [spirituality] has strengthened that internal resilience to keep pushing the fight even though – to be honest – it's a very exhausting fight and at times you want to just simply say: "We've done what we can. We'll walk away from it" but not being prepared to say that. – Radagast, Sales Manager</i></p> <p><i>I think it [being spiritual] was, again, making the unpopular decision and it would have been very easy to just say, sweet, they told us we could do it, let's do it. Because it's their [senior management] decision, not ours. But, I come back to this idea of feeling at peace with my own spiritual sense of self if you like. – Rian, Team Leader</i></p> <p><i>It [spirituality] grounds me, sets boundaries for me...I've said it a thousand times, it's a choice to be stressed. So trying to go with your definition of spirituality is don't, it is staying with your own thoughts, not letting thoughts come into your head which are negative. I choose my thoughts. And weed out the thoughts I don't like, I can think whatever I want. – Ulmo, Director</i></p>

The second global theme to emerge from the managers' critical incidents was the notion of *Being Other-Oriented*. This was a conscious awareness of and focusing on others within the manager's immediate, organisational and societal context. This theme worked itself out primarily through notions such as caring, respecting and treating others fairly while at the same time diminishing one's egocentric interests. Similar to authenticity, this also is an internal aspect of being a spiritual person but it is directed towards others as opposed to the inner self (D. Fontana, 2003; Mayer, 2000; Nelson, 2009).

Evidence for this is provided in Table 3.

Table 3: Evidential data examples for being Other-Oriented

Global theme	Data extracts from interviews
Being Other-Oriented	<p><i>So it's [spirituality] the connectedness, if you like, the greatest good ... [Spirituality is not about] people carving out their little fiefdoms and territory, to protect their self rather than the greatest good, which involves the clients, it involves the rest of the company, it involves the people you work with. It involves the people who build things, it involves society who actually ends up benefitting from that. – Cirdan, Director</i></p> <p><i>I think it's [spirituality] about putting myself in the other person's shoes. I mean we're looking now at – we've got a load of A4 ring binder folders, so we've got a couple of places that are charitable organisations that we've said "Would you like these?" sort of thing. And we give a lot of stuff to Oxfam... I think I'm trying to then help some other organisation that can't afford to have things. So it's kind of doing good to them, yeah a greater good, a common good sort of thing. – Dorlas, Operations Manager</i></p> <p><i>What I mean by that [what values are central to Imin's spirituality] is having the understanding that I am not just a rock and that I'm not here just for my family; like my immediate family. That my community, my neighbourhood and the kind of people that I interact with in my... what I would call my community in New Zealand (but I guess it's wider than that because actually international) is really important. I mean I can't impact everyone, but my neighbourhood, my immediate geographical area and I guess my church community are really important. Yup. I mean I think some people live pretty much live for themselves and I just don't see it that way. – Imin, Community Sport Manager</i></p> <p><i>And I think then just having to move beyond what I felt and thought [about an immoral action a student had carried out] and, you know, treat her in a way that's life giving to her because you don't want to be another person that slams guilt and shame on her when I believe that she can work through it [the immoral act], and it's a process but there's certainly forgiveness and respect there for her...I think because I'm driven by compassion for someone who's suffering. – Idril, Student Liaison Manager</i></p> <p><i>I guess spiritually develops you a little bit because you can go back to that idea of what do I fundamentally believe. And at that fundamental core it's [spirituality] about caring. And caring is more than just going oh you know, I'm either going to look after you or I'm gonna fulfil your basic needs. – Lúthien, Nurse Manager</i></p> <p><i>If I affect others' lives through that whole process [dealing with an employee who stole from the firm], which I guess for me is you know, I don't particularly like tampering with people's lives negatively. So the element of spiritual mercy and compassion might have come in there. – Romendacil, Managing Partner</i></p> <p><i>And so that [spirituality] does mean things like service. It means that the way in which you act, like you said honesty is one thing and integrity, fairness, kindness, forgiveness, you get what you give. – Zamin, Project Manager</i></p>

The third global theme, *Affects Well-being*, also reflects the internal nature of spirituality. Again, in the literature it is not uncommon to see spirituality described as a path or a journey of internal development towards spiritual wholeness (Cottingham, 2005; Elkins et al., 1988). Such an evolution is not mutually exclusive with *Being Authentic* and *Being Other-Oriented*, indeed it is a parallel requirement for and an outcome of these other aspects. It is about being fully human (Frohlich, 2001).

