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S Y M P O S I U M

WITH OR WITHOUT SPIRIT: IMPLICATIONS FOR SCHOLARSHIP AND LEADERSHIP

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This is the first paper in the symposium Faith in Management Scholarship and Practice. In this role it lays out how a set of naturalistic and materialistic assumptions can be limiting for scholarship and practices related to management and organizations, and how the open exploration of faith from a variety of religious traditions can expand research and enhance practice. Challenging predominant secular assumptions, the article discusses an alternative spiritual perspective that includes the implications for these assumptions: 1) Humans are both material and immaterial in nature and, thus, have inherent value beyond instrumental value; 2) humans are influenced, but not wholly constrained, by their material nature and, thus, are capable of radical change; and 3) humans have the capability to transcend self-interest and, thus, can choose to serve others' interests. Examples from leadership research illustrate how contrasting secular and spiritual assumptions have been and can be worked out in scholarship and practice. The article concludes by describing the symposium's approach of demonstrating interfaith dialogue and offers an introduction to and reflections on the subsequent four papers.

As scholars, we often theorize, interpret data, and promote practices constrained by professional norms that view the world from a naturalistic and materialistic perspective, an approach long held and promoted as a response to irrationalities attributed to religious influences (Weber, 1918). In other words, what is asserted as true and deemed worthy as an explanation or speculation is constrained by what we can measure physically or conceive of in terms of secular assumptions. The professional norm is to ignore the supernatural and metaphysical in pursuit of a scientific method that limits our theorizing, hampers our interpretations, and promotes a reductionist view of how people think and behave (Case, French, & Simpson, 2012). In the discipline of management and organizations, this results in the adoption and perpetuation of a limited view of how people act and interact, influence and are influenced, and flourish and fail, which is value-laden despite claims of objectivity (Dyck & Schroeder, 2005; Sørensen, Spoelstra, Hopfl, & Critchley, 2012). In adhering to this secular viewpoint, we are not availing ourselves of sources of inspiration, motivation, and explanation rooted in faith or spirit that could broaden our "seeing" and may occupy the space of "variance unaccounted for" in our own experiences, research, and organizational practices.

The grand hypothesis that a secular view of the world would triumph and that humanity would progress beyond the primitive shackles of religious beliefs (e.g., Huxley, 1863) has not come to pass. To the contrary, religious faith continues to persist and in many places grow despite secular prognostications of its death and irrelevance (Pew Research Center, 2015). According to Gallup, across the United States 77% of the population reports identification with a particular faith tradition, and this percentage increases to 90% globally (Jones, 2019). These percentages are substantial and perhaps conservative, considering that they may be attenuated by a movement away from traditional religious affiliations to nondenominational identification or to spirituality outside of formal institutions. As these statistics attest, faith appears to be inherently human and is in no danger of being eclipsed by secularity. The reality that faith in its various forms has continued to occupy a central role in providing answers to our existential questions about life and meaning

has contributed to a postsecular turn that is slowly making its way into academia (Miller, 2015). Progress is evident in the establishment of divisions or interest groups related to religion and/or spirituality in the American Psychological Association (Emmons & Paloutzian, 2003), the American Sociological Association (Sherkat & Ellison, 1999), and the Academy of Management (Chan-Serafin, Brief, & George, 2013).

The research that has emerged indicates that faith-informed and -motivated action has resulted in great benefit to individuals, organizations, and societies (Balog, Baker, & Walker, 2014; Berger & Redding, 2011; Neubert, Bradley, Ardianti, & Simiyu, 2015; Sharma, 2006). However, religious beliefs at times also have had detrimental effects on the members of workplaces and societies (Chan-Serafin et al., 2013; Park, Dougherty, & Neubert, 2016). Despite the potential for faith to promote either virtue or vice, its role in management and organizations has not received adequate research attention (Chan-Serafin et al., 2013; Tracey, 2012). The reasons for this deficiency are varied, but possible explanations include a socialization process in management and organizations guilds that considers exploring issues of faith to be unscientific and taboo (Chan-Serafin et al., 2013) and, practically, the fact that research explicitly integrating faith has been either of poor quality or has been censored from mainstream journals (Miller, 2015).

