AVOIDING SPIRITUAL BANKRUPTCY IN ORGANIZATIONS THROUGH THE FRUIT OF THE SPIRIT

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Spiritual Bankruptcy has emerged as a topic in organizational theory that refers to a permanent or temporary situation in which companies face spirituality problems associated with the misalignment of personal and organizational values. This research presents an exegetical study to foster organizational spirituality through the use of Christian values and traditional biblical wisdom; particularly that of the Fruit of the Spirit, as presented in Galatians. The Fruit of the Spirit and the Christian values have been introduced in business literature as transformational and innovative approaches. In the past decades there have been a sustained increase in the number of publications regarding spiritual wellbeing as a result of a growing interest in the spiritual dimensions of work, organizations and leadership, and the application of Christian perspectives to organizational life. Spritualty has even become a trending topic in social media, within the workplace, and in business literature.

I. INTRODUCTION

Although there is a growing interest in spiritual and biblically based approaches to leadership, there is little work in this area that links biblically based leadership ideas with the social scientific approach to leadership (Whittington, Pitts, Kageler, & Goodwin, 2005). Organizations are experiencing everchanging environments and turbulent times, and business leaders are facing unprecedented levels of uncertainty (Chawla et al., 2012). The world of business is becoming intrinsically interconnected (Marques, Dhiman & King, 2009), and crises and problems are no longer kept behind closed doors. The work crisis is an outcome of the errors and malpractices of corporations, governments and trade unions. This predicament is based on wrongful decisions that affect the wellbeing of others. Underlying these policies and practices are deeper problems related to conceptions about the individual, work, and the firm (Argandoña, 2015).

Just as human beings, organizations make decisions and have moral limitations. Moral and ethical values, such as honesty, optimism, confidence, justice, problem-solving, encouragement, intrinsic motivation, and orientation for excellence vary. For organizations to be successful, employees need to be committed to those values. Studies have shown a positive relationship between spirit at work and individual and organizational outcomes and values (Kinjerski, 2004), thus creating increased interest on the subject.

In addition, employees are experiencing an increased desire for meaningfulness and fulfillment at work. Historically, much of the interest in spirituality has been rooted in religion, but today spirituality at work does not require a connection to any specific religious tradition; it goes beyond that. It has become a subject in its own right, breaking away from religion (O'Murchu, 2015). The objective of this study is to present the notion of spiritual bankruptcy in organizations, and to establish ways in which spirituality can be fostered through the practice of Christian values.

II. BACKGROUND ON SPIRITUALITY AT WORK AND CHRISTIAN VALUES

The history of Christian spirituality is a varied story of ways of approaching discipleship (Sheldrake, 2016). Needless to say, part of what makes Christian spirituality distinctive is its underlying beliefs—in other words, how it understands the reality of God, the value of the material world, the human nature and identity, and how these interconnect. Still, it has been suggested that the study of workplace spirituality is still in its infancy, and that the concept is yet to be defined (Kolodinski, Giacalone & Jurkiewsky, 2008) because the notion means different things for different people. It is built on different assumptions that are rarely stated explicitly, which makes any consistent application of the concept more difficult (Argandoña, 2015). Spirituality involves the entire fabric of our lives, as a lived experience (Melé & Fontrodona, 2017). Workplace spirituality recognizes that people have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Poole, 2009).

The study of Christian spirituality is now at a crossroads (Sheldrake, 2016). Over the last quarter century, scholars have been concerned with redefining the field and questioning the method. However, they are now less methodologically preoccupied. As a result, people increasingly seek to bring the subject into conversation with contemporary realities. Recently, new lights have been casted upon a novel type of intelligence, that of spirituality (King, 2008). Spiritual intelligence is a collection of mental capacities contributing to the awareness, integration and adaptive application of the intangible and transcendent characteristics of one's existence, resulting in deep reflection, meaning enhancement, recognition of transcendent self, and spiritual environment mastery. This intelligence can be measured through the Spiritual Quotient (Zohar & Marshall, 2002).