Table 4 provides evidence of this global theme.

Table 4: Evidential data examples for Affects Well-Being

Global theme	Data extracts from interviews
<p>Affects Well-Being</p>	<p><i>Yes it [spirituality], not so much the incident but if you like – [spirituality] improved my own development process. I keep seeking ways to contribute to the world, there are so many opportunities to be spiritual in the real world. – Galdor, Director</i></p> <p><i>I think [my spirituality is] making me a bit braver and more confident to step out in that and again just really making me probably more eager to care and to go to bat for people who can't do that for themselves. – Imin, Student Liaison Manager</i></p> <p><i>You're going to feel a bit of discomfort because you're dealing with people and their futures and all the rest of it. If you take that stuff [spirituality] seriously, if you have a sense of care for people and their wellbeing then those situations inevitably are uncomfortable because the outcomes have sometimes quite strong effects both on others and yourself. – Mithrandir, Managing Director</i></p> <p><i>I think it's [spirituality] just all the little decisions, being able to look at it and go, did I make the right one with what I believe? You know, if I'm trying to make a positive difference, is that decision in line with what I do, has it made me a better person? - Rian, Team Leader</i></p> <p><i>It's [spirituality] made me look about how to be more resilient, yeah just how to be a more resilient person... Just that bouncing back to being [a] slightly better person than you were before. – Silmarien, Nurse Manager</i></p> <p><i>I love it [spirituality] and the older I get because it [spirituality] gives you peace. Yeah it does give you a phenomenal amount of peace. – Ulmo, Director</i></p> <p><i>I feel frustrated [in an incident where Zamin failed to act spiritually]. A little bit guilty, I feel guilty but - yeah but I feel, linking back to the spiritual I feel like it's perhaps a hurt on my spirituality. – Zamin, Project Manager</i></p>

The final theme of interest here was *Transcends Conditions*. Again, transcendence is an idea common to the spirituality literature (Elkins et al., 1988; Reich et al., 1999; Torrance, 1994). Unlike mindfulness however, transcendence can also be about rising above the self. As opposed to an inward focus alone (Valentine et al., 2010), transcendence is about perceiving, choosing and acting in ways that go beyond the conditions imposed by hereditary or environment (Delgado, 2005; Frankl, 2000). The data extracts in support of this theme are in Table 5.

Table 5: Evidential data examples for Transcends Conditions

Global theme	Data extracts from interviews
<p>Transcends Conditions</p>	<p><i>I mean I feel I did the right thing [refunding an unaware supplier]...I mean if the other side of me had said "Keep it, go spend it", I may have thought hold onto it for another day or so and wait to see if they ring up, but at the end of the day I still don't feel that I could have gone through to the point of using them. You know, my spirituality just wouldn't let me do it. – Dorlas, Operations Manager</i></p> <p><i>I guess it [spirituality] was being able to tolerate the bigger picture when it was pointed out to me and say we move on and fight for better days... I keep seeking ways to contribute to the world, there are so many opportunities to be spiritual in the real world. – Galdor, Director</i></p> <p><i>I think we have to look at the big picture. And I think again in terms of spirituality yeah we do look at the big picture, it's not just that little moment in time but it's the – The holistic, the big picture...Yeah so [this affects] my behaviours. – Lúthien, Nurse Manager</i></p> <p><i>I think my spirituality provides a lens through which you see this sort of thing [whether to exploit a weakness in a competitor or not] because the caring side of the Christian personality is such that you also look at the circumstances from the other person's perspective...Now you can put it (spirituality) away in the cupboard and say, you know, this is business. Business is business and this is what we do. But I don't feel I want to walk in that sort of territory. – Mithrandir, Managing Director</i></p> <p><i>Our environment isn't conducive to necessarily always following that [spirituality] but if we're doing</i></p>

