

Judi Neal *Editor*

# Handbook of Faith and Spirituality in the Workplace

Emerging Research and Practice

 Springer

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Tyson Center for Faith  
and Spirituality in the Workplace  
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*This book is dedicated to my grandchildren:  
Adrian Neal, Logan Neal, Lilith Neal,  
Max Neal, Nichole Neal, Alex Neal,  
Sebastian Neal, and Alexa Neal.  
May the work that we are doing today  
help create a better world for you  
and for at least seven generations.*



# Acknowledgments

I want to acknowledge and thank the 55 authors who accepted my invitation to contribute their work to this *Handbook for Faith and Spirituality in the Workplace*. Without their willingness to spend precious time on energy for an activity that is seldom rewarded by academia or the corporate world, this book would not exist. Their contributions are a testament to their willingness to do work that makes a difference in the world, often at great personal and professional sacrifice.

Special gratitude goes to John Tyson, Chairman of Tyson Foods, Inc., and to the Tyson Family Foundation and the Walton Family Charitable Support Foundation. John Tyson had the vision to create and endow the Tyson Center for Faith and Spirituality in the Workplace at the Sam M. Walton College of Business at the University of Arkansas. It took great courage to establish the first center of this kind in a public institution. I am honored to be the founding director of the Tyson Center for Faith and Spirituality in the Workplace. The generous gifts of the Tyson Family Foundation and the Walton Family Charitable Support Foundation created the support needed to work on this *Handbook*. I sincerely hope that this book helps, in some small way, to fulfill John Tyson's dream of a common place where academics, students, and leaders from business and faith and spiritual traditions can come together to share ideas.

Nick Philipson was my editor on my first book, *Edgewalkers* (2006), and we enjoyed working on that so much that we stayed in touch periodically after that. It has become our tradition to have a drink that reflects the local culture when we meet in person each year at the Academy of Management, where we catch up on each other's life and work. Two years ago we were sharing a glass of French wine at the Academy conference in Montreal and were about to say our goodbyes, when Nick suddenly said, "Hey, I have an idea. How would you like to do a handbook on faith and spirituality in the workplace?" We talked about it for 3 more minutes, and then Nick had to leave for another meeting. But a few weeks later, we talked about it on the phone and fleshed out the ideas for this book. I am grateful for Nick's creativity, his friendship, and his support for my writing. He is always a delight to work with, and he consistently helps me go beyond what I see as possible.



Meanwhile, I began to share ideas about the handbook with a few colleagues at the Academy. Don McCormick and Lynne Sedgmore got especially interested, and they shared not only their enthusiasm but also some wonderful ideas for ways that the book could be valuable to both the academic and the practitioner community. They really inspired me to be practical, inclusive, and visionary at the same time.

My sister and best friend Marie Wolny has been a constant support and loving presence throughout this project, and she reminds me about the need for balance, self-care, and enjoyment of life in the midst of my striving to make a difference. She is one of the two editors I turn to with my own writing, and I am so grateful for her friendly ear, her talents, her friendship, and her love.

The other editor I turn to is my beloved husband and partner, Ralph Ellis, affectionately known as Ellis. He has been involved in this *Handbook* from that glass of wine with Nick Philipson in Montreal to the final details of manuscript assembly. He has brought me cups of tea while I was working, and cooked meals, and taken care of so many of life's little details so that I could concentrate on the design, editing, and completion of this book. Ellis believed in the importance of this book and kept me going with his love and encouragement, as he does with anything I undertake. Our relationship and marriage is truly a gift from God, and we are blessed.

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**Part I**  
**Basic Issues in Faith and Spirituality**  
**in the Workplace**

# Chapter 1

## Faith and Spirituality in the Workplace: Emerging Research and Practice

Judi Neal

**Abstract** This chapter is an introduction to and an overview of the *Handbook for Faith and Spirituality in the Workplace*. It provides a brief description of the spiritual context out of which the faith and spirituality in the workplace movement has emerged. The evolution of the history of management is reviewed from Taylor (Principles of scientific management, Harper, NY, 1911) to the current emergence of “Management, Spirituality and Religion” field of study. Next is a description of the design of this book, and then a list of key questions being addressed by the field are listed. The chapter concludes with a summary of the seven parts of the *Handbook*.

### Introduction

Thirty years ago there was an unusual phenomenon occurring that only now in hindsight seems to be a pattern. One by one, many of the people in this volume, and many others around the world, were having what could be variously called “spiritual experiences,” “faith awakenings,” “moments of enlightenment,” or “transformations.” We began to see that when we lived by our faith and spiritual values in all parts of our lives, including work, things seemed to get better.<sup>1</sup> When we seriously committed to a faith/spiritual practice such as prayer, meditation, and journaling,

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<sup>1</sup> Throughout this chapter, the phrase “faith and spiritual” is used to be as inclusive as possible of all religious traditions as well as of those who see themselves as “spiritual but not religious,” agnostic, or atheistic. See Chap. 3 in this *Handbook*, “Spirituality and Religion, Seeking a juxtaposition that supports research in the field of faith and spirituality at work” for an in-depth discussion on key terminology in the field and the move toward greater integration.

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or we're actively involved in a faith or spiritual community, our inner lives became richer. We felt a sense of inner peace, even if things weren't always better.

In the past, when people had experiences of the transcendent, by whatever name one might use—God, Allah, Buddha mind, Divine Mother, Jehovah, cosmic consciousness, and the universe—it was often seen as a sign to enter religious life or to answer the call to take up a ministry or a life of service. But something was different about this trend. It was happening more broadly, to more people, and they felt that it was important to stay in secular life but to live it from this new and deeper place. At first this journey was very private; being open about one's faith and spirituality can be seen by others as very radical, even crazy. Very few people attempt to live by such spiritual virtues as love, compassion, forgiveness, generosity, integrity, and humility (Manz et al. 2001; Malloch 2008; Marcic 1997).<sup>2</sup> And so, these individuals each followed separate paths, thinking that they were the only ones crazy enough to try to integrate their faith and spirituality into everyday life and work.

But over time, people began to find one another. They found meeting groups, prayer groups, conferences, retreats, and workshops. Books about the integration of faith and spirituality in secular life were being written and read. And loose-knit communities began to form, most with the goal of personal and social change. Ferguson (1980) was the first one to document the emergence of this “movement without a name” in her book *Aquarian Conspiracy*. She predicted that these groups would begin to find one another and form networks, just as individuals had found one another and formed groups. More recently, Hawken (2007), reporting on a 10-year study of organizations around the world dedicated restoring the environment and fostering social justice, described it as the largest movement in the world, and one that has emerged from the ground up. The commitment to the environment and to social justice can be argued to arise from faith and spirituality, as several authors in this volume posit (c.f. Chap. 11: Spiller and Stockdale; Chap. 12: Miley and Read; and especially Chap. 17: Stead and Stead).

The *Handbook of Faith and Spirituality in the Workplace* is designed to be a forum of community and dialogue between individuals and groups in the field of faith and spirituality in the workplace. This field is also known by such terms as “workplace spirituality,” “spirit at work,” “faith at work,” “workplace ministry,” and similar terms that you will see throughout these chapters.

This community includes academics primarily, but not exclusively, from the field of management as well as business leaders who are involved in bridging practice and scholarship. The community also includes faith and spiritual leaders and scholars from many traditions including Christianity, Judaism, Islam, Buddhism, Hinduism, Baha'i, and indigenous traditions. My personal calling is to create a common space, whether physical<sup>3</sup> or intellectual, where people from different

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<sup>2</sup> See Chap. 3, “The Virtues of Spirituality and Project Management,” in Judi Neal and Alan Harpham, 2012, *The Spirit of Project Management*, London: Gower, provides an integrative framework of these three authors' work on virtues in the workplace.