Spiritual intelligence binds organizations together. Spirituality is the contextualized phenomenon that examines questions regarding how spirituality relates to one's work organization and how it can be conceptualized as a lived experience, in the context of work and workplace (Sheep, 2006). Organizations that foster spirituality aim to nurture the worker and the needs they bring to the firm. Spiritual organizations that foster individual needs often garner reciprocal benefits in their own right. These

organizations understand that people have spiritual needs which are not necessarily religious, but are based on an inner search for meaning, and a humanistic need to potentiate themselves as human beings, that is, to develop their full human potential. Spirituality is distinct from, but related to, religion (King, 2007). There is a large variety of different conceptualizations of spirituality that have been used through history and in different settings. Still, most of them are associated with practices that enable people to experience a higher sense of life purpose, either separated from religion or embodied in it.

Spirituality can be considered as a reaction to the corporate greed and the personal need to connect with other people (Garcia-Zarmor, 2003). Spirituality is beneficial for organizational success, as it engages employees. Engagement is not the ultimate goal but the starting point toward organizational transformation (Chester, 2015). The growing interest in both personal and organizational spirituality may provide an opportunity for contemporary organizations to be reinvented (Beehner, 2018).

Spirituality comprises looking for meaning while at work, and as a result, becoming engaged and achieving improved organizational performance. It is the human phenomenon of seeking for meaning in this world: a search that orientates itself to realities outside the immediate world (Lombaard 2003). Throughout millennia, people have found meaning in work, family, community, and shared beliefs, drawing upon the spirit of collaboration. Spirituality at work is based on the search for a personal path of leadership to reconnect work and spirit (Bolman & Deal, 2011).

Caudell (2012) has suggested that Christian values angled the focus of organizations on leadership, relationships, development, resourcing, recognition, and the foundations of the organization. In parallel, it also examines the values of Christ-centeredness, individual awareness, inclusivity, interdependence and integrity. It is about being kindhearted, willing to help and to serve others, bringing church values into corporate life, not separating faith from the world of work, because Christian worldview criteria is reasonable, relevant and applicable to the real world since it promotes a culture and a climate that can help and can transform others (Nash, 1992). Besides, Scripture can be used in organizational life to learn how to live and to work as a community.

Spiritual values are encouraged by integrity, by doing what is right, by making business decisions based on the principles of God, which include righteousness, truth, honesty and excellence. Exemplary organizations aim to honor God, and their pursuit of excellence transforms lives through a clear commitment to its people, fair compensation, performance recognition, and growth opportunities, bringing about the best in their collaborators. Even if some employees do not share the same faith in an organization, everyone is treated with dignity and respect.

Christians are called to walk in the Spirit, to be filled with It, and to seek God's wisdom for direction in everyday life, including work. There is a long story of Christian spirituality based on over two thousand years of history, but its applications to modern business activities is fairly recent (Melé & Fontrodona, 2017). The notion comes from the Hebrew word *ruach* which means spirit, breath, wind, that which gives life (Melé & Fontrodona, 2017).The study of spirituality has brought up important contributions to business ethics. But it is still underdeveloped when compared to Christian ethics, and there is still scarce literature bibliography on the way it gives life to organizations.

Christian spirituality has a great richness of concepts (Scorgis et al., 2011). This is evident when analyzing workplace spirituality from the perspective of Christian spirituality. The works of Giacalone & Jukiewicz (2003) are particularly relevant in this aspect. Biblical spirituality is the unhindered manifestation of the spirit a spirit that transforms believers and renews their minds (Chafer 1963; Romans 12:1-2).

Livelihood is about living in depth, with meaning and joy. Spirituality at work is about bringing life and livelihood back together (Fox, 1994). Still, Whittigton (2015) argues that biblical spirituality is not religion in the sense that it does not involve adherence to traditions or formal rituals. A biblical worldview of business informs the behaviors within it. It ensures that "Christ is honored through everyday attitudes, performance and integrity" (Col, 3:22-25), with sincerity of heart, following on the golden rule to "treat others the way you want them to treat you" (Luke, 6:31). Organizational culture and climate include achieving the mission directed by God while serving others with love.