	<p><i>something that is being driven simply by the commercial, then ultimately the patient is probably not gonna benefit from it...So yes, there is a [spiritual] angle there for that [to benefit the patient even it means sacrificing profit]. Because otherwise...Well, one, it's [not caring for the patient] unsustainable, and it becomes unethical in itself. – Radagast, Sales Manager</i></p> <p><i>I guess no matter what happens, whether it's good or bad, whether it [not exploiting a client] affects you in the short term. But you know as far as my spirituality is concerned whatever happens there's a much greater scheme of things and God is in control and he's assisting me and he's looking after me. So it's not a fatalistic response, it's just a hope I guess that you know I can get through all this. I still have a hope that whatever happens is in the great scheme of things, gonna work out for the good. – Romendacil, Managing Partner</i></p> <p><i>I guess sometimes when I might stop and step out of a situation and just look at it [from a spiritual perspective], then I'll look at it more holistically and look at by doing this, by achieving this, is it going to make it a better [moral] outcome? – Silmarien, Nurse Manager</i></p>
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The above evidence suggests that spirituality enacted in organisational situations with moral complexities involves being authentic to one's internal spiritual self while being guided by a conscious awareness of others. Participants who acted accordingly reported feelings of well-being and in many instances were able to reframe their thinking along spiritual lines and act in ways that transcended their organisation contexts. How does this process relate to mindfulness, morality and management? The following discussion section addresses these questions.

DISCUSSION

This paper posits that enacted spirituality within organisational contexts reflects Shapiro et al.'s (2006) model of mindfulness (see Figure 1 above) in several ways. Indeed, one might theorise that these managers' narratives portrayed a form of spiritual mindfulness (Boyce & Sawang, 2014), "a kind of spiritual awareness that is embodied and feelingful" (Stanley, 2012, p. 631). The result of this enactment was the capacity to re-perceive environmental conditions and act in ethical ways that transcended them.

Reflecting Shapiro et al.'s (2006) axiom of *Attention*, the highly spiritual managers, when discussing their critical incidents, frequently referred to their spiritual self while consistently articulating the need to be authentic to their internal spiritual values. Similar to Shapiro's axiom, these managers' spirituality required them to pay attention to their spiritual consciousness at that point in time, "to observe the operations of one's moment-to-moment internal and external experience" (p. 376). Interestingly, Kinjerski and Skrypnek (2004), for example, define spirituality in the workplace along similar lines:

Authenticity is being who we are all of the time, even at work...To be authentic, our actions are congruent with our inner values and beliefs...Often referred to as 'bringing your whole person to work', it involves integration of an individual's physical, mental, emotional and spiritual energies at work. This integration of the body, mind, heart and spirit promotes wholeness rather than fragmentation of self so often experienced by dispirited employees (p. 32).

For Victor Frankl (2000), the eminent psychologist, being authentic also meant acting in ways that were open, transparent and honest with oneself and with others. Those who fail in this regard are being inauthentic, they are being less spiritual, and therefore, states Frankl, less human. There is an explicit connection between paying attention to one's spiritual consciousness and the perspective of openness and transparency that goes with this. This notion also resonates with the *Attitude* variable of Shapiro's (2006) model. This is not surprising since Shapiro's three variables occur simultaneously; it is not a linear process. Therefore, one should expect perhaps a convergence between these variables in relationship to spirituality.

Since spirituality is often connected to that which is ultimate, it "assumes a level of primacy within a person's overall goal hierarchy" (Emmons, 1999, p. 96) which empowers individuals to seek their spiritual ends and realise their values in practice. As such, managers' consciously enacting their spirituality towards an ultimate concern resulted in, similar to the outcomes of Shapiro's axiom of *Intention*, a diminishment of the ego and a focus on others through notions such as caring, respecting and treating people fairly. As Zsolnai (2011) succinctly states:

Empirical evidence suggests that spiritual experiences help people transcend narrow self-conceptions and enable them to exercise genuine empathy with others and an all-encompassing

perspective...the main ethical message is always the same: love and compassion, deep reverence for life and empathy with all sentient beings (p. 45-46).