<sup>3</sup> See <http://tfsu.uark.edu/conference.asp> for information on our annual conferences that bring together academics, students, business leaders, and people from all different faith and spiritual traditions.

backgrounds, worldviews, professional training, and life experiences can come together to explore faith and spirituality in the workplace and to learn from and inspire each other. My hope is that this book will enhance both the exploration and the personal and professional connections that people make when they learn about each other's work.

An overview of the structure of the *Handbook* appears later in this chapter, but first, it is helpful to put the recent emergence of dialogue about faith and spirituality in the workplace into the context of the evolution of management theory.

## A Brief View of the Evolution of Management Theory

The field of management has a long and illustrious history, from early time and motion studies, through the studies on the impact of human relations and group dynamics, to strategic planning and the emerging work on cross-sector alliances. Theory and practice on management, work, and organizations have been informed by a variety of fields including anthropology, sociology, psychology, logistics, political science, and even quantum physics. This study and application of management theory has led to significant improvements in productivity, quality, and quality of work life.

A brief look at the evolution of management theory reveals the development of an increasingly holistic view of the relationship between the human being and the workplace. At the beginning of the twentieth century, Taylor (1911) essentially looked at “man” as an extension of the machines in factories. Man was a physical being, and the primary management question was how to help that man act in ways that were more physically efficient. In the 1930s, a major result of the Hawthorne studies was the realization that humans are not just physical extensions of the machines they worked on, but they are also social beings (c.f. Mayo 1933). Relationships matter. This includes relationships between supervisors and employees, as well as relationships within the workgroup.

The next evolution of management theory occurred in the 1970s with the advent of the quality movement and the move toward greater employee participation and involvement in the work (Juran 1964; Deming 1986). Researchers and practitioners began to value the intellectual capabilities of workers and to see them as the experts on their own jobs. Before this time workers felt that they had to check their brains in at the door, and just do as they were told. With the quality and participation movement, employees were put into teams and asked to define and solve work-related problems and implement solutions to improve organizational outcomes in a measurable way.

But until the early 1990s, there was essentially no acknowledgement that the human spirit plays an important role in the workplace, with the exception of Robert Greenleaf and his work on *Servant Leadership* (1977). Three of the four key human energies were acknowledged in management theory and practice; physical energy, emotional energy, and intellectual energy. But the fourth—spiritual energy—was seen as nonexistent at worst, or not relevant at best.

Several of the contributors to this Handbook have written about the factors which have led to this interest in acknowledging and integrating the spiritual side of human life in the workplace, so I won't go into it here. Suffice it to say that management theory and practice are now expanding to incorporate a more holistic and integral view of the human being at work.

There is now an acknowledged field of faith and spirituality in the workplace as evidenced by the creation of the Management, Spirituality, and Religion Interest Group at the Academy of Management, by the growing number of courses in academia and in corporate training, and by an exponential increase in the numbers of books and articles in the field.

The field is evolving through creative interaction of researchers and practitioners in organizational behavior, workplace diversity, sustainability, innovation, corporate governance, leadership, and corporate wellness, as well as contributions by psychotherapists, religious studies, and artists.

## **The Design of This Book**

This book is a collection of invited essays and research papers by the preeminent researchers and practitioners in the field of faith and spirituality in the workplace. It is unique because the contributors were asked to write not only about their latest thinking and research, but also about what they envision will be, or should be, emerging over the horizon. It includes essays by the people who helped to pioneer the field as well as by up and coming young scholars.

There are some pioneers in the field who are noticeably missing from this *Handbook*, and their absence points to an issue that we are still struggling with as a newly emerging field and in the academia in general. There is a tension between upholding proven scientific standards on the one hand and the desire to innovate and evolve new methodologies and knowledge on the other (Kuhn 1996). Several people who have done significant and important research in faith and spirituality in the workplace were invited to submit a chapter and declined because their universities only recognize articles published in peer-reviewed academic journals as worthy. These authors are discouraged by the "publish or perish" academic paradigm from contributing chapters to edited books such as this one. In academia, books and book chapters "don't count." Several of the authors in this *Handbook* write about the tension we are facing as a profession between creating legitimacy for faith and spirituality within the field of management, and a desire to challenge the prevailing paradigms that have created workplaces that feel soulless and full of suffering for so many.

This book is intended to bring together as many voices and perspectives in the field as possible. These voices include full-time academics and researchers, students, business and nonprofit leaders, consultants, and representatives from many faith and spiritual traditions. The authors are from the USA, Canada, the UK, New Zealand, Australia, the Netherlands, Japan, South Africa, and elsewhere. Both quantitative

and qualitative research methods are represented, and there are chapters that conform to mainstream standards of social science and chapters that suggest expanding those boundaries. Some chapters report on very current research, and other chapters offer cutting-edge thinking on new theories. Some chapters describe the latest organizational practices, and other chapters envision what the world might be like if all organizations valued and integrated workplace spirituality. There is enough variety and depth here that, regardless of your interest, you will find many chapters that will further your quest for more knowledge and understanding.

## Questions to Be Addressed

As this field matures, there are a number of questions needing to be addressed. These are the questions that contributing authors were asked to consider as they wrote their chapters:

- What does it mean to be a “spiritual” organization? How does this perspective challenge traditional approaches to the firm as a purely rational, profit-maximizing enterprise?
- What does it mean to be a “faith-friendly” organization? Is it just good diversity programs, or is there something more? Is “faith-friendly” the same as “spiritual”?
- In what ways are faith and spirituality in the workplace similar to progressive and innovative human resource practices? Does faith and spirituality in the workplace bring something additional to the conversation, and if so, what?
- Words like “faith” and “spiritual” tend to evoke negative reactions and stereotypes in many organizational leaders. What other language captures the essence of what these terms are trying to communicate?
- What is the shadow side of faith and spirituality in the workplace? What are some symptoms of its misuse, and what can be done to avoid potential problems?
- What research methodologies are most appropriate for measuring the “ineffable”? What structures, norms, and outlets are needed so that research and practices are accepted by the prevailing power structure, while also allowing for innovation that goes beyond the present “hard science” paradigm?
- Is faith and spirituality in the workplace a passing fad, or is there a substantial shift occurring in the business paradigm? If a shift is taking place, where is the evidence?
- How does this field inform emerging management disciplines such as sustainability, diversity, and social responsibility? Do concepts from faith and spirituality add anything of value to these disciplines, or is this just different language for the same thing?
- How much is this a global phenomenon? Do similar concepts and practices work across cultures, genders, age groups, organizational functions, and so forth, or do

these concepts and practices need to be adapted to the setting? If so, what might some of these adaptations be?

- How dependent on top leadership is faith and spirituality in the workplace? Can grassroots initiatives work and be sustainable in organizations?
- What are the most likely conditions for effective and sustainable implementation or adoption of faith and spirituality in the workplace?
- What are the individual, team, and organizational outcomes for various approaches to implementing faith and spirituality in the workplace? Are there universal “success factors” that can be identified?
- How can other disciplines inform and further the field of faith and spirituality in the workplace? What do theologians, anthropologists, artists, healthcare practitioners, engineers, and others bring to the dialogue?

This list of questions is not exhaustive, and there are many other questions that are being addressed in the field and in this volume. But these questions provide a useful place to begin a dialogue about what is emerging in research and practice.

## Who Should Read This Book?

The aim of *The Handbook for Faith and Spirituality in the Workplace* is to provide researchers, faculty, students, practitioners, and faith and spiritual leaders with a broad overview of the field from a research perspective while keeping an eye on building a bridge between scholarship and practice.

Researchers will benefit from this book providing the latest research all in one place, and they will also have guidance on what kinds of research need to be done in the future. They will also benefit from an exploration of a wide range of research methodologies as well as an analysis of different ways of measuring faith, spirituality, and religiosity.

Faculty will benefit from *The Handbook for Faith and Spirituality in the Workplace* because of the coverage of research in various business topic areas, such as diversity, leadership, entrepreneurship and sustainability, as well as the research in related fields such as the legal profession, health care, and higher education. They will be able to select chapters for readings that align with a broad variety of course topic.