However, within the context of work, the discussion has come to focus on re-orienting or re-balancing the experience of organizational life in developed countries in the West towards a more sustained and meaningful life in a context of workforce diversity and a greater sense of connectedness to others (Bhatia & Arora, 2017; Krishnakumer & Neck, 2002; Long & Mills, 2010; Pawar, 2016; Wall et al., 2019). Whilst organizations are attempting to understand the complexity of spirituality, there are warnings in the literature that workplace spirituality is a prominent reality in the current business environment and it should not be dismissed (Alas & Mousa, 2016; Deshpande, 2012; Royal College of Psychiatrists, 2014). Argandoña (2015) stated that virtues usually grow together, and that humility interacts with other virtues and values, including honesty-integrity.

III. SPIRITUAL BANKRUPCY

West (2018) defines bankruptcy as a state of financial ruin; a term is linked to concepts such as impoverished, insolvency, poverty, or financial failure. It is closely related to words like destitute, deficient, devoid, barren, void, empty, or without value. Bankruptcy is declared when an organization has an undeniable collapse of integrity, honesty and decency, while organizational spiritual bankruptcy is what happens in organizations when they lose sight of spirituality. This problem is said to stem from a variety of sources), including extended working hour and stress, which produce negative effects on identity issues, ethical deterioration, and spiritual depletion, among other problems (De Pra, 1998; Fry & Cohen, 2009). As stress levels increase, spirituality in the workplace decreases.

Other terms used to describe spiritual bankruptcy (West, 2018) include: neglecting the Holy Spirit (Chan, 2001), dysfunctional behavior (King & Nicol, 1999), and spiritual dryness (McQuerry, 1979), which stand for periods during which the spiritual life seems desolate and lifeless. Shutting down of the spiritual intelligence results in normalizing mendacity and naturalizing criminality, something that has become the new order of things; rewarding indifference, cold heartedness, greed, self-promotion, and the removal of moral and spiritual dimensions due to a focus on short term gains. West (2018) has explained that spiritual bankruptcy is all spectacles and no

substance, all narcissism and no empathy, all appetite and greed, and no wisdom nor maturity.

Spiritual bankruptcy has been recently used to describe people and organizations that have lost their spirit. This new era has been called the *spiritual awakening of the workplace* (Tecchio, Cunha & Santos, 2016). In terms of our spiritual lives, becoming spiritually bankrupt would mean to deviate from the life of Christ. Life is reduced to spirituality without the presence, the love, and the reality of Christ. "So, no matter what I say, what I believe, and what I do, I'm bankrupt without love" (I Corinthians 13:3). Organizations do not publicly declare spiritual bankruptcy, as they do with financial bankruptcy when they do not have a viable business. Still, in cases of spiritual bankruptcy, problems might escalate affecting productivity and personal wellbeing. Just as financial bankruptcy, spiritual bankruptcy can be temporary or permanent (Bridges, 2008). In given time, companies can work through their spirituality problems.

In spiritual bankruptcy, the loss of love results in a loss of joy. At work, loss of joy has been attributed to staffing shortages, frequent practice changes, the ambiguity of roles, wasteful and non-value-added work, ethical dilemmas, poor teamwork, lack of respect, and concerns regarding physical safety (Sherman & Blum, 2019). Every person which has ever lived, except for Jesus Christ, has been spiritually bankrupt (Bridges, 2008; Brummer, 2015). Courage and leadership are required to avoid spiritual bankruptcy (Bolman & Deal, 2011; Cobb, 2010; & Winston, 2004).

Nations are spiritually and morally bankrupt, they no longer come together to do what is "good" for everyone. Far too many people only care about their own interests: "There is a spirit of entitlement and privilege that puts *me* or party interests before *we,* the people who make up this nation" (Lewis, 2001). The current context has become an energy depleting environment. Spirituality needs to be refueled constantly and maintained. The more spiritual lives are fed, the more spiritually bankruptcy can be avoided. Accounts must be filled with lasting resources, not just for quick resolutions, and spiritual safety deposit need to be made to withdraw from when needed (Ragland, 2018).