Interestingly, integration between variables occurs here also. As managers purposely engaged their spirituality, such endeavour further regulated choices and behaviours in harmony while motivating participants to pay greater attention to their spiritual consciousness and act accordingly. In this sense, a spiritual mindfulness is teleological and dispositional (Shapiro et al., 2006; Van Dierendonck & Mohan, 2006).

Reflecting Shapiro et al.'s (2006) axiom of *Attitude*, we note that managers who enacted their authentic spiritual consciousness reported positive impacts on their well-being. They often associated these feelings with reinforcing and improving their spiritual self. In instances where they were unable to act spiritually authentic they often conveyed feelings of discontent, anxiety and frustration. Spirituality is often described as being on a path or a journey, and the pursuit of spirituality is typically seen as a positive thing (Elkins et al., 1988; Helminiak, 2006). Travelling this path characteristically ensures inner growth as a person strives for their spiritual goals. Cottingham (2005) believes this is a necessary transformation in order to overcome cognitive defects of perception and conative defects of the will to which individuals are typically subject. Such an evolution is not exclusive from being authentic and being other-oriented; rather, it is a parallel requirement for, and an outcome of, these other aspects.

All three of these themes were internal aspects of these managers' spiritual consciousness directed towards the external world. They occurred in a simultaneous fashion and continually fed back into the intentional cognitive, conative and affective operations of these participants (Mayer, 2000). In this sense, these themes resonate with Shapiro et al.'s (2006) axioms such that what occurred in these critical incidents could be labelled a form of spiritual mindfulness. The managers, who were consciously aware of their spiritual selves and the need to be true to these, intentionally acted in ways that reinforced this and resulted in outcomes that were less egocentric and more other-oriented. When this occurred, they developed attitudes that were more positive, open and transparent. While these findings may demonstrate the connection between spirituality and mindfulness, how do they explain why spiritual mindfulness helped managers act more ethically in challenging organisational contexts?

Recall that Shapiro et al.'s model of mindfulness posits that intentionally (I) attending (A) with the right attitude (A) "leads to a significant shift in perspective, which they term *reperceiving*" (p. 377). For Shapiro et al., *reperceiving* is an overarching meta-mechanism that they hypothesise leads to changes in "self-regulation, values clarification, and cognitive, emotional and behavioural [sic] flexibility" (p. 377). Interestingly, many of the participants in this study communicated a similar notion which was labelled *reframing*. In this study, participants reframed (re-perceived) the incidents in ways that allowed them to see the connection to a broader spiritual reality (Emmons, 1999). Simply reframing an incident, however, does not necessarily result in ethical outcomes. For example, Duchon & Burns (2008) suggest the narcissistic identity prevalent at Enron encouraged senior managers to reframe their choices in terms of entitlement, self-aggrandisement and denial. Such a culture led to a "toxic stew of shocking incompetence, unjustified arrogance, compromised ethics, and an utter contempt for the market's judgement" (p. 358).

Similarly, mindfulness is also no guarantee of enhanced ethicality. For example, Ruedy & Schweitzer (2010) theorised that mindfulness encourages a greater awareness of one's environment (including ethical issues) and enhances attentiveness to one's moral identity thereby ensuring any evaluation process, in terms of acting ethically or not, is more conscious and salient. Their analysis, however, found no support for the hypothesis that mindfulness is associated with lower incidences of unethical behaviour. A more recent study by Shapiro et al. (2012) also found no correlation between moral reasoning and mindfulness instruction one month after completion of the training and only a minor correlation 2 months after. Interestingly, Valentine et al. (2010) established that having a shared corporate code of ethics and ethical values were positively related to mindfulness suggesting an ethical organisational culture enhances an individual's capacity to be mindful but without a reciprocal effect.