Students will benefit from this book in their own research for term papers, theses, and dissertations, as well as supplementary reading for courses that may not include a spiritual perspective to such topics as leadership, social responsibility, entrepreneurship, or sustainability.

This *Handbook* is also designed to be of value to managers, leaders, business owners, and consultants because of its practical application of research to organizational practice. They may be particularly interested in the case studies and cross-disciplinary chapters.

Faith and spiritual leaders can find value in this *Handbook* because it is helpful to understand what parishioners or spiritual community members face in their work



lives. This book also provides many helpful religious perspectives about work that can enrich your theological understanding within your own tradition.

## Structure of This Book

There are several different types of chapters in this *Handbook*. There are research chapters, theory chapters, and case study chapters. One unique aspect of this *Handbook* is that there is also a collection of essays by some of the pioneers in the field, reflecting on where the field of faith and spirituality in the workplace is going or should go. Regardless of the type of chapter, all of the contributors were asked to write about where they see the field of faith and spirituality in the workplace going in the future.

Here is a brief overview of each of the seven parts in this book.

### *Part I: Basic Issues in Faith and Spirituality in the Workplace*

When you first introduce the topic of faith and spirituality in the workplace to someone who has never heard of it before, you are likely to get either or both of the following reactions:

1. Isn't that illegal?
2. There is no place for religion in the workplace or in the field of management.

#### **Isn't That Illegal?**

Business leaders are very leery of being sued and are extremely hesitant to introduce anything related to faith and spirituality in the workplace, even when their personal experience tells them that there could be something valuable in doing so. In the USA, business leaders and academics alike tend to be unfamiliar with Equal Employment Opportunity Commission (EEOC) laws, especially the parts on religion. What little they do know about EEOC tends to be interpreted far more conservatively than is usually necessary. I assume that the same thing is true in other countries. The faculty tend to know even less about EEOC than business leaders, unless they teach Human Resources.

Pat Sullivan, the author of Chap. 2, "EEOC Best Practices Support Best Practices for Spirit and Religion at Work," has been writing about spirituality in the workplace since the 1990s and has particular insight into the field of law, having worked in law firms for many years. It is important for anyone in this field, whether they are a business leader, an academic, a student, or a faith leader, to know the basics about the law and about what you can and cannot do. This chapter provides the basics that every student of this field should know.

## **There Is No Place for Religion in the Workplace or in the Field of Management**

People tend to confuse the words “faith,” “spirituality,” and “religion.” When someone first hears the terms “workplace spirituality,” “faith at work,” or any of the other similar terms used to describe this field, they often immediately assume that you are talking about bringing religion into the workplace, and they usually assume that it is one religion that is preferred by the leader, consultant, or in the classroom—by the faculty member. This is where it is helpful to know EEOC laws, because in most situations, it *is* illegal to promote one religion over another.

But once it is clear that we are talking about something more generic and inclusive, it is then helpful to have a way to think about the relationships between spirituality and religion. Kelly Phipps and Margaret Benefiel provide a very valuable framework for thinking through these concepts and their relationship to each other. I agree with them that in order to move the field forward we need to be clear what we are speaking about, what we are researching, and what we are measuring. They provide six propositions that bring a great deal of clarity to this discussion.

### ***Part II: Faith at Work: Religious Perspectives***

In the early years of the field of faith and spirituality in the workplace, there were two fairly distinct perspectives: those who were interested in religion in the workplace and those who were interested in spirituality in the workplace. Most people saw religion and spirituality as “mutually exclusive”—to use the term described in Phipps and Benefiel’s Chap. 3. The spirituality-focused camp was concerned that if religion was allowed into the dialogue, that proselytizing and conflict would not be far behind. The religion-focused camp felt that the “spiritual but not religious” emphasis left out centuries of human wisdom and tradition that could have a great deal of value for the workplace and for society, and that the focus on spirituality was too light-weight and, worst of all, “airy-fairy.”

Over time, practitioners and scholars have been able to find more common ground and to see that, while proselytizing is not appropriate in most situations, whether in the workplace, the classroom, or in research, there is a great deal of value in learning about what the different religious traditions have to offer in terms of workplace wisdom. This is also becoming a leading edge business issue from a diversity perspective. I recently spoke with the vice president for Global Diversity for one of the largest corporations in the world, and he sees faith and spirituality as the next level of diversity practice. He is interested in creating what Miller (2007) terms a “faith-friendly” workplace. He is also interested in having employees learn more about the religious traditions and values of the many countries where they do business, since religion plays such a key role in cultural understanding.

The ten chapters in this part are not inclusive of all religious approaches to faith at work. For a textbook that provides a brief overview of major religions that is designed for the business person, see Albertson's *The God's of Business* (2010). Most of the *Handbook* chapters are written by management scholars who are of the faith tradition that they write about, and who are also doing research in the field. Each of these scholars has written other papers about faith and spirituality in the workplace, and where Albertson's book provides a brief overview of each religion, these chapters provide a rich and inspiring depth. There are chapters on Christianity, Judaism, Islam, Baha'i, Buddhism, Hinduism, Maori spirituality, and Aboriginal spirituality.

Two of the chapters are written by faith leaders who are not academics but who are in the field of business. Rabbi Alan Lurie, author of *Five Minutes on Monday* (2009), was a managing director at Grubb & Ellis, in New York City, where he was invited by the owner to provide spiritual inspiration to employees at the start of each week. Dr. Sara Miller is a student of Thupten Geshe Dorjee, a Tibetan monk, and they have a specialized coaching company that focuses on spiritual coaching for medical doctors.

I encourage you, as you read these chapters, to look for the unique aspects of each religious tradition and to also look for some of the common threads in terms of application to the workplace. Three threads that run through all of the chapters in this part are a focus on valuing relationships, respect for diversity, and caring for the natural environment.

### ***Part III: Mapping the Terrain: Emerging Theory and Research***

In the early days of the field of faith and spirituality in the workplace, the focus was at the level of the individual. Concepts such as "work as a calling" (Novak 1996; Levoy 1997; Finney and Dasch 1998) and "contemplative practices" (Schaefer and Darling 1997; Whitmyer 1994) were examples of topics being written about. Most of these writings were in the popular press, and very little research was published because of the newness of the field.

The field is still young, but the focus has expanded from a focus on the individual experience of faith and spirituality in the workplace to that of looking at the integration of faith and spirituality from a leadership and from a societal perspective. The first three chapters in Part III (Chaps. 14–16) explore the integration of leadership, faith, and spirituality. The next three chapters (Chaps. 17–19) go beyond the workplace and look at three emerging areas at the level of society: (1) sustainability and strategic management, (2) spirituality and social entrepreneurship, and (3) spiritual capital. These three new areas are beginning to emerge as fast-growing, cutting-edge fields of study.

### ***Part IV: Cross-Disciplinary Perspectives***

Spirituality is an inherent part of human nature and can be found in every discipline. The three chapters in this part are a sampling of the scholarship and practice in different professions. Chapter 20 by Pat McHenry Sullivan profiles two of the pioneers in the field of spirituality and the law, and illuminates several of the reasons for the growing interest among lawyers in spirituality. She also describes two different approaches to the integration of spirituality in legal practices. Chapter 21, by Rhonda Bell, reports on a study she conducted on spirituality and nursing. She compared a faith-based hospital to a non-faith-based hospital on five dimensions: spirit at work, organizational culture, organizational commitment, job satisfaction, and state of optimism. Chapter 22 is written by a research team that I created at the Tyson Center for Faith and Spirituality in the Workplace consisting of Rhonda Bell, Linda Jones, Molly Longstreth, and myself. This chapter reports on a study in higher education which replicates the study in Chap. 21 by comparing a faith-based university and a non-faith-based university. We used the same five instruments that were used in the healthcare study but only report on two of them because the other data are still being analyzed.