Spiritual values at work are essential to both personal wellbeing and organizational success (Dhiman, 2017). On this topic, Brophy has suggested that spirituality should not be viewed as an external influence but as an internal embodiment and should be included in a business to the extent in which values are shared. This is the Spiritual Incorporated Argument (SIA). This is the ultimate result of the first revealing step of spiritual bankruptcy—a bankruptcy that leads to true riches: A contrast to the people in this world who focus their attention on earthly riches, which results in eternal bankruptcy (Ham, 2011). Dickson (2018) explains that Christians need to accept that they are spiritually and morally bankrupt or poor in spirit before they are able to accept Jesus' teachings.

IV. THE FRUIT OF THE SPIRIT IN ORGANIZATIONAL LIFE

The Fruit of the Spirit in Galatians (5:22) refers specifically to the Holy Spirit, and the spiritual gifts that are given to every believer, and the quality the Holy Spirit develops in the life of the believer (Kostenberger, 1997; McQuerry, 1979). The Holy Spirit has been given to Christians to lead and empower them and indicate an

undeniable relationship with Christ. The fruit of the Spirit is the result of having the Holy Spirit in one's life. To bear the fruit of the spirit is the vocation of the world as a testimony to God's continued presence and work on the world (Kenneson, 1999).

Spiritual growth is analyzed as the fruit of the Spirit. In the fruit, the Spirit is listed as love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22–2). It is a walk of fellowship with Christ, which reminds us how to love others with our words, deeds and actions (Trask & Goodall, 2000); a proof of authentic leadership (Fry, 2005); unselfish and servant leadership (Geoffrion, 2005). An individual whose values, attitudes, and behavior are congruent with these consensus values will experience ethical well-being, which leads to joy and peace (Whittington, Pitts, Kageler, & Goodwin, 2005). The fruit of the spirit consist on the virtues inherent to the Savior's own character: His love, His joy, His peace, His patience, His kindness, His goodness, His faithfulness, His gentleness, and His self-control (Barrick, 2010).

Organizational life is a good place to analyze the fruit of the spirit, as it cannot be developed without involvement and committed relationships with others (Batten, Batten & Howard, 1991). Jesus sets our priorities, which produce the fruit of the spirit in our relationships, and each fruit is an intrinsic part of the relationship: Love is the relationship in itself; joy is the result of such relationship; peace is the result of the correct relationship; patience is the maintenance of the relationship; gentleness is the attitude of the relationship; faith, the means of the relationship; meekness, the submitted will of the relationship, and self-control, the control of the relationship (Keller, 2013).

A culture based on Christian values demonstrates the fruit of the spirit with humility and patience, dignity and kindness. It creates a safe and pleasant environment, one that is free from jealousy, favoritism, foul talk and dishonesty, and one that establishes clear standards of behavior through its code of ethics. The collective values of organizational members establish organizational culture (Yukl, 2002). Christian leaders should show their values through servant leadership and love, using God's gifts to their fullest, "speaking the truth in love" (Eph. 4:15).

The fruit of the spirit also refers to inter-connectedness, as in a systemic approach when referring to fruit, trees and branches. In plants, everything is connected in order to bear fruit. Paul presents several examples of the fruit. The bible makes reference to Fruit rather than fruits. The term fruit is used in different biblical metaphors filled with horticultural imagery (Kenneson, 1999). The fruit of the spirit, which can be translated into organizational life are presented as follows:

Organizational Love

Love is the first of the fruit of the spirit as presented in Galatians. It refers to self-giving and self-sacrificing love (1 Cor. 13:13). In essence, God is love (1 Jn. 4:8). Love is not simply one virtue or fruit among many, but the most important of them all. Paying attention to others, receiving and giving gracefully, and sustaining stewardship are organizational results when love is pursued. Love has been considered as the cornerstone of servant leadership, and organizational effectiveness and has been associated to doing the right things at the right time for the right reason (Crowther, 2017). In the Bible it has been used as affection, good will, love, benevolence and brotherly love (Davoudi & Akbari, 2016).

Organizational love is the foundation of all that organizations seek to accomplish (Ferris, 1988), and it has even been suggested that love is a replacement for fear in the workplace (Thomas, 2014). The term *love* has become one of the most frequently used and misused in organizations, where many cases of need-love can be found, including fair remuneration, recognition, social relations, help and advice (Argandoña, 2011). Every person needs to be treated with love, at least in its most elementary form. The potency of love in organizations has been largely denied and repressed, and by failing to examine love in organizations, its powerful healing and creative aspects are lost (Harrison, 2008).