In this introductory paper, I begin by offering a few thoughts about what faith means or can mean in management and organizations. Second, I describe shared assumptions across spiritual and secular faith perspectives. Third, I explore a few contrary assumptions that have the potential to influence our scholarship and their implications for practice. Finally, I introduce the reflections of a diverse set of colleagues who see the relevance of faith in researching their disciplines and whose reflections are intended to stimulate future research. Our shared purpose throughout is to make a contribution to enhancing the diversity of perspectives considered in management and organizations scholarship.

MEANINGS OF FAITH

Faith in its broadest definition is confidence or trust in something.[1] As human beings we all have faith and exercise faith. We trust that the light will go on in our offices when we flip the switch, that the chair we sit down in will support our weight, and that the e-mail we send will reach its destination. We also trust that colleagues will keep their word when they promise a review of a paper and have faith that they will be honest when they provide feedback. The object of our faith has a great deal to do with our confidence in what will result from our trust, and in each moment when we exercise trust we do so with varying levels of uncertainty. According to my Christian faith tradition, "faith is being sure of what we hope for and certain of what we do not see" (Hebrews 11:1, New International Version). Even so, faith is rarely truly blind, in the sense of completely trusting something or someone without any experience or evidence of trustworthiness.

Faith is related to but differs from hope; whereas hope is forward looking, faith is backward looking at what we know or have known (McCloskey, 2008). We have more faith when we have more evidence or experience, incomplete and mysterious though it might be. In this sense, faith is similar to theory. Stronger faith and better theory result from more evidence and experience with the object of our faith or theorizing. Although faith and theory share an etymological heritage in the Greek notion of *theoria* as contemplating the divine or transcendent (Case et al., 2012), for the most part theory has been severed from its spiritual and relational moorings. However, both faith and theory look back to offer a description of how things are now and suggest how this predicts what will occur, which leads to hope and agency (Chappell, 1996).

Faith and theory influence our ways of seeing and interpreting and behaving. Secularism is its own kind of faith system (Buras, 2014), but it limits its theories, or what it has faith in, to what is natural or material. However, more typically, and as will be used throughout the rest of this paper, faith is spiritual in theorizing and trusting in the existence and experience of the supernatural and immaterial. Spiritual faiths have a vertical element of looking for and seeking connection and inspiration beyond ourselves but also have a horizontal element of influencing how we relate to one another and interact with the contexts in which we live (Benson, Donahue, & Erickson, 1993). Similar to theories-in-use (Argyris & Schon, 1974), spiritual faiths-in-use can work themselves out in attitudes and actions.

The authors in this symposium represent a variety of spiritual faiths-in-use, each with its own unique

[1] This broad definition is consistent with definitions offered by Merriam-Webster and Oxford University Press dictionaries.

perspective on the disciplines of management and organizations. Each of the authors offers reflections influenced by the beliefs, practices, systems, and structures of his own religious or faith tradition and experiences. The authors of this symposium do not necessarily agree on the substance of our individual faiths, but as those who have a spiritual faith we agree that there are explanations to life and the practice of our disciplines that go beyond what is strictly natural or material. Despite this difference with a secular perspective, a few shared assumptions between spiritual and secular perspectives are worth noting before addressing contrary assumptions and their implications.

SHARED AND CONTRARY ASSUMPTIONS

Assumptions affect behavior. Whether those assumptions are secular or spiritual, we can expect that the outgrowth of what we hold to be true will be behaviors that for the most part follow those assumptions, even in research. Spiritual and secular perspectives on research and practice in management and organizations have numerous assumptions in common but also differ in meaningful ways; in what follows, I mention a few of each.

Shared Assumptions

Knowledge will increase. Some of what is unknown is likely to become known more fully. The acceleration of technological innovation has unveiled mysteries that were not too long ago imagined to be unfathomable. Our understanding of quantum systems, DNA, and the intricacies of the brain are among an impressive array of advances in knowledge that are improving our understanding. Over time, we will discover more, and some of what might be spiritual or secular speculation today may become known tomorrow to humankind. Although there is infinite optimism about knowledge, there will be some mysteries we may never know or will not know in the span of our current lives. However, the allure of research is contributing to the inevitable growth of knowledge.

More is better. Regardless of background or beliefs, as researchers we hope to explain more of the phenomena of management and organizations. More explanation contributes to better understanding and more informed practice. Explaining more about important workplace variables through finding associations with other variables is valuable. Welcoming a diversity of perspectives can further the end of explaining and understanding more. In this spirit, in 2009 then-president of the Academy of Management Angelo DeNisi cautioned us to avoid a "ghettoization" that separates out those who offer different perspectives and an assimilation process that makes different voices more similar over time (DeNisi, 2010). Diverse perspectives, not isolated or assimilated, will contribute to advancing shared understanding.