A useful project for someone to take on would be to create a volume that had chapters on a wider variety of professions which could include spirituality in engineering, spirituality in accounting, spirituality and the arts, as well as spirituality in different industries such as hospitality, construction, publishing, and so forth.

### ***Part V: Faith and Spirituality at Work Assessments***

This part offers chapters on several different ways of assessing faith and spirituality in the workplace. Three of the instruments have been in use for some time and have been reported on in several studies by multiple researchers, including others in this volume: the Spirit at Work Scale by Val Kinjerski (Chap. 23); the Faith at Work Scale by Monty Lynn, Michael Naughton, and Stephen VanderVeen (Chap. 25); and the Spiritual Intelligence Assessment (SQ21) by Cindy Wigglesworth (Chap. 27). Three of the assessments are very new: the Integration Box (TIB) by David Miller and Timothy Ewest (Chap. 24), the Edgewalker Profile by Linda Hoopes and me (Chap. 26), and Intentional Intelligence Quotient by David Steingard and Ronald Dufresne (Chap. 28).

While this book was being edited, David Steingard and Ronald Dufresne requested copies of all of the assessment chapters in this part they studied thoroughly and then created the Evaluative Framework for Workplace Spirituality Assessments (EFWSA), which evaluated each of these assessments against four categories of criteria. They also included two other assessments that have been used frequently in faith and spirituality in the workplace research: the Spirituality at Work Questionnaire (Ashmos and Duchon 2000) and the Spiritual Leadership

Measurement (Fry et al. 2005).<sup>4</sup> This evaluative framework is an important contribution to the field and ought to be utilized by anyone who is considering creating an instrument and by anyone doing quantitative research as they decide on the most effective assessment tool for their research.

## ***Part VI: Integrating Scholarship and Practice***

While Part V consists entirely of scholarly chapters, Part VI bridges scholarly work and organizational practice. Chapters 29–33 are case studies of a variety of organizations that have integrated faith and spirituality. Chapter 29, by Jim Stoner, is a disguised case study of a food company in Canada that has been balancing economic well-being with spiritual well-being for over three decades. The chapter is written as a teaching case study and has been used with a number of management classes. Chapter 30, by Richard Major, is a report on the closure of a Hewlett Packard business and the role that spiritual principles played. Chapters 31–33 are case studies of faith-based organizations. Chapter 31, by Laura Akin, is about DaySpring Cards, the largest Christian greeting card company in the world. Chapter 32, by Lenette Schuijt, chronicles the formation and work of the Geert Groote Institute in the Netherlands. Chapter 33, by Tayna Gardner, is a case study of Mercy Health Systems in Arkansas, a hospital with very spiritually integrated programs.

The next two chapters are case studies of organizations that have explicitly used research to measure their effectiveness in integrating faith and spirituality in the workplace. Chapter 34 is by Lynne Sedgmore, who was the CEO of the Centre for Excellence in Leadership (CEL), an experimental government-funded national leadership academy. She describes her applied research work with Fry (Fry et al. 2009) and others as she documented and measured the processes she implemented. Chapter 35, by Sara Lee, Laura Richter, and Sr. Maureen McGuire, is a case study of Ascension Health, the largest Catholic healthcare system in the USA and one of the most progressive examples of integrating and measuring spirituality in the workplace.

This part concludes with a chapter by David Trott, Chap. 36, on the ways he has bridged scholarly work with teaching spirituality in the workplace in management courses. He offers three very practical approaches and exercises that have worked well with his students. These same approaches are also valid for the workplace.

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<sup>4</sup> See Chap. 38, “Spiritual Leadership and Faith and Spirituality in the Workplace” by Louis W. (Jody) Fry in this volume, for a reflective essay on the field and his view of what needs to be addressed in the future.

## ***Part VII: Over the Horizon: Reflective Essays from the Pioneers***

For more than a decade, I have been studying leaders who have integrated their spirituality and their work—people I call Edgewalkers (Neal 2006 and Chap. 26 in this book). Two of the characteristics of Edgewalkers are the following: (1) they build bridges between different worldviews and paradigms, and (2) they have a fascination with the future and are actively working to create a positive future for themselves and others. All of the contributors to this *Handbook* are Edgewalkers. They have been willing to risk their careers to take a stand for a new way of thinking and being, which in organizations is often quite controversial. But each one has had a sense of calling and an inner knowing that this is important work.

A small handful of these Edgewalkers were there in the beginning, when this was a “movement that had no name” (Ferguson 1980). I reached out to those early pioneers to invite them each to write a short, reflective essay on where the field is now and their vision of where it is going or should go next. The majority of people I wrote to accepted my invitation, and this part offers their best thinking on what’s over the horizon—that which we cannot see but we sense.

I am not going to summarize their chapters here because each one is unique and is very much in the author’s own voice. It would do them a disservice to try to distill the key points. You can read each author’s bio to learn more about their professional background, but I want to share some personal thoughts and observations about each one’s contribution to the field.

Andre Delbecq (Chap. 37): Andre has been highly respected in the Academy of Management for his work on decision-making and strategy. He once told me that, if money were a primary motivator for him, he would have stayed in that area but that his heart was in spirituality in the workplace. His “Spirituality and Business Leadership” course is internationally recognized for the way it brings together MBA students and business leaders to explore their own spiritual journeys. Andre was also instrumental in championing the acceptance of the Management, Spirituality, and Religion Interest Group at the Academy of Management. And he is a board member of Ascension Health (Chap. 35), helping them to implement high-quality workplace spirituality programs.

Louis W. (Jody) Fry (Chap. 38): Jody has been involved in defining, measuring, researching, writing, and consulting about spiritual leadership more than anyone else and is probably the most quoted scholar in the field. Besides being a very strong scholar, he is a consultant with a strong background in applying spiritual leadership in organizations. He has helped to bring greater legitimacy to the field not only through his own high-quality work, but also through his active and selfless editorial work on two of the major journals in the field, the *Journal of Management, Spirituality and Religion* and *Leadership Quarterly*.

Martin Rutte (Chap. 39): When I first began working in this field in 1992, I thought I was the only one crazy enough to do this, other than an article I read by William Miller (1992) that gave me the courage to begin doing research and writing in the

area. Then one day, not long after I published the first issue of the *Spirit at Work Newsletter*, I received a call from Martin Rutte. He had been doing consulting in workplace spirituality for several years, and we began exploring ways we could support each other's work. A deep friendship was born, and 20 years later, we continue to support each other's work, because it is the same work, and it has grown and evolved for both of us. Martin is one of the few consultants who sees the value of academia and business schools, and he was the cofounder and Chair of the Board of the Centre for Spirituality and the Workplace, Sobey School of Business, Saint Mary's University, Halifax, Canada. He continues to support the movement through the use of new media and through his Project Heaven on Earth.

Jerry Biberman (Chap. 40): Jerry was one of the first people I met at the Academy of Management who was interested in building a community of like-minded academics. He and Lee Robbins and I did the footwork to create the Management, Spirituality, and Religion Interest Group, and he was the organization's first chair. Jerry and I and a small group of other people worked for 2 years to put together a proposal for what we then called the *Journal of Organizational Spirituality*. Later we met Yochanan Altman who had a similar idea for a journal, and Jerry and Yochanan became coeditors of the new *Journal for Management, Spirituality and Religion*. Jerry has the unique gift of being both visionary and pragmatic and has been tireless in working on behalf of the field and the community. He is also beloved for his gentle humor and his special way of bringing together people with different worldviews.

Don McCormick (Chap. 41): Don has been teaching and writing and publishing on workplace spirituality since the 1990s. He is probably the first management scholar to delve deeply into the religious traditions for their wisdom, and he did this at a time when many in the Academy were very leery of talking about anything except a secular and generic spirituality. Don has also been very involved in the Organizational Behavior Teaching Society and in the introduction of mindfulness practices for faculty and for the classroom. When this *Handbook for Faith and Spirituality in the Workplace* was first proposed, Don saw its huge potential for the field, and he put a lot of time and energy into sharing thoughts and ideas about what could make this *Handbook* worthwhile.

