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Editor's Introduction

Anshuman Prasad

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It may not be an overstatement to say that spirituality is fundamental to humanness. However, partly as a result of Western Modernity's insistent valorization of instrumental rationality, spirituality appeared to have faded away in significant sections of the West. Hence, the recent emergence—mostly in the United States—of a somewhat sizeable literature on spirituality in organizations is a curiously interesting phenomenon that catches Mihaela Kelemen and Tuomo Peltonen's scholarly attention.

In *Spirituality: A Way to an Alternative Subjectivity?* Kelemen and Peltonen draw upon the intellectual contributions of Pierre Hadot and Michel Foucault with a view to intervening in current scholarly discussions of workplace spirituality. Noting that the understanding of spirituality offered by Foucault and Hadot differs considerably from the one generally subscribed to by mainstream management researchers, the paper by Kelemen and Peltonen points to the significance of the complex overlaps—emphasized by Foucault and Hadot—between spirituality, the history of Christianity, and ancient Greek philosophy and, in this process, raises serious questions about the validity, in particular, of two dualisms—namely, theory/practice, and Christianity/spirituality—that seem to characterize much of the current scholarship on spirituality in organizations. These discussions culminate in the authors' advocacy of a model of the subject constructed with the help of Foucauldian 'technologies of the self.'

This is a thought-provoking paper. We hope the reader will find it stimulating and useful for thinking about not only spirituality, but also the complex and deeply fraught relationships between individuals, organizations, and the wider world.

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