Human flourishing is a worthwhile end. Secular or spiritual perspectives, in their best manifestations, seek to promote human flourishing. The pursuit of knowledge and understanding and their application toward the ends of healthier, happier, more engaged, and more fulfilled people is recognized as inherently good and worth attention. Although these ends don't justify all possible means, an openness to a diversity of motivations and means is a demonstration of intellectual humility that is much needed in academic and societal discourse. While not suggesting that there are no meaningful differences in motivations and means, this humility reflects a willingness to listen to and learn from others who can offer potentialities and synergies not available to those who adhere to strict secular or spiritual dogma.

While acknowledging broad areas of potential agreement across the academy, there also are significant differences of opinion regarding the nature of those we study, the determinants of their behavior, and the malleability of these determinants.

Contrary Assumptions

Humans are both immaterial and material. A spiritual assumption is that humans are both material and immaterial in nature and, thus, have unique and inherent value and dignity beyond instrumental value based on material characteristics. This contrasts with the dominant secular perspective that emerged during the Enlightenment, which emphasizes an approach to scholarship focused on empiricism and objectivity as a means to discredit spiritual and theological speculation (Miller, 2015). This epistemology limits what can be known to be real or true to what can be directly assessed or conceived of by reason based on data and observation (Johnson & Cassell, 2001); it therefore requires that what is real be material, not immaterial. What this means for the study of management and organizations is that humans are not considered to have a spirit or anything else of immaterial nature worth research consideration, and only what can be measured or

observed holds the potential for establishing human value.

Neurophysiologist Sir John Eccles (1989, p. 237), despite affirming many materialistic explanations for human behavior, concluded that "since materialist solutions fail to account for our experienced uniqueness, I am constrained to attribute the uniqueness of Self or Soul to a supernatural spiritual creation." From a Christian perspective, all humans have an immaterial spirit or soul, the *imago Dei*, that bears resemblance to and reflects God (Genesis 1:26-27).[2] As image-bearers of God, each and every man and woman possesses inherent value and dignity; this democratization of God's image in humankind opposes the ancient—and sometimes modern—belief that only a few are divinely endowed or genetically superior (Middleton, 1994). According to my faith tradition, this inherent value compelled Jesus Christ to willingly sacrifice his life as an expression of love for all people and as an example to those who would follow (I John 3:16-18).

Servant leadership is asserted to be based in a sense of calling to serve and motivations associated with love, humility, and empathy toward others, which are embodied in the work and words of Jesus Christ (Sun, 2013). In my own research on servant leadership, my coauthors and I reported that introversion and agreeableness were explanations for servant leadership behavior (Hunter et al., 2013), but we did not account in our particular study for how a leader's faith may imbue followers with God-given dignity and deem them worthy of being served. However, contrary to assessments of instrumental value based on material considerations, from a Christian perspective, every person has an immaterial spirit, is of immeasurable value, and is worth serving without expectation of reciprocal benefit (Matthew 20:25-28).

From a spiritual perspective, a belief in the existence of an immaterial spirit in addition to the material characteristics of a person may inform research explaining general leadership styles or more specific leadership mindsets such as a bottom-line mentality or the depersonalization and dehumanization of others. Furthermore, self-leadership behavior may be explained by consideration of an immaterial spirit, which is manifest in part in a consciousness and conscience imbued with reason, the capacity for moral reflection, and a will that sets us apart from animals and enables unique relational and purposeful capabilities (Gardoski, 2007; Moreland, 2009). As such, this leads to the next assumption.

Behavior is only partially determined by nature. A spiritual assumption is that humans are influenced, but not wholly constrained, by their material nature and, thus, are capable of radical change. In contrast, a secular approach to management and organizations scholarship often employs a deterministic assumption in which human behavior is conceived of as restricted to measurable hereditary hardwiring, external stimuli, and the interaction of these material factors (Marx & Engels, 1939; Tooby & Cosmides, 2015). This is the naturalistic assumption that all of what we observe and experience can be explained within a natural closed system of causes and effects (Buras, 2014). This closed system is assumed to be complete in that every physical phenomenon has a finite or complete set of physical causes and therefore has no other causes that are not physical or material. As asserted by Gilbert Ryle (1949), there is no "ghost in the machine"; rather, everything is attributable to natural causes.