Yochanan Altman (Chap. 42): Yochanan came to the Academy of Management several years ago with the idea for a journal in the field, as mentioned above. He funded the *Journal of Management, Spirituality and Religion (JMSR)* out of his own pocket for several years, putting countless hours into its creation and maintenance. In order to help the journal be sustainable, he created a professional organization called the "International Association for Management, Spirituality and Religion" that has sponsored a series of international conferences which bring together academics, faith leaders, and practitioners. Yochanan has made significant contributions to the legitimacy for the field of faith and spirituality in the workplace through his establishment of the journal and has been a major builder of community through his outreach and conference organizing.

Cindy Wigglesworth (Chap. 43): Cindy is one of those rare birds from the corporate world who had the courage to follow her calling, leaving a lucrative position at

Exxon and working with academics to create a practical, reliable, and valid measure of spiritual intelligence. She is endlessly curious about theories and models that can be helpful to enlightened organizational leadership and became certified in almost all of the latest applied tools and methodologies. Cindy has also served in leadership roles in a number of organizations in the field including the International Center for Spirit at Work that I founded, the Tyson Center for Faith and Spirituality in the Workplace, the World Business Academy, and Ken Wilber's Integral Institute. She serves as a wonderful bridge and integrator for different models, methodologies, and communities, and is an inspiring model to many about balancing wisdom and compassion. Cindy was the person who first inspired me to look at ways of integrating the faith at work movement and the spirituality in the workplace movement, and she has been helpful in developing language and tools that help bridge the differences.

I want to make it clear that these seven pioneers are not the only important contributors to the development of the field. Many wonderful people are not included here because either they have not been involved in research, or they did not have the time to write an essay, or they are no longer with us in the living realm. There are people like John Renesch (c.f. 2002, 2011) who published some of the very first books in the field, when no one else would touch them. John is a futurist and a visionary and has been the person I go to when my own seeing and sensing is not as clear as I would like. He is also the cofounder, with me, of what became the International Faith and Spirit at Work Awards. Willis Harman's books (c.f. 1979, 1990, 1997, 1998) had a major impact on my vision of what is possible through the power of consciousness of business. The awards that John and I created were originally called "The Willis Harman Spirit at Work Awards," to honor Willis's vision proposing that the purpose of business is to contribute to a new level of planetary consciousness and to play a greater role in solving the world's problems. Willis passed on in 1997, but his legacy lives on in the multitudes of people that he inspired. And as mentioned earlier, the academic requirements to "publish or perish" made it difficult for some pioneers to take the time to write a piece that was not for a peer-reviewed tier-one journal, which is the main thing that academia rewards.

## Conclusion

It has been a 2-year journey since my publisher, Nick Philipson, first proposed the idea for this *Handbook*. While it remains to be seen how this book might contribute to advancing the field of faith and spirituality in the workplace, it is evident that the authors who have been involved in this project have become more connected with one another and with the greater community of inquiry. I have enjoyed the dialogue with all of the authors and have enjoyed seeing them interact with each other in ways that would not have happened if it weren't for this project. David Steingard and Ron Dufresne's Chap. 28 is the most obvious demonstration of such interaction,



but there are others. While reading each chapter, I often saw the interconnections with other chapters and sent drafts back and forth among authors, and I enjoyed seeing them refer to each other's chapters in their final versions.

It has been my great joy to edit these chapters and to learn so much from the wonderful contributors to this volume. I was actually surprised to learn that I enjoyed reading every single chapter and was uplifted. You know, academic writing can often be dry and pedantic, and often self-referential, but I didn't find that in these chapters. There is an inspired energy flowing through them. Sometimes it is obvious through the use of quotations, poetry, and scripture. Other times it is more subtle, coming out of the passion and purpose that motivated the authors to write in the first place. It is my sincere hope that as you read this *Handbook* you find yourself not only intellectually stimulated but also spiritually inspired.

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## Chapter 2

# EEOC Best Practices Support Best Practices for Spirit and Religion at Work

Pat McHenry Sullivan

**Abstract** This chapter describes the EEOC laws related to spirituality and religion in the workplace and discusses the challenges that are faced in this domain. Questions about what words and deeds are appropriate, when, where, and to what extent, have been staple topics in the spirit and work field since its inception. These are also constant questions in the field of employment and labor law, both at the federal and state level. As California employment attorney Gary Gwilliam notes, “in California we have a state commission and there are other broad based laws concerning discrimination in the workplace that are not directly related to the EEOC” (Gwilliam 2012a).

Laws administered by the Federal Equal Employment Opportunity Commission (EEOC) need not be a major inhibitor to the practice of spirit at work. Indeed, this chapter offers the hopeful prospect that laws that prohibit harassment and discrimination at work on the basis of religion can strongly support spirit at work in a way that honors diversity *and* supports a company’s bottom line. Hopefully, this will help guide employers and employees to prevent legal challenges (with all their attendant costs and disruptions) and to deal with any such challenges gracefully.

Questions about what words and deeds are appropriate, when, where, and to what extent, have been staple topics in the spirit and work field since its inception. These are also constant questions in the field of employment and labor law, both at the federal and state level.

As the nation’s workforce grows increasingly diverse, and as many in the public have strong feelings about diversity, the number of lawsuits centered on religious issues at work is expected to continue to rise.

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Laws administered by the Federal Equal Employment Opportunity Commission (EEOC) need not to be a major inhibitor to the practice of spirit at work. (This may also be true of state laws and other federal laws, which are not the subject of this chapter.) Indeed, this chapter offers the hopeful prospect that laws that prohibit harassment and discrimination at work on the basis of religion can strongly support spirit at work in a way that honors diversity *and* supports a company's bottom line. Further, Chap. 20 of this Handbook, titled "Spirit of the Law: How Judges, Lawyers, Law Professors and Legal Staff Bring Spirit to Work" offers experience from judges, attorneys, law professors, legal staff, and clients who practice various forms of spirituality or religion at work. Hopefully, this will help guide employers and employees to prevent legal challenges (with all their attendant costs and disruptions) and to deal with any such challenges gracefully.

## Understanding the Challenge of EEOC Laws

Title VII of the Civil Rights Act of 1964 prohibits employers [with 15 or more employees] from discriminating against individuals because of their religion in hiring, firing, and other terms and conditions of employment. The Act also requires employers to reasonably accommodate the religious practices of an employee or prospective employee, *unless to do so would create an undue hardship upon the employer* (see also 29 CFR 1605). ...A reasonable religious accommodation is any adjustment to the work environment that will allow the employee to practice his religion.

(US Equal Employment Opportunity Commission 2012a)

### *Understanding the Law Itself*

EEOC notes that religious discrimination laws apply not just to people of traditional religions, such as Islam or Christianity, but also others who have "sincerely held religious, ethical or moral beliefs" (U.S. Equal Employment Opportunity Commission 2012b). That includes the growing numbers of people who identify as spiritual, not religious (Sanders 2010).

Some prohibited types of discrimination are the following:

- **Work situations** "including hiring, firing, pay, job assignments, promotions, lay-off, training, fringe benefits, and any other term or condition of employment"
- **Harassment** including offensive remarks [beyond the bounds of teasing] about religious beliefs or practices, but not offhand or nonserious isolated remarks
- **Workplace or job segregation** based on religion (including religious garb and grooming practices), such as assigning an employee to a noncustomer contact position because of actual or feared customer preference or not reasonably accommodating religious dress and grooming policies (e.g., the Jewish yarmulke and Muslim modesty standards).

- **Forced participation or nonparticipation** in any religious activity as a condition of employment (US Equal Employment Commission Compliance Manual, Section 12 –III A 2012).

The law does not require you to accommodate beliefs and practices if “doing so would cause undue hardship to the employer... it is costly, compromises workplace safety, decreases workplace efficiency, infringes on the rights of other employees, or requires other employees to do more than their share of potentially hazardous or burdensome work” (U.S. Equal Employment Commission Compliance Manual, Section 12 –IV B2).