Organizational Joy

Joy is expressed through confidence in the midst of pressure and self-efficacy for effective leadership (Crowther, 2017). It can be described as an emotion composed of several aspects: a biological, experiential, and expressive component. It can even be compared to the experience of pleasure and delight, an intense satisfaction and sense of wellbeing, and an underlying contentment for having experienced something that has been earnestly longed and deeply desired (Kenneson, 1999). In the workplace, it is a socially constructed phenomenon, meaning that it is co-constructed in relationships between people and through specific sequences of actions that take place (Manion, 2002). De Man (1929) suggested that the impulse to joy in work is primarily and naturally present in the normal human being, and that work is inherently joyful.

In an organizational setting, joy will manifest in the leader in both positive and negative situations (Crowther, 2017). The key to joy at work is the personal freedom to take actions and make decisions using individual skills and talents (Bakke, 2005). It has been said that employees who can see how their efforts directly benefit their customers tend to be the most satisfied with their work. Joy at work is an outcome of doing something which results in happiness. It does not mean loving every person, every moment, or every task, but that overall, going to work creates a sense of happiness, and a sense of thriving (Middaughm 2014). Joy at work has also been connected with the idea of having a purpose at work.

Organizational Peace

Research on peace is normally in the domain of politicians, policy makers, political scientists, or historians, and not traditionally part of organizational studies (Spreitzer, 2007). The peace which we share with one another is of the very same character as the peace which we, as citizens of God's Kingdom, share with all of creation (Perrin, 1975). Peace adds a feeling of tranquility and security to the workplace, something that supports employees' abilities to focus on the job and to engage with others (Reed, 2017). Mediation can help keep the peace by dealing with situations and focusing on the issues. It helps build an understanding of the concerns, fears and goals of all the individuals involved (Bourgeault, 2012).

Peace is especially important in a global environment in which new cultures and diverse beliefs are being introduced. Peace in the workplace allows for diversity and inclusion (Reed, 2017). Spreitzer (2017) has suggested some new ways for thinking about how business organizations can contribute to peace and become a positive force

for change in the world through participatory leadership and empowerment. It is an inner quality that manifests in certain characteristics important to leadership (Crowther, 2017), being calm under pressure, and humility in leading. Workers are able to keep peace through their behaviors and the behaviors of other organizational members, which is analyzed through Organizational Citizenship Behavior (OCB), and are also able to deal with brutal facts of a changing context while maintaining faith that they will prevail (Collins, 2001; Kisamore et al., 2014).

Organizational Patience or Longsuffering

This fruit of the spirit means patience under trial and constraint exercised toward others; endurance without losing equanimity and patience when provoked (Crowther, 2017). Patience consists on the acceptance of inner and outer reality, absence of resentment, retention of hope, and capacity to wait for better times without restlessness and haste (Akhtar, 2015). The world's core religions feature patience as a virtue and as a valuable capacity for dealing with life's daily hassles and larger challenges (Comer & Sekerka, 2014).

Patience has been acknowledged as an important leader virtue, especially in the context of decision making (Fry & Slocum, 2008). Patience can yield important results in organizations (Kupfer, 2007). It is an important attribute of leadership to lead an organization to greatness, and a needed organizational value. It is about making mistakes and accepting them while learning and correcting them with love (Crowther, 2017). Patience is underestimated in organizations. In the modern workplace, where the demand for immediacy is pervasive, patience is undervalued (Comer & Sekerka, 2014).

Organizational Kindness

Kindness is an important concept in reciprocity theory and may matter also for other forms of motivation. Kindness may shape goals and decisions: people may enjoy being kind, they may like it when others view them as kind, or they may wish to be kind in return (Dufwenberg & Kirchsteiger, 2018). It is being gracious toward others, even toward the unwilling and resistant, and it also includes pure motives (Crowther, 2017).

Studies at Harvard University have demonstrated that leaders who project warmth are more effective than people who lead with toughness. Basically, kindness and warmth appear to accelerate trust, and they can also increase employee performance (Sturt & Northstrom, 2018). In organizations, people want to be treated kindly. This includes a variety of activities such as being fully present, listening to employees and being sensitive to the feelings of others, in the tradition of servant leadership (Crowther, 2017). Kindness increases productivity and engagement: employees become more prosocial and also healthier (Himelstein, 2019).