An exemplar of this naturalistic thinking that has some popularity in management and organizations research, particularly leadership research, is evolutionary psychology (Buss, 1995; Lawrence & Pirson, 2015; Nicholson, 1997, 2005; Pierce & White, 1999; Tooby & Cosmides, 2015). According to evolutionary psychology, our human minds evolved to suit the needs and social patterns of the hunter-gatherer societies of the Pleistocene era and are now hardwired into our brains in the form of determinant modules or drives that dictate current behavior (Lawrence & Pirson, 2015; Nicholson, 2005). However, this deterministic view of causes cannot completely account for the current behavior of people in organizations despite tautological accounts offered by those who wish to eliminate alternative explanations (Richardson, 2007; Sewell, 2004).

Both secular and spiritual perspectives allow for consciousness in the form of metacognitive activity in the brain. Neuroscience has identified locations in the brain that are unique to humans and are activated during metacognitive reflection and evaluation (Metcalfe & Schwartz, 2016; Neubert, Mars, Thomas, Sallet, & Rushworth, 2014). Whereas a secular perspective views this as evidence of material causes for consciousness, a spiritual perspective views this as

[2] The specific definition of *imago Dei* lacks consensus among Christian and Hebrew theologians, in part due to the sparsity of direct references in Old Testament and New Testament scriptures and in part due to substantive, functional, relational, and conformational views, each offering some insight into the complexity of being an image-bearer of God (Welz, 2011).

evidence of the immaterial manifest, in part, in the material. Judeo-Christian belief ascribes substance to the spiritual that is different than the material but that can be manifest in the material. For example, like the wind that is not visible yet is evident as it blows (John 3:8), immaterial spirit can inhabit the material. Similarly, findings of brain activity associated with metacognitive functions do not negate the existence of the immaterial but may reflect it.

From a spiritual perspective, consciousness combined with conscience allows for a person to be ontologically aware, exercise judgment, and willfully choose a response to an external stimulus that might be contrary to an unconscious response (Budziszewski, 2004; Buras, 2014). Consciousness with a conscience allows for rational action and inherent responsibility for that action, whereas a strictly materialistic view of persons attributes all actions to material forces and, by logical deduction, disavows personal responsibility (Moreland, 2009). A spiritual consciousness does not deny the existence and influence of unconscious impulses, but as a unique characteristic of humans it allows for exercising conscience between stimulus and response even in the most challenging of contexts, when self-preservation impulses may be extraordinarily strong or reasonable (Frankl, 1959). The conscience then gives an order to conflicting impulses regarding how to react to a particular situation that is sometimes different than an order based on the adaptive advantage of each; in other words, conscience might suggest following the least advantageous reaction (Budziszewski, 2004). From a spiritual perspective, there exists in humankind the freedom to exercise a will influenced but not totally constrained by one's nature or environment. This freedom resides in an immaterial spirit.

Furthermore, from a Christian perspective, into this innately created stimulus–response gap, God, existing outside the closed system, may reach into time and space and bring about a person's transformation (metanoia[3]) through repentance, reconciliation, and restoration that radically reorders one's responses (Mabey, Conroy, Blakeley, & de Marco, 2017). This transformation of the human spirit by God imbues people with "unbodily personal power" to live beyond themselves (Willard & Black, 2009, p. 93). Spiritual narratives attest to how these life-changing transformations allow people to transcend their selves (Delbecq, 1999).

In my study of entrepreneurs in small microfinanced enterprises in Kenya and Indonesia, the spiritual capital (i.e., faith maturity) of these leaders was associated with innovation, the number of employees, and sales, even after accounting for financial, personal, social, and psychological forms of capital (Neubert, Bradley, Ardianti, & Simiyu, 2015). An assumption of the potential for faith to inform and transform the behavior of these entrepreneurs prompted our inquiry into the spiritual capital of entrepreneurs and offered a potential explanation for the willingness of others to transact with and work with these persons over other entrepreneurs. Contrary to behavior being determined or programmed, from a spiritual perspective these entrepreneurs—like all humans—have the potential for personal transformation through faith that can alter the exercise of their free will.