Why might mindfulness be limited in achieving actual change? The answer to this lies perhaps in its core function which "involves being aware of what is arising without changing the experience, but rather changes the relationship to the experience" (Shapiro et al., 2012, p. 505). In other words, mindful people change their perception of their environment without necessarily transcending that environment. However, when such reframing (or *reperceiving*) is the result of spiritual mindfulness, then participants appeared to overcome organisational conditions such as cultures (Trevino, Butterfield, & McCabe, 1998), structures (Knouse & Giacalone, 1992), role demands (Jackson & Schuler, 1985) and economic priorities (Lips-Wiersma & Nilakant,

2008), which often limit or weaken ethical action, to think and act in ways faithful to their spirituality. Why? Because in this process managers paid *attention* to their authentic spiritual self, they focused (*intention*) on spiritual ends resulting in a lessening egocentricity and an increasing other-orientation, and they developed an enhanced *attitude* of spiritual well-being which was likely to reinforce this process and ensure its repetitiveness in future similar contexts. This process is shown in Figure 2.

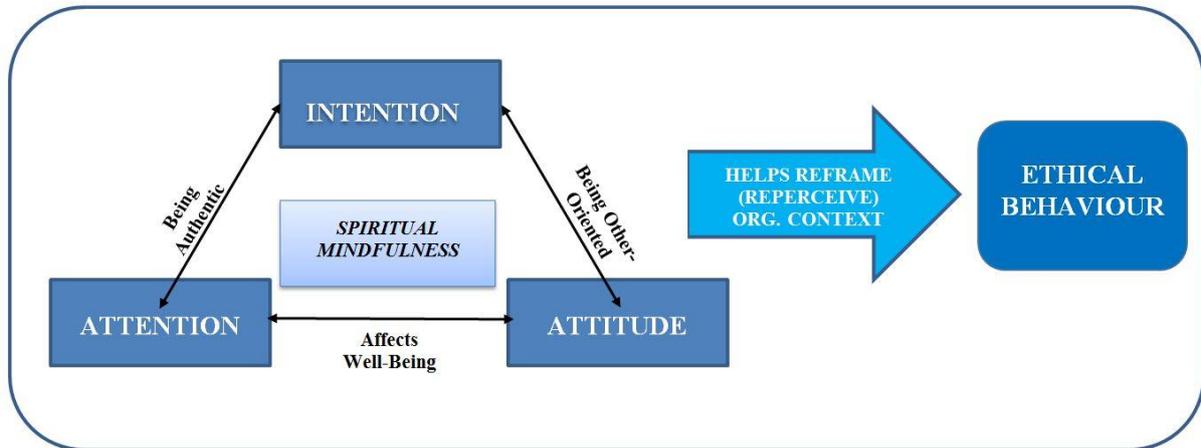


Figure 2: The process of spiritual mindfulness and its relationship to ethical behaviour

The following example illustrates the above dynamics of how a manager enacted her spiritual mindfulness in her organisational context. It begins by describing the conflict the participant faced. It then analyses aspects of the incident in relationship to the process in Figure 2 above.

Imin is a community sport manager at a local government organisation where she has responsibility for engaging the public in her region with sport and recreation and encouraging increased activity. She has approximately 11 staff reporting to her in this role. In one of her stories, she described an incident where her staff wanted to use their positions in the organisation to access council facilities for personal use (i.e. without paying).

For me I have a big problem with this. Because I mean, first of all we're a sports organisation supposedly trying to grow and support clubs, so if we all want to play and we don't pay, we're actually ripping them off.

When asked what made this critical for Imin, her reply reflected the authenticity of her spirituality. Note how she couched this in terms of integrity but also in relationship to not being instrumental and letting material goals control her life. In this quote we see aspects of *attention* to the moment, to the conscious awareness of both the situation and her need to be true to her internal spiritual self. At the same time, there is *intention*. The end is not selfish materialism but rather the opposite, generosity:

For me the first thing is integrity, if you have no integrity with money, you have no integrity at all. That's a bit harsh! Sounds harsh doesn't it? But I think it's, you know, the whole. The Bible, it talks about being a slave to money... and there's actually quite a lot of references to money in the Bible. And we are rich. And for me I've been raised in a family that is very generous with money and I think that's a value that I have. But it's not just about being generous, it's about not letting money have a hold over you. So if you can give it away easily, if you go: "The higher thing is to actually fork out here when we could just rip them off", then that's really important for me.