For example, courts will probably require you to accommodate religious employee’s requirements for prayer by allowing them some flexibility of break time, but not if that would require you to shut down an assembly line, which would be extremely costly and disruptive for the company (*Farah v. Whirlpool Corp* 2004).

Nor does the law require you to change the nature of your business itself or to avoid questions in the hiring process that may affect employee beliefs. For example, your busiest workday is Saturday. You can’t ask a candidate if she is a Jehovah’s Witness or orthodox Jew or refuse to hire her on that basis. But you can ask if she can and is willing to work on Saturday; if she says no, you are free not to hire her on only the basis that she is unavailable for work when needed. If your company produces contraceptives, you can’t ask a candidate if he is Catholic or a member of another group that does not approve of contraceptives, but you can ask and hire on the basis of whether or not a person is willing to do the work needed to produce your company’s products.

All these questions give rise to legal questions that are far beyond the scope of this chapter, especially when no law is cut and dried or consistently applied. However, there are some powerful basic ways to deal with the laws, both with an attorney and on your own.

### ***The High Cost of Challenges Based on EEOC Laws***

Questions like “what is necessary accommodation” are constantly being tested in the courts (see, e.g., Office of Counsel 2005). How do you define a religious belief? How can you determine if a belief is sincere? When does accommodation become too costly or dangerous? What do you do when religious beliefs conflict with your dress code? When does accommodation to one employee’s beliefs offend another employee’s beliefs?

Such tests typically involve other standard employment questions: what makes a hostile environment at a workplace? When does conduct by a coworker or supervisor cross the line from annoying to harassing? Obviously, employers are advised to have the support of a labor attorney, versed in state as well as federal laws, to avoid legal challenges for many reasons:

- The median award for all employment-related claims in 2009 skyrocketed by 60 % over 2008. [In 2009, that was] \$326,640 (Giuliano 2010).
- As an employer, you will most probably have to pay your own legal costs, which include at a minimum hundreds if not thousands of hours of attorney time at \$200 and way up per hour, paralegal time at \$100 or more an hour; deposition costs that can easily run \$1,000 at least per day and many times more than that if an expert is deposed; court costs; production and travel costs; etc. (Law Office of Eugene Lee 2008).
- Costs of a suit also include the loss of productivity due to the time that is required by your HR employees, supervisors, training department, company officials, and others who may be witnesses or whose knowledge is required to defend a case.
- Intangible costs may include reduced company morale, loss of focus on the company mission, and damage to the company's reputation over a litigation period that can easily stretch into 2 years or more.

That doesn't begin to cover the time and costs of appeal! Plaintiffs' employment attorney Tom Crane noted that in South Texas, the typical discrimination case lasts an average of 22 months, whether it is filed in state or federal court, and that "employers tend to fare very well in appellate court, so they have strong incentive to contest any jury wins" and that appeals can take 1–2 years or more (Crane et al. 2010).

### ***Resonance Between EEOC Laws and Basic Tenets of Spirit and Work***

"The basic foundation of spirituality is dealing with others fairly, nondiscriminately, and honestly. This concept is fundamental to all of the antidiscrimination laws including those of the Equal Employment Opportunity Commission and the state and federal laws which widely prohibit discrimination in the workplace," says Gary Gwilliam, (Gwilliam 2012a) author of *Getting a Winning Verdict in My Personal Life: A Trial Lawyer Finds His Soul*; (Gwilliam 2007).

An integral part of the spirit and work movement has been stories, both the stories of individuals and the stories of groups. In the early 1960s, it was perfectly legal to discriminate against people at work on the basis of sex, race, age, and religion. As author Sullivan recalls the help-wanted ads in 1964 in Virginia and Washington, DC, there were categories for men, women, and colored. It was quite possible then to work in a large office where the only diversity was which Protestant church one attended or perhaps a mixture that included a few Jews and maybe one Catholic. The only exceptions would be at night when the African-American or Hispanic cleaning crew came in and might be subject to slurs about their ethnic backgrounds.

The various civil rights laws and cultural changes to diversity have meant that, at work, people of all backgrounds, all faiths, meet and interact. At work, employees

share the same concerns about promotions, downsizing, or the overall health of the company. We all want to be blessed by being seen and honored for who we are, not cursed by not being seen or by being treated only as a projection screen for another person's biases and fears.

Employees generally want boundaries to be set fairly, discipline to be clear and fair, and personal treatment to be kind, not harassing. They want employers to listen to their concerns, not brush them aside. Juries tend to agree.

Many a bitter expensive lawsuit could have been prevented by a simple apology. Jonathan R. Cohen writes in the *Southern California Law Review* (Cohen 1998):

Parents, or at least good parents, teach children to take responsibility when they have wronged another: *Apologize and make amends*. In contrast, lawyers typically counsel the opposite. Most lawyers focus on how to *deny* responsibility, including what defenses a client might have against a charge and what counterclaims. If a lawyer contemplates an apology, it may well be with a skeptical eye: Don't risk apology, it will just create liability. While the lawyer-client relationship is of course different from the parent-child relationship, the fact that parents frequently advise children to apologize, but that lawyers rarely advise clients to apologize, ought to give us pause. If apology is often in the best interest of children, could it often be in the best interest of adults?

The failure to apologize can also be a central factor in escalating conflict. ... At times a vicious cycle may arise. An offender who wants to apologize, but fears being sued, may refrain from apologizing—and the absence of an apology is precisely what triggers the suit.

## How to Meet the Challenges and Work with the Opportunities of EEOC Laws

This chapter is definitely not intended to constitute legal advice; nor is the author qualified to provide it. Having worked within the offices of hundreds of lawyers since about 1971 (about a third of which involved employment law) and having summarized hundreds of employment law depositions from several states, the author can testify that money spent with a good labor attorney *before* there are legal challenges is money well spent.

Know that if problems arise, everything can face scrutiny by the other side, the judge, and possibly a jury. The following are some examples: the joke you forwarded via e-mail that someone finds demeaning, a memo you wrote about an employee's charge without taking time to check out the facts, all your training materials regarding harassment or discrimination, and all your employee manuals (or lack thereof). All those documents and the stories told by the various witnesses shape the story of how you treat employees and whether or not a judge or jury is going to hold you liable under EEOC Laws.

The following suggestions come from numerous attorneys, legal staff, and HR consultants over the years. Again, they are just a starting point, not a substitute for legal counsel.

## ***Understand the Laws and Their Provisions***

The EEOC manual regarding religion (Section 12 –IV B2 2012) is a great starting point for understanding the scope of the laws, especially if you understand general terms. For example, for conduct to be defined as harassment in any case, it must be so frequent or severe that it creates a hostile or offensive work environment or when it results in an adverse employment decision (such as the victim being fired or demoted).

As in all labor law, EEOC counts as potential harassers on the basis of religion practically anyone with whom an employee comes in contact during the workday, e.g., coworkers, supervisors, upper management (even if they do not directly work with the employee), or even clients and customers who create a hostile workplace for the employee.

There is no substitute for reading and understanding the manual if you in any way supervise employees. As stated above, the harasser is not limited to an employee's supervisor or the chain of command above that. Constant questions in all employment law cases according to Gary Gwilliam include:

- Is the conduct the employee complains about severe and consistent enough to constitute harassment (not just doing something against an employee's personal preferences)?
- Did the employee suffer adverse employment decisions as a result of the harassment or discrimination?
- Did the supervisor or other powers know of the conduct complained about? If not, should they have known about it and set up procedures where employees felt free to make complaints?
- Were complaints addressed in a timely fashion and in a fair and consistent matter?
- Was there a lack of retaliation for making complaints so that employees do not fear speaking out?