Admittedly, in most cases it is humanly impossible to measure exogenous spiritual forces that might influence personal transformation and the exercise of free will. Nonetheless, by expanding one's frame of possible causes to include spiritual inspiration, guidance, or intervention, scholars may find endogenous variables that expand knowledge, enhance explanation, and contribute to human flourishing. Prayer and meditation are examples of practices based on a real or perceived connection with exogenous spiritual constructs. There is evidence that both spiritual practices alter the behavior and experience of those who engage in them, particularly by enhancing personal well-being (Ivtzan, Chan, Gardner, & Prashar, 2013; Poloma & Pendleton, 1991).

Researchers interested in spiritual influences might explore potential behavioral outcomes or organizational implications for leaders or members who pray. In one study, for example, entrepreneurs were found to pray more than full-time workers and see God as more engaged (Dougherty, Griebel, Neubert, & Park, 2013). Are these leaders of entrepreneurial ventures seeking and finding inspiration for their businesses and guidance in managing complexities, or does prayer serve as a coping mechanism for stress? Furthermore, are these entrepreneurial leaders as well as other leaders who engage in spiritual practices more creative, better decision makers, or less susceptible to the negative effects of stress such as burnout?

An open-system view of human behavior and humankind's capability to exercise free will also has a

[3] The idea of transformation as metanoia indicates a spiritual conversion; etymologically the Greek meaning relates to change in a person's mind or purpose.

clear application to scholarly considerations of motivations, which is explored in the next assumption.

Self-interest is not the only interest. A spiritual assumption is that to be human is to, at times, rise above self-interest and choose the good of others. In contrast, a common secular assumption is that all psychological mechanisms underlying behavior can be explained by self-interest. Whether this self-interest is the rational calculation of present utility or is the result of past evolved drives associated with acquisition, protection, bonding, and comprehension that served to enhance survival or to address reproductive challenges of our evolutionary past (Buss, 1995; Lawrence & Pirson, 2015; Nicholson, 1997), a secular perspective leaves little room for altruistic motivations other than what might serve one's self, family, or proximal community.

A secular perspective may deconstruct prosocial or altruistic behavior to be a simple manifestation of a selfish psychological mechanism that formed in response to the environmental pressure to cooperate to survive or perpetuate one's genes (Buss, 1995; Nicholson, 1997). Yet this rationale is not sufficient to account for evidence of humans helping others at considerable cost without accruing any material benefit, such as those who rescued Jews and others in danger during the Holocaust (Batson, 1987; Oliner & Oliner, 1988), prisoners of war who acted above self-interest to behave sacrificially (Colson, 2012), or whistleblowers who, in times before government payouts, experienced considerable personal and social costs to protect or promote the interests of distant others (Near & Miceli, 1986). Whereas a secular perspective is left suggesting that these are abnormalities or statistical outliers, a spiritual perspective allows for and affirms acts of altruism as attributable to transcendence of the human spirit over and above individual utility or survival instincts (Grant, 2002; Schloss, 1998).

According to Christian teaching, love is a transcendent motivator. We are to love others because God first loved us. In a public discussion with a religious leader of his day, Jesus Christ used a story to demonstrate altruistic love of a stranger. In the story of the Good Samaritan, Jesus describes how a Jewish man who had been beaten and robbed is lying helpless on the side of the road. Two separate and seemingly religious people pass by without helping before a Samaritan stops to help. Despite the fact that his people had been historically despised by Jewish people, the Samaritan attends to the injured man and provides financial assistance to secure his recovery. Jesus asks, "Who is the good neighbor?" When the religious leader chooses the Samaritan, he says, "Good, go and do likewise" (Luke 10:25-37). This faith-based motivation is asserted to be the reason for early Christians' generosity, selfless love for others, and persistence in the face of persecution, which led to the exceptional growth of Christianity and the establishment of countless social organizations in service to humanity (Hurtado, 2016).

In my own research, I've explored the causes of voluntary behavior that might be explained by personality (Neubert, Taggar, & Cady, 2006). Indeed, personality explains some voluntary behavior, and it may well be that selfish motivations also add explanatory power, but could there be something spiritual such as an other-centered regard for one's neighbor, or even a calling, that explains voluntary behavior? In that article we referred to this possibility; however, in a separate study another colleague and I examined how a spiritual calling might influence organizational commitment and found that it is associated with organizational commitment even when job satisfaction is low (Neubert & Halbesleben, 2014). That is, a spiritual calling appears to provide a motivation for commitment even when the personal utility of job satisfaction is minimal.