After the above answer, Imin immediately reiterated the need to pay attention to one's spiritual consciousness since this is the source, the motivation for being generous, for not being materialistic:

It comes back to being mindful of my values of being authentic and real...if it's like church on a Sunday but the rest of the week I'm a cheating liar, then why even bother? You might as well go out and do whatever you like all the time; there's no point...it's [spirituality] actually supposed to infuse every part of me.

This process helped Imin reframe the incident in spiritually mindful terms:

Like if they [her staff] actually stopped and thought about it and then went: "Well what if it got out

that XXXX staff are ripping off a squash club"... It's important not do that, not compromising [my] spirituality in different areas...I know these guys well enough and I know that they know I'm spiritual, and they will totally respect that so that won't be a problem. But even if they did have an issue I'd go "Well actually, if you're that much of a tosser, I don't want to work with you anyway!"

Imin's response to this dilemma was twofold. First, she modelled ethical behaviour by paying to use the facilities herself. Second, she approached the staff members in person and convinced them to do the same. When asked how she felt about doing this, she stated that it reinforced her spiritual values and ultimately benefited others:

I mean for me I just think that incidents like this help reinforce it [her spirituality]. Again it's that whole... you know, it's about being a whole person. For me it is often about making really hard choices that won't necessarily benefit me [i.e. they benefit others] but are actually the right choices in terms of the ethical and spiritual laws that I live by.

While only a minor incident, such behaviour, if carried out regularly and by a critical mass of people, may in due course ethically enhance relationships, culture, and working practices of the organisation. Shakun (2001) provides some support for this conclusion. He argues that spirituality is consciousness experiencing connectedness with others and one's Ultimate Other. As a result of this connection, when individuals make spiritually motivated decisions and enact them, they reason with what "ultimately matters, that requires and delivers spirituality, our ultimate purpose and value" (p. 113). The individual experiences this connectedness as oneness, love and perfect [moral] action. This spiritual mindfulness enabled these participants to go beyond the self, outside of normal bounded conditions. Instead of seeing decision alternatives as additional cognitive burdens, participants considered other alternatives in line with their spirituality thereby enhancing the number of available options. Such connections encouraged less selfish behaviour and a focus on the common good. A failure to act spiritually, to act disconnected from the greater whole, was "experienced as separateness, fear, and non-connected action" (p. 33). Participants tended to manifest this as rational self-interest and a focus on the individual.

Many of the organisations within Western democratic, capitalist societies reflect a paradigm that elevates the individual over the community, that promotes one's self-interest at the expense of others, that views humanity through the flawed lens of short-term material goals and financial gain, and that rationalises such behaviour for the greater economic good (Berry, 2013; Hamilton, 2003; Lips-Wiersma & Nilakant, 2008). Such a worldview has resulted in many organisations developing structures, cultures and roles to reflect this dominant paradigm and achieve its instrumental ends (Ghoshal, 2005; R. A Giacalone, 2004). Unfortunately, such arrangements, while enhancing efficiency and profitability, may also encourage and reinforce immoral behaviour (Anand, Ashforth, & Joshi, 2004; Bakan, 2004; Buchanan, 1996; Dugger, 1980; Jackall, 1988; McKenna & Tshauridu, 2001; Trevino & Youngblood, 1990).

In a 2004 article, published in the *Journal of Management Inquiry*, Gull and Doh argue for the transmutation of organisations. They contend that this focus on rationalism, control, egocentrism and materialism ensures work as it now exists provides little depth of meaning and limits understanding of how deeply connected we are. This, in turn, leads to emphasising "me" over the "we" and eventually corrupts behaviour. Gull and Doh argue for a "transformation of organisations' dominant schema" (p. 129). This transformation, they argue, cannot be attained by simply espousing it or by adding a few choice lines into a mission statement. Nor will it necessarily occur by increasing training, practices or activities. According to Gull and Doh, such a change can occur only if individuals are allowed to unfold or *live out* their spiritual mindfulness in the work of the organisation.