Organizational Goodness

Goodness, or moral excellence, is an inextricable component of any definition of ethics, or business ethics, for that matter, which includes being righteous and generous (Crowther, 2017; Van Vuuren, 2010). The pursuit of goodness and good people has become the central organizing principle, leading to moral excellence. Good people

purposely and proactively put people first in their decision making. They grow by continually seeking to improve themselves; this means that they not only pursue their own betterment, they also acknowledge a responsibility to help others feel and become the fullest possible versions of themselves. They see goodness as something that must be put to work whenever they are faced with the opportunity to do good, and their goodness becomes habitual (Tjan, 2018).

Good character is an essential element to leadership. It goes beyond a desire to do good, extending to living a consistent moral life that can be seen and an example which others can follow (Crowther, 2017). As a fruit of the spirit, goodness means to first seek to live lives that God created us for; it is an invitation to fill our lives with good things. It includes honesty and firmness when relating with others, leading them towards reform or change.

Organizational Faithfulness

Faithfulness is a quality that describes a person who is reliable and loyal; dependable (Crowther, 2017). Faith at work is not about reciting verses from the Bible, but about the way in which we should conduct ourselves based on virtues and honor (Lowry, 2010). Research suggests that faith-based organizations can promote health and wellbeing throughout communities (Asomusga et al., 2012). According to Floyd (2008), living out faith in the workplace involves integrating it into every decision seeking to please God rather than other people. It is also about building strong relationships, believing in and empowering others. By following on faith, it is possible to reduce work related stress, and when Christian values are lived in the workplace, the Holy Spirit works in the hearts of others (Lowry, 2010).

Being faithful demands honoring personal commitments to God and to others, even when it is not convenient (Gibbons, 2010). In a practical sense, it means an allegiance to duty or being loyal to one's promises, while in the spiritual sense, it implies sincerity of intentions and a belief in, and loyalty to God (Mallock, 2010). It is an attribute that has been described as credibility in the leader; consistency between words that are spoken, promises are fulfilled, and in general, that what is said by the leader is truth and becomes a reality (Crowther, 2017). As a result, followers become committed to the organization, have a strong sense of ownership, and team spirit (Kouzes & Pozner, 2005).

Organizational Gentleness

Gentleness is commonly known as meekness, a virtue that is carefully balanced, and which can only operate through faith. In involves developing good open relationships with followers, thereby building trust, and creating a climate of collaboration (Crowther, 2017). It includes humility and thankfulness towards God, as well as polite, restrained and compassionate behavior towards others. Relationships are built by getting to know followers and allowing them into the leader's life. This builds and develops people while promoting effective leadership (Kouzes & Posner, 1995).

People who are gentle are able to pardon injuries, correct faults, and lead their own lives. It has to do with the way in which feelings, thoughts and opinions are communicated. Gentleness means gracious restraint; it is rooted in the fruit of patience

that is cultivated towards others, and often in the humility that comes from brokenness. In organizations, it can often gain cooperation from others where overt force might provoke their pride to resistance or stubbornness (Evans, 2012).

Organizational Self-control

Self-control is at the core of the organizational control process. Self-control is an important component of organizational life, with organizational members constantly needing to exert self-control to overcome their desires and achieve long-term goals (Lian et al, 2017). Regulating various self-referenced identities, goals, needs, motives, emotions, and behaviors is of essence. It requires that employees have sufficient self-control at their disposal, which can be difficult, especially when employees feel depleted from prior instances of suppressing thoughts, emotions, or behaviors (Johnson, 2017).

In the context of leadership, it stands for fierce personal resolve while developing a vision and accomplishing goals (Crowther, 2017). Self-control is the action of resisting the temptation; it implies temperance and having control over desires and choosing to follow the laws of God. It comes by admitting powerlessness, surrendering to the power of God, leaving pride and selfishness behind (Fontaine, 2003). Self-control is consistent with organizational life.