A spiritual perspective on motivation may well include a recognition that people are self-interested or selfish; however, from a spiritual perspective, additional motivations also may lead to self-transcendence. Broadly, scholarship can contribute to knowledge and enhance explanatory power by exploring how faith is associated with or promotes prosocial behavior and deters or minimizes antisocial or counterproductive behavior that might otherwise result from self-interest. In particular, how might leaders with a spiritual perspective be motivated differently in for-profit organizations that may be prone to emphasize self-interested behavior individually or collectively? Are leaders with spirit more likely to share profits with employees, to be attuned to safety concerns, to engage in corporate social responsibility, to be ethical, or generally to be concerned about employees and the flourishing of other stakeholders? Beyond direct associations, scholars might explore under which conditions spiritual perspectives and impulses might be more likely to emerge and be enacted. Do certain organizational climates or cultures encourage members to engage their spiritual selves in how they make decisions and go about their work?

Beyond this theoretical discussion of spiritual and secular assumptions and potential scholarly

opportunities, it is important to consider the broader practical implications for considering spiritual perspectives in scholarship.

PRACTICAL IMPLICATIONS OF SCHOLARSHIP

As scholars and thought leaders, our assumptions matter. They matter in what we consciously or even unconsciously study and, thus, what is offered to society. The comparison of secular and spiritual perspectives in this paper and the reflections in the papers to follow make salient the reality that no approach to scholarship is value-neutral, and this invites us to openly identify how our values and assumptions influence our choices (Dyck & Schroeder, 2005). This awareness has the potential to reduce closed-mindedness and unintended biases that might be harmful or limiting to research and practice (Ferraro, Pfeffer, & Sutton, 2005). Furthermore, contrasting spiritual and secular points of view spurs critical thinking and opens our minds to new potentialities (Dyck & Schroeder, 2005; Giacolone & Thompson, 2006).

In contrasting spiritual and secular perspectives my hope was not to discredit the role a secular perspective has played in advancing knowledge, explaining organization phenomena, and flourishing, but to critically identify its limitations. There is a hegemony of secular thought that has advanced understanding in management and organizations and, admittedly, has guided some of my own research. However, even despite a postmodern turn that challenges the certainty of its assumptions (Johnson & Cassell, 2001; Miller, 2015), the secular perspective has remained largely uncritically challenged. An uncritical consumption of scientific theories and findings can result in shrunken humans who are a dim shadow of their created selves (Kass, 1985, 2002).

Theories are forms of perceptions, with each theory observing something unique (Bollas, 2007). It would be a misunderstanding to conclude that my intent is to replace one way of seeing with another; I view each perspective as seeing some things the same and others differently, but together they offer a broader view of and potential means to understand human behavior. I am encouraging a return to an earlier version of theory, *theoria*, that included the divine but that was stripped of its wonder and contemplation due to fears of dogmatism (Case et al., 2012). In so doing, I am inviting a much-needed epistemological reflexivity that welcomes a diversity of thought that is likely to be necessary to address the increasing complexity of society's current challenges and future opportunities (Johnson & Cassell, 2001; Miller, 2015).

The spiritual identities of many scholars and practitioners hold unrealized potential to positively influence our research and practice in our field. However, dominant social influences can hinder this expression. Consider how the dominance of male-centered individualistic theory may have been influenced by implicit assumptions about the type of people or particular phenomena that are worth research interest. A dominant male perspective emphasizing individualism and disconnection drowned out a feminist perspective emphasizing relationships and connections. When the latter perspective was given voice in theory it resulted in expanded knowledge, greater understanding, and an associated flourishing related to affirming a holistic expression of oneself (Gilligan, 1995).

Social influences are referents for an individual's identity or sense of self in social contexts (Stryker & Burke, 2000). Behavior can be explained in part as a response in an identity control system, in which individuals tend to engage in activities that confirm their identities and evoke positive feelings and disengage from activities that disconfirm their identities and evoke negative feelings (Milton & Westphal, 2005). Within the academy, the expression or even engagement of our spiritual identities has been hindered by norms of the broader academy favoring secularism (Chan-Serafin et al., 2013; Tracey, 2012). These unwritten rules for inclusion in the academy have had the effect of excluding spiritual perspectives. This symposium—and the conversations we hope it stimulates—counters this self-censoring encouraged by dominant norms.

