



## **Special issue «Religion, spirituality and faith in a secular business world»**

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Please submit manuscripts to Management revue - Socio-Economic Studies (MREV) by July 31, 2021 (<https://www.mrev.nomos.de/>) under the keyword “Special issue: Religion, spirituality and faith in a secular business world”.

In his book “The Protestant Ethic and the Spirit of Capitalism”, Weber (1904) wrote that capitalism in Northern Europe evolved when the Protestant (particularly Calvinist) ethic influenced large numbers of people to engage in work in the secular world, developing their own enterprises and engaging in trade and the accumulation of wealth for investment. In other religions, such as Islam or Judaism, we may observe different transformation processes. Nevertheless, religion also played a decisive role in the formation of a modern economic system. In some Western societies, religion overwhelmingly takes place in the private sphere, and in their enterprises, religion does not seem to have any explicit meaning anymore. Nevertheless, religion continues to play a major role in other societies, and even in very secular societies, values, norms, but also business convictions are not completely detached from religious beliefs. Various trends in the modern business world point to this: the involvement of continental European banks in Islam banking, the dispute over the publication of religion-related cartoons in magazines, the debate over the wearing of religious symbols such as the headscarf in the business world, or the integration of religious groups in companies in the context of diversity management discourses.

Our special issue addresses negotiations of the relationship between business and faith, spirituality and religion in the contemporary world considering perspectives from different religions like Christianity, Islam, Judaism and others (Neal, 2013). In the last two decades, research on faith, spirituality and religion at work has developed as a distinct research area (Benefiel, 2007; Benefiel, Fry, & Geigle, 2014; Brügger, 2021; Brügger & Huppenbauer, 2019; Delbecq, 2009; Fotaki, Altman, & Koning, 2020; Gundolf & Filser, 2013; Houghton, Neck, & Krishnakumar, 2016; Lips-Wiersma, Lund Dean, & Fornaciari, 2009; Long & Driscoll, 2015; Miller & Ewest, 2013; Neal, 2013; Oswick, 2009; Tackney, Chappell, & Sato, 2017; Tracey, Phillips, & Lounsbury, 2014), with particular strands focusing on management and leadership (Cunha, Rego, & D'oliveira, 2006; Dyck, 2014; Gümüşay, 2019; Keplinger & Feldbauer-



Durstmüller, 2016a; Pio, Kilpatrick, & Pratt, 2021; Steingard, 2005), on human resources management (Alewell & Moll, 2019; Alewell & Rastetter, 2020; Wolf & Feldbauer-Durstmüller, 2018; Wolf & Feldbauer-Durstmüller, 2018), corporate governance (Ehrmann, Rost, & Inauen, 2013; Feldbauer-Durstmüller, Sandberger, & Neulinger, 2019; Gomez & Wirtz, 2018; Inauen, Rost, Frey, Homberg, & Osterloh, 2010; Rost, 2015; Rost & Graetzer, 2014; Rost, Inauen, Osterloh, & Frey, 2010; Wirtz, 2015, 2017), business ethics (Gümüşay, 2019; Gümüşay, 2020; Keplinger & Feldbauer-Durstmüller, 2016b), or entrepreneurship (Balog, Baker, & Walker, 2014; Dodd & Gotsis, 2007; Dougherty, Griebel, Neubert, & Park, 2013; Feldbauer-Durstmüller, Keplinger, & Sandberger, 2014; Gümüşay, 2015; Keplinger, Feldbauer-Durstmüller, Sandberger, & Neulinger, 2016; Sageder, Mitter, & Feldbauer-Durstmüller, 2018).

Our special issue examines the topic of business and faith, spirituality and religion in the contemporary world from the perspective of various disciplines, such as business administration, theology, sociology, psychology, economics and ethics. Depending on the quality and number of submissions, we plan either a single or a double issue. The following list of topics provides an overview of the direction submissions could take. However, we also explicitly invite different ideas for submission.

#### **Faith, spirituality, religion and management theories**

- What kind of spirituality are we referring to in management theory and practice, especially when we look at different religions like Christianity, Islam or Judaism (Brügger, 2021; Gümüşay, 2020)?
- What role does the concept of oikonomia play in the management of contemporary organizations (Deslandes, 2020; Reumann, 1967; Reumann, 2014; Schwarzkopf, 2020)?
- Many management theories distinguish between economic, social and cultural capital. What role does religious/spiritual capital play (Neubert, Bradley, Ardianti, & Simiyu, 2017; Wegner, 2019)? Is this a separate dimension of capital or does it take on different forms in the business context of economic, social and cultural capital?
- What role does religion play when it comes to the debate about how selfish, moral or altruistic humans are and what significance this has in economic life (Gümüşay, 2019)? Can contemporary economic theories, for example from behavioral economics or evolutionary biology, on the inequality aversion of persons, on altruism, be combined with concepts of religiosity? What is the significance of religion in such theories?
- What are the roots of the concept of the corporation in Judeo-Christian tradition and what are implications of the history of this concept for managing today's organizations (Black, 2008; Black, 2010; Schwarzkopf, 2020; Sørensen, Spoelstra, Höpfl, & Critchley, 2012)?

#### **Faith, spirituality, religion and human resource management**

- Where do employers place the topic of spirituality and religiosity in the context of human resources work - e.g. in the area of diversity, in health management, in the recruitment and retention of personnel?
- What attitude do employers take toward the religiosity and spirituality of employees - a supportive-positive, a rather wait-and-see-neutral, a rather rejecting-negative one (Miller & Ewest, 2015)? Why and under which conditions are which attitudes to be expected? What positive and negative expectations are associated with these attitudes?