## ***Understand What You Need to Do to Stay Within the Law***

The paragraph above gives examples of what you are expected to do or not do to stay in compliance with EEOC laws. You also may need to make some accommodations regarding religion (just as you may be required to accommodate for physical disability and other issues). The EEOC manual gives these examples: flexible scheduling, voluntary shift substitutions or swaps, job reassignments, and modifications to workplace policies or practices (US Equal Employment Commission Compliance Manual, Section 12 –IV A 2012).

The EEOC Manual offers best practices to reduce the risks of discrimination, harassment, and failure to accommodate legal actions. Best practices are found throughout the manual (pages numbers refer to the printed format in the manual, which can be accessed at <http://www.eeoc.gov/policy/docs/religion.html>):



- Employer best practices related to recruitment, hiring, promotion, discipline, discharge, compensation, and other terms or privileges of employment: p. 29.
- Employer *and employee* best practices regarding harassment, hostile work environment, and for balancing antiharassment and accommodation obligations with respect to religious expression: pp. 44–45.
- Employer *and employee* best practices regarding accommodations and permitting prayer are separate considerations under EEOC laws. Other forms of religious expression and employee-sponsored programs: pp. 86–89.

Following best practices as delineated by EEOC and having clear compelling business reasons for why such practices do not apply in specific situations will provide any employer an effective way to prevent EEOC challenges or defend them, should that become necessary.

### ***Understand the Context of the Practice of Spirit at Work and Religious Questions at Work***

Since the 1970s, beginning with the concept of servant leadership [servantleader.org] based on Christian principles, there has been a growing interest in spirit at work in all fields and industries. Major media including *Forbes*, *Newsweek*, *Wall Street Journal*, and *Los Angeles Times* have frequently reported as a legitimate, trackable trend the phenomena of God at work, of CEO's who guide their work through Buddhist, Christian, Hindu, or other traditional religious principles. Spirituality is a basic component of the conscious business movement, which has been well promoted by the Conscious Business Conference and its online videos of presentation (Weiss et al. 2009).

In the 1990s, many organizational development and training professionals found they just could not facilitate the kind of institutional change that was required without dealing with spiritual issues, so many papers at the OD Network conferences dealt with this issue. Many businesses have embraced the concept because businesses as well as the individuals who work there benefit (Sullivan 2008a, 86–90):

Companies benefit from improved customer service, heightened creativity and innovation, increased productivity and profits, plus decreased turnover and other costs. When spirit effectively connects with work, all tasks can become more purposeful and satisfying. The stage is set for compassionate and ethical conduct. Decisions are made on a wiser basis. Stress and symptoms of burnout ease. Individuals can go home with more energy at the end of the day than they had at the beginning. This sets the stage for a satisfying personal life, a good night's sleep, and another satisfying, productive day at work....

Says Patty Flaherty, director of Human Resources at Ford Motor Company (which offers its employees the Ford Interfaith Network [FIN] affinity group), "If everyone can bring all of themselves into the workplace and leverage the best of themselves, and feel appreciated for all who they are, then you get the best from your employees." (Sullivan 2008b)

If you talk to people within the spirituality and work movement, including lawyers and human resources officials, you will undoubtedly hear at least one of the common drivers of the desire to integrate spirit and work:

- The desire to heal the pain of stress, burn out, exhaustion or soul-destroying work
- The desire to work from one's faith and values (whether or not such values are expressed by a specific religion), not leaving them in the parking lot
- The desire to work with purpose, integrity, or as the Buddhists call it "right livelihood"
- The desire to work with others cooperatively, respectfully, and compassionately

Aren't these also basic human desires for anyone who works, whether or not the words "spirit" or "religion" are even mentioned?

### ***Understand Some of the Ways Individuals and Companies Now Integrate Spirit and Work***

Every chapter in *Handbook of Faith and Spirituality in the Workplace* offers a variety of ways that people now practice spirit and work, with or without official notice or approval.

### **Personal Experience in the Movement**

I have had a unique view inside the growing movement, first as a temporary office worker who wanted only to supplement a freelance writing career, later as a freelance legal secretary or paralegal in law firms in Washington, D.C., and finally as a writer/consultant about spirit and work. In the 1970s, I noticed that if I was temping for someone who would return, there usually was something hidden in the desk drawer that spoke of the person's values: many Bibles, a few Bhagavad Gitas or Buddhist texts, or lots of meaningful poetry or quotes. In numerous conversations behind closed doors or off-site, people talked about how they applied spiritual practices to work. Each conversation was preceded by the other person's expressed fear that no one else would understand, so I had to promise not to say anything to anyone else.

In 1990, I took a full-time job as a floater in a huge corporate law firm to recover the costs of moving across country for graduate school in spirituality and psychology under (Matthew Fox 1994), author of *Reinventing Work* (2004). Shortly after my benefits kicked in, the first of three close relatives across the country became fatally ill. This required working a lot of overtime to pay for frequent plane trips across the country and the use of all vacation time so my husband and I could tend people we loved.

Working for lawyers is almost always stressful, and during this time, the firm went through three downsizings. The only way I could get through the workdays without being fired was to pray. That led to bringing my own spiritual practices to work, and reaching out to kindred spirits.

I soon discovered that this corporate law firm was filled with people from all faiths who were highly creative at unobtrusively integrating spirit at work:

- The senior labor attorney's mini-library of texts from all faiths helped him understand others and gain wisdom for stressful days.
- A receptionist used prayer to help her fulfill her highest calling of hospitality, even when she felt down herself. She did it so well that that people throughout the firm recognized her as a spirit lifter and spiritual confidante.
- An HR manager brought to the office a rock every time she went to a religious retreat. During hard days, she'd often hold a rock and remember the faith that had drawn her to the retreat and obtain guidance on how she could best work within her values. When she discovered that many employees unconsciously grabbed one of the rocks and held them when they were discussing employee issues with her, she moved the rocks closer to the side of her desk where employees could easily access them.
- Throughout the firm, employees posted psalms, Sutras, quotes, prayers, affirmations, and poems that people in their cubicles to nurture, sustain, or guide them.

My husband John's employment in 1995 as the research director of a large spirit and work resource guide connected me to the Bay Area OD (Organizational Development) Network. That led to photographing what I began to call workplace altars for a presentation at the OD network and later at several spirit and work conferences. Many of those photos came from the corporate law firm (Sullivan et al. 1999).

Talking with hundreds of people about spirit and work since then and writing a column on spirit and work for the *San Francisco Chronicle* for several years led to writing a book (Sullivan 2003) and many articles. It also led to being part of many conferences, founding, and facilitating a group on spirit and law for several years in San Francisco, and being part of many spirit-based legal gathering as well as meetings on spirit and work generally.

These discussions and stories from many places have led to the belief that almost any religious practice can be done discreetly, quietly, respectfully, and without force. For example:

- A Wiccan had to stop chanting in the bathroom on breaks, because it upsets other employees.
- A person from a similar faith was allowed to chant away with incense provided she did this within break-time boundaries and in a part of the warehouse where incense would not disturb others.
- Many prayer partners at work who come from different faiths find that praying behind closed doors with another who was true to his or her faith is a powerful practice.

- There is widespread adoption of faith practices across religious lines, particularly contemplative practices.
- How employers relate to the reality of their employees can make a huge difference. One law firm created a very moving funeral at Golden Gate Park in San Francisco for one of its employees who was estranged from his family. “We just decided we were his family,” said a managing partner. After the nonreligious but deeply moving service, the firm’s partners offered lunch, which led to a strong spirit of bonding and appreciation within the firm.

Since 1995, I have been studying and reporting on spirit and work practices. This includes talking with hundreds of people not necessarily about a specific religion but about what made their work meaningful, purposeful, ethical, and stress-free, or not. By far the most common practices I found are prayer, meditation, and the use of spiritual quotes or religious texts. These practices can be done discreetly, without notice by anyone else.