Such managers appear to see their work through a spiritually mindful lens (Emmons, 1999). Being other-oriented, seeing their workplace, and its connection to society, as a wider community encourages service to others as the norm and a motivation for working. Such individuals might encourage a vision and enhance their followers' sense of purpose beyond material goals (Fry, 2003). This calling aspect coupled with a capacity to reframe the situation, to make better choices and find inventive ways to overcome conditions can enhance decision-making processes within organisations so that long-term goals become more relevant and a broader stakeholder approach more prominent (Lips-Wiersma, 2012). Moreover, and perhaps most importantly, such persons may inspire others towards similar outcomes. While it is true that spirituality can be co-opted in organisations for instrumental purposes (Lips-Wiersma, Dean, & Fornaciari, 2009), the consequences of this unfolding by managers, of this consistent spiritual mindfulness, may also result in a gradual transformation of norms and expectations towards an organisational culture with higher moral virtues such as altruism, integrity and community (Ashmos & Duchon, 2000; Dehler & Welsh, 1994; Lips-Wiersma & Nilakant, 2008).

CONCLUSION

There is some evidence to suggest that both spirituality (Beekun & Westerman, 2011; R.A. Giacalone & Jurkiewicz, 2003a) and mindfulness (Ruedy & Schweitzer, 2010; Shapiro et al., 2012; Valentine et al., 2010) affect organisational ethics, albeit separately and to differing degrees. There has been, however, little or no exploration determining how they might be connected and how together they might inform ethical decision-making and behaviour in organisations. The above research helps address this gap.

Underpinned by a critical realist methodology, which explores underlying real mechanisms and their causal power, this study comprised 14 in-depth interviews of highly spiritual managers who articulated 39 critical ethical indicants. Inductive thematic analysis of these incidents provided four global themes: *Being Authentic*, *Being Other-Oriented*, *Affects Well-Being*, and *Transcends conditions*. These four themes were overlaid onto Shapiro et al.'s (2006) model to explain how spirituality and mindfulness might combine to produce a reframing of managers' cognitive decision-making in a way that encourages the transcendence of organisational conditions towards increased ethicality.

There are several limitations involved in this study. The sample size of 14 managers and the intensive nature of the analysis means that the results may not be generalisable. However, this is not problematic necessarily. In a critical realist methodology, the aim is to generalise about mechanisms (i.e. spiritual mindfulness) and the emphasis is on theoretical explanation of those mechanisms (as has occurred here) related to their outcomes not on empirical prediction (Ackroyd, 2004; Bryne, 2009). The majority of managers selected for this study were of European ethnicity and exist within a Judeo-Christian culture. Although this limitation was potentially minimised by using the non-theistic, multidimensional SAS (Howden, 1992) to select participants, alternative ethnicities and religious/spiritual worldviews may result in differing conclusions. Finally, spirituality and mindfulness are inherently complex and personal constructs that require understanding the actor from the inside. At the end of the day, it is not possible to know others' thought processes completely. Research always presents a moderated analysis of the inner workings of human beings.

Indeed, as an inherent aspect of consciousness, spirituality, mindfulness and their outcomes are reinforced through habitual practice. Further research focusing on examining the conditions conducive to their consistent practice is also required. For example, "What types of work opportunities enhance spiritual consciousness?" "What resources do organisations need to provide to encourage the practice of spiritual mindfulness?" "How do organisations' goals and aims give meaning to spiritual mindfulness and vice versa?" "How might organisational culture and the individual's embeddedness within that order affect spiritual mindfulness?" and so on.

Emmons (1999) argues that spirituality is a unique part of our personality that "strikes at the heart of who a person is; it is all-consuming and self-defining" (p. 96). As such, spiritual mindfulness should manifest itself through such managers' actions within their organisations. In many ways, ethics is where the "spiritual rubber hits the road", yet to date there has been insufficient research exploring the connection between the two. This paper is an attempt to enhance this field of study but more needs to be done to clarify spiritual mindfulness and its outworking within different contexts.

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