Which wishes and concerns shape the attitudes of employees towards (their own and others') spirituality in the workplace? Do they want to express their own spirituality in the workplace or do they prefer to live it out in other fields? Is spirituality seen as a helpful resource in working life? As a personal characteristic that is simply always there? What fears (e.g., of proselytizing) or hopes (e.g., with regard to empathic leadership) exist with regard to the spirituality of colleagues and leaders?

- What experiences of religious discrimination and disadvantage have employees already had? How do these shape their attitudes toward spirituality in the workplace?
- Why is religion rarely used as a criterion in diversity management?
- What is the role of mindlessness, mindfulness, and mindfulness training in organizations (Kudesia, 2019)?
- What is the possible role of workplace chaplaincy in modern employment/labor relations (Wolf & Feldbauer-Durstmüller, 2018)? What can we learn from the critical view of workplace chaplaincy on our working world (Wolf & Feldbauer-Durstmüller, 2018)?
- What can we learn from religious rules, for example of St. Benedict's or of other religious founders or leaders, for actual work related problems of today's world? How can we understand such religious rules in its particular context and yet also apply it to the working world today? What can the analysis of the topic of 'work' in the special context of these rules teach us nowadays?

### **Faith, spirituality, religion and corporate governance**

- What kind of skills do managers need with regard to religion at work, e.g. in religiously diverse workplaces? Religious literacy (Burrell & Rahim, 2018), specific knowledge (Gerdeman, 2018), and/or specific virtues or even religious-spiritual competencies (Huppenbauer, 2008)?
- What are the specificities of the governance of organizations with ecclesiastical sponsors (e.g. Jesuit universities; ecclesiastical associations and NGOs; cooperative banks with a religious background, ...); an interesting question to investigate, among others, concerns the tension between the ecclesiastical identity of such organizations and the isomorphic pressure regarding contemporaneous corporate governance, and the way these organizations deal with it (Mabey & Mayrhofer, 2015).
- What role do religion and spirituality play in the education of responsible business leaders and managers in religiously affiliated (e.g. IESE, Vlerick, Duke, Emory) and secular universities (Mayrhofer & Steinbereithner, 2015)?
- How can knowledge about governance models of religious orders contribute to better understand specific corporate governance issues in secular business organizations? (Ehrmann et al., 2013; Feldbauer-Durstmüller et al., 2019; Gomez & Wirtz, 2018; Inauen et al., 2010; Rost, 2015; Rost & Graetzer, 2014; Rost et al., 2010; Wirtz, 2015, 2017)
- How does Catholic social teaching relate to corporate governance? (Cremers, 2017; Vaccaro & Sison, 2011)
- What are the religious roots of shareholder activism in different countries, such as Switzerland with organizations like Ethos Foundation, the Berne Declaration/Public Eye, or individuals like Pier Luigi Giovannini, Dominique Biedermann (Waeger & Mena, 2019)?



- What is the relationship between religion and CSR (corporate social responsibility)/SRI (socially responsible investment) (Berry & Junkus, 2013; Capelle-Blancard & Monjon, 2012; Louche, Arenas, & Van Cranenburgh, 2012; Mazereeuw-van der Duijn Schouten, Graafland, & Kaptein, 2014; van Aaken & Buchner, 2020)?
- What role (if any) does religious inspiration play in the institutional framework of various national corporate governance systems? (Gomez & Wirtz, 2018)?
- How can men's and women's monasteries cooperate to succeed in the long run?

### **Faith, spirituality, religion and entrepreneurship**

- New monasticism (Harrold, 2010): monastic practices in secular business contexts (e.g. spiritual practices of workers, managers, and entrepreneurs) and the influence of new religious communities (e.g. “Stadtklöster”) and networks (e.g. of practitioners of contemplative prayer) on managerial orientation and practice
- What differences are there in the views of entrepreneurship in the various religions, such as Christianity, Islam or Judaism? (Gümüşay, 2015)
- How can we explain networks and communities of Christian, Jewish, Muslim business people in terms of their history, goals, organization, their (in)dependence from established religious organizations (e.g. churches), and their impact on employees, managers and entrepreneurs?
- What are the religious origins of union organizing and why have they been secularized over time (Fluder, 1991, 1996; Oesch, 2008; Ruffieux, 1969)?
- How do hybrid organizations with a religious-spiritual imprint (e.g. social enterprises like Stiftung Wendepunkt, Islamic banks, or business enterprises with explicitly Christian owners or managers, like Deichmann, Hipp, Läderach, Rohner, Victorinox, etc.) navigate between different institutional fields and logics (Gümüşay, Smets, & Morris, 2020)?
- Are entrepreneurial initiatives of religious organizations supported by profane modern business tools (crowdfunding, ...)? Does the trend towards digitalization in the secular business world spur entrepreneurship in religious organizations?

### **Faith, spirituality, religion and business ethics**

- What conceptions of humankind are linked to the recent emphasis on spirituality at work?
- Is spirituality instrumentalized in management theory and practice?
- How do spirituality and religion influence management decisions e.g. related to business strategy, CSR engagement, M&A decisions, crisis management, management control choices and diversity management?
- Are religiously based rules of conduct or good management still relevant today?

### **Faith, spirituality, religion and technological change**

- How do religious organizations deal with technological change, for example digitalization? Have these organizations learned to deal with technological innovation differently than modern organizations as a result of imprinting?
- What role do counter-trends to technological change, for example ecological, sustainable animal husbandry in monasteries and agriculture or temporary





monasteries, play for the future of companies? Is there a conscious or unconscious imitation of these trends? How do such "religious innovations" diffuse?

We look forward to receiving your contributions.

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