Basic comparison on the fruit of the spirit and spirituality at work

A basic comparison on the fruit of the spirit and spirituality in the workplace is presented as follows (Table 1).

Table 1

Fruit of the spirit and spirituality at work

	Fruit of the Spirit	Spirituality at work
LOVE	As a choice, not as a feeling, seeking the welfare of others. To serve a person for their good and intrinsic value. Self-sacrifice.	Satisfying relationships/ self-esteem, seeking the welfare of others in the organization. Devotion for the organization
JOY	Quality rather than emotion; more fundamental than happiness. A characteristic of the life in faith.	Fun, happiness, being able to use one's talents for the benefit of society.
PEACE	Peace, allowing the Holy Spirit to work, rejecting chaos, God is peace. Confidence and rest in the wisdom of God, justice.	Wellbeing, feeling safe.
PATIENCE	Patience, displaying endurance and perseverance.	Capacity for dealing with life's daily hassles and larger challenges. Self-regulation.
KINDNESS	Vulnerability out of deep inner security; acting generously towards others.	Warmth, meaningful conversations, compassion toward others.

GOODNESS	Honesty, integrity, transparency.	Trust, disclosure, keeping employees adequately informed. Integrity wholeness, completeness.
FAITH	Faithfulness, combining dependability and trust, reliability.	Building relationships.
GENTLENESS	Meekness.	Meekness in developing open relationships with followers building trust for collaboration.
SELF CONTROL	Moderation, temperance.	Ability to choose; individual responsibility. Fierce personal resolve.

Sources: (Bailey, 2017; Bakke, 2015; Chester, 2015; Comer & Sekerka, 2014; Jivani, 2018; Keller, 2013.)

In essence, to foster spirituality at work, one must center on the development of warm personal relationships among co-workers. This will ensure that work can be done together. All work relationships need to be rooted in a rich spiritual soil in order to create a vital spiritual environment throughout the workplace (Geoffrion, 2005).

V. CONCLUSION

Organizations should not prevent employees from producing the fruit of the spirit but encourage them to do so. The fruit of the spirit is the example of Christ that we should follow. Employees become energized by following on the fruit of spirit. Service is crucial to the creation of a joyful workplace, as people want to be part of something greater than themselves and make a positive difference in the world (Bakke, 2005).

In order to avoid spiritual bankruptcy and develop organizational spirituality, organizations need to consider the fruit of the spirit that has been given to them and follow on the Holy Spirit. Fruitful people and fruitful employees live by the spirit and walk by the spirit. Organizations can also be made alive by the spirit and undergo important transformations. Organizations need to develop the conditions so that employees are on fire at work (Chester, 2015). They need to be highly motivated, feel energized and joyful while on the job, become extremely committed, determined to perform above expectations, and be engaged.

The fruit of the spirit can be translated into the core values society should live by and under which organizations need to be organized. The rationale behind Christian thought can be used for social and work relationships. These are very simple and timeless concepts for understanding what is good and true and right in organizations. Christian values are appropriated for business settings as they are not only personal or private; they refer to attitudes in collective life, such as work.

Spiritual organizations help people develop and reach their full potential and are more likely to address problems related to work/life conflicts (Burack, 1999). It is true that the most relevant dimensions of organizational spirituality are community, meaningful work, inner life, happiness at work, and compassion. Spiritual individuals are more intelligent, wiser, and more empathic (Miller, 2000); they are also more committed

(Garcia-Zamor, 2003), self-directed (Carette, & King 2005), motivated (Neck and Milliman, 1994) and ethically sensitive (Carette & King, 2005).

Finally, vibrant workplaces are the result of an organization that has a clear purpose and mission, one that is rooted in the resources necessary to grow, and whose individual members work together for the growth of the organization while producing quality goods and services (White, 2017). In an effective organizational culture, core values and missions are clearly defined, thus creating a culture of servant leadership.

"the fruit of the Spirit is no accident as we can risk being peaceful in a violent world, risk being kind in a competitive society, risk being faithful in an age of cynicism, risk being gentle among those who admire the tough; risk love when it may not be returned, because we have the confidence that in Christ we have been reborn into a new reality" (Hauerwas & Sherwindt, 1982, p. 135)

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