DIVERSE PERSPECTIVES

The purpose of this introductory paper is to enhance the diversity of perspectives deployed in management and organizations scholarship by comparing and contrasting spiritual and secular perspectives that guide scholarship and practice. The next two papers in this symposium promote a diversity of a different sort. The papers include spiritual perspectives from authors representing a sample of faith traditions and management and organizations disciplines. This symposium is not intended to argue for a particular set of truth claims nor to pit one set of truth claims against another. Indeed, in the coauthored papers, each author reflects on how his own faith experience and understanding

converged or diverged from that of a coauthor working within the same academic discipline. This symposium is intended as a forum to give voice to each author's faith as it relates to management and organizations and to demonstrate an openness to and respect for others' perspectives. The authors do not present all-encompassing explanations of how their faith traditions are associated with management and organizations; instead, they offer examples rooted in their own experiences to spur further inquiry and dialogue.

In "Faith, *Theoria*, and OMT: A Christian and a Buddhist Walk Into a Business School . . .," Bruno Dyck and Ron Purser reflect on how their faiths—Christianity and Buddhism, respectively—have influenced their research and can influence their discipline of organization and management theory (OMT). In "Faith in Research: Forging New Ground in Entrepreneurship," Lowell Busenitz and Benyamin Lichtenstein discuss how their faiths—Christianity and Judaism, respectively—have influenced their research and can influence their discipline of entrepreneurship. In another article in the symposium, "Embracing Religions in Moral Theories of Leadership," the intersection of the Abrahamic religions and leadership is further explored by Ali Aslan Gümüsay.

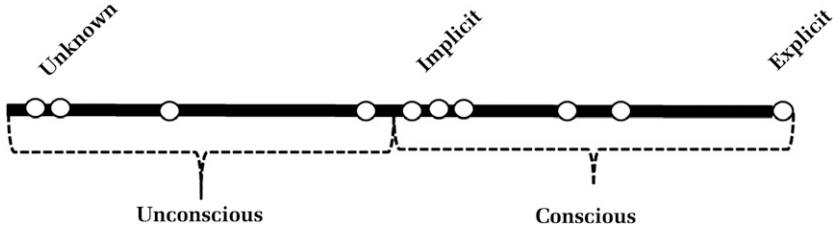
Although other religious perspectives, such as those represented by Confucianism and Hinduism, are not represented in this particular set of articles, we expect that in following the process modeled here, scholars from those traditions and others also will have valuable insights to offer regarding how their faith informs or can inform research.

Concluding the symposium is an article by Kent Miller. In "Responding to Fundamentalism: Secularism or Humble Faith?" he explains how opening management theory and practice to religious and spiritual faith perspectives invites both hopeful possibilities and threatening hazards. However, this inclusion holds potential for yielding a broader perspective than the dominant secular perspective. He asserts a path forward that avoids the extremes of fundamentalism and embraces intellectual humility. Miller's article aptly concludes by affirming and encouraging the type of interfaith dialogue demonstrated in this symposium—a dialogue in which constructively articulating faith perspectives facilitates learning from one another and has the potential to stimulate novel and valuable scholarship and practice across a diversity of disciplines associated with management and organizations.

All of the authors in the symposium reflect on their own experience of either unconsciously or consciously integrating their faith into their own research—and, if it was conscious, how implicitly or explicitly it was integrated. The examples offered in this paper exist on a continuum that might be useful for other scholars in their own reflection. Figure 1 provides an example of the continuum populated by hypothetical studies at different degrees of integration.

The central assumption of this symposium, which is supported by the authors' experiences and presented for the reader's consideration, is that integrating faith into scholarship has the potential to advance knowledge, enhance explanation of important organizational phenomena, and contribute to human flourishing. Our approach as illustrated in this paper and throughout most of the papers is to offer personal reflections and examples from our research. This is not intended to assert that our particular experiences are exclusively right nor even to suggest that they represent best practices, but instead to spur the reader's own reflection and stimulate future research that expands knowledge, enhances understanding, and contributes to human flourishing. Respectfully, this is our aim.

FIGURE 1
Continuum of Faith Integration in Scholarship



Note: Each circle represents a hypothetical study at a different degree of integration.

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