### ***Understand and Defuse Employee Concerns Before They Turn into Legal Problems***

Gary Gwilliam is definitely not the kind of lawyer an employer wants to meet in a legal case. As a litigator on behalf of plaintiffs with personal injury and employee matters, his firm has won many huge verdicts. “Most of these employment cases would never have gone beyond a discussion between the disgruntled employee and someone in HR if the company representative had simply listened better and been more respectful,” he says. “Almost all the cases that ended up in protracted litigation could have been settled much sooner at way less cost had the company been willing to accept responsibility when they knew the truth of an employee’s charge.” (Gwilliam 2012b)

Gwilliam continues:

Costs go way down when both sides are willing to focus on helping to make both parties as whole as possible, not turn a matter into a nit-picking procedural duel between litigators. Too many people think that the only good lawyer or a company official with labor problems is a mean lawyer or company official. But that’s not true. Compassionate, courteous attention to employees can be a great companion to firm boundaries and adherence to regulations that are within the law. Proof that you give compassionate, courteous, prompt and quick attention to employee concerns will go a long way to defusing any claim and reducing any potential damages.

I’ve found that when I am civil to the attorney on the other side, he or she tends to be more civil with me. That reduces costs and helps settle an issue more favorably for both sides, more easily and more quickly. (Gwilliam 2012b)

Simple etiquette can also be useful. When people feel respected, they are more likely to be fully present and engaged, ready to roll up their sleeves for effective work, says Jodi R.R. Smith, director of Mannersmith Etiquette Consulting in Marblehead, Massachusetts. People’s discomfort, on the other hand, chills the workplace dynamic (Sullivan 2008b).

Etiquette guides for decades, if not centuries, suggested not talking about religion in public gatherings outside one's own religious community because it was just too volatile an issue. The move toward ecumenism in faith communities since the 1960s, the trend toward eclectic faith practices, and the increasing diversity have helped increase the number of discussions about spirit at work. Still, there are many who feel uncomfortable talking about any issues of faith or spirit.

I wrote in an article in *Workforce Management Magazine*: “Within every group lies a huge variety of beliefs and personal preferences. Some people love talking openly about matters of meaning; others want privacy. Some find solace and guidance in meditation; others are uncomfortable with silence. The biggest blessing you can give your employees is to see and honor them as they are, not who you fear them to be, or want them to be. Your job is not to approve their meaning and values, but to help them respectfully bring their meaning and values to work, for the benefit of all” (Sullivan 2008b).

### ***Understand Employee Concerns About Religion or Spirit at Work***

People of all faiths may borrow practices and ideas freely from each other, yet the phrase “one man's meat is another man's poison” is very true if employees—like the general public—feel anything is forced on them or that one person's faith threatens their own.

Much as many people of all faiths swear by the benefits of meditation and yoga to relieve stress, many people in various faiths fear that such practices lead to heathen (which some define as innately evil) practices that could lead their practitioners away from their true faith. There's huge fear among many Christians and perhaps many of other faiths that the whole topic of spirit and work is part of some conspiracy by New Agers (whatever that means to the accuser), that at the least will make people flaky and at worst will lead them away from their true faith. Many people who practice things that might be considered to be New Age, such as meditation (or affirmations), fear being forced into supporting various religious dogma they just can't accept.

Listen to some cable news shows, and it's easy to assume that all Arabs are Muslims, and all Muslims are probably terrorists who will do anything to enforce Shariah religious law on the rest of us. Almost every Christmas season, commentators proclaim that the trend of companies offering holiday greetings or parties is a war on Christmas, not a respectful nod to the fact that the workplace is filled with many people who celebrate holidays including Diwali or Channukah, not Christmas, and that sometimes the Christmas season overlaps with at least a part of Ramadan.

Here's the truth you have to deal with: the larger your company, the more likely it is you will have employees on every side of every controversy. You may have to set boundaries regarding the extent to which employees express their controversial

and highly charged religious feelings at work without disrespecting their right to have them.

Tricia Molloy (2006), author of *Divine Wisdom at Work*, suggests that when talking about spirit and work, often it is best to use terms like “universal” instead of “spiritual” or “reflection” instead of “meditation.” Such language, she says, is less charged than religious language.

There’s probably no better way to understand how others feel harassed, unaccommodated, or discriminated against than to notice when you could have such feelings yourself if you were in the other person’s shoes. Whatever your faith, you can try see better the issues of people from diverse religions in diverse workplace challenges. “Discover which practices make you squirm, which inspire you. Notice your own awe, wonder, fears and vulnerability around spiritual issues. Notice how some ways people talk about spirituality or religion are comfortable and inviting to you, and which are not” (Sullivan 2008b).

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# Chapter 3

## Spirituality and Religion: Seeking a Juxtaposition That Supports Research in the Field of Faith and Spirituality at Work

Kelly Phipps and Margaret Benefiel

**Abstract** The relationship between the concepts of spirituality and religion remains unclear in the field of faith and spirituality at work. If the field is to mature, more clarity must be attained. This chapter examines the faith and spirituality at work literature to date, drawing out a number of possible juxtapositions of the two terms. It then offers six propositions to identify the underlying issues of the debate and to help guide future research in the field.

### Introduction

The relationship between the concepts of spirituality and religion remains unclear in the field of faith and spirituality at work. Hill et al. (2000) conducted an extensive examination of the diversity of perspectives on those two terms and found little systematic conceptualization of the relationship between religion and spirituality. Development of conceptual boundaries between spirituality and religion is a necessary step required before the field of faith and spirituality at work can move forward (Dent et al. 2005). More recently, in their overview of the state of research on spirituality and religion in the workplace, Benefiel and Fry (2011) identified the distinction between spirituality and religion as a central issue facing the field as it moves forward. Thus the field, if it is to mature, needs both conceptual clarity on the two terms and a working understanding of the relationship between the two.

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The need for clarity on the relationship between spirituality and religion in the workplace is visible in the literature. Prior works on spirituality and religion in the workplace have imagined a number of juxtapositions including mutually exclusive, overlapping, synonymous, religion nested within spirituality, spirituality nested within religion, and contextually determined. The purpose of this chapter is to examine how prior works have juxtaposed spirituality and religion in the workplace and propose an understanding of the relationship between spirituality and religion that will allow for the most productive research moving forward. This will be accomplished by examining each of the possible juxtapositions, then reviewing the important factors to be considered by the field when considering the relationship between these concepts.

## Mutually Exclusive

Cavanaugh (1999), in a seminal article, argued that religious claims that a specific religion provides an exclusive path to God and salvation exclude those not involved in that religion and are thus inappropriate in the workplace. Mitroff and Denton (1999) followed the same line of reasoning and went on to claim that spirituality unites the workplace, while religion divides it. Giacalone and Jurkiewicz (2003), following Mitroff and Denton, argued that placing religion into the consideration of workplace spirituality has the potential to be divisive since it can promote zealotry.

Underlying these arguments in favor of spirituality and against religion in the workplace is the belief that the two can be cleanly separated. In essence, this perspective sees spirituality as something that can be embraced by the workplace to the exclusion of religion. The term “workplace spirituality” is used by many authors, suggesting that questions of spirituality have a unique expression at work, wholly separate from any religious connotation. Ashmos and Duchon (2000) noted that spirituality at work borrows from religious imagery but is distinct from religion nonetheless since it does not seek to advance one particular belief system. Duchon and Plowman (2005) defined workplace spirituality as “a particular kind of psychological climate in which people view themselves as having an inner life that is nourished by meaningful work and takes place in the context of a community” (p. 816). We can see in this definition the conceptualization of spirituality as a distinct construct operating in the workplace, separate from any particular religious expression.

## Overlapping

Other authors have argued against the imposition of a distinction between spirituality and religion, calling it a relatively recent phenomenon (Hicks 2003; King 2008; Miller 2007; DeJongh 2011). Hicks agreed with spirituality in the workplace advocates who claimed that employees should not be asked to park their souls at the door, recognizing that employees bring their whole selves to work. At the same time, he

argued that efforts to decouple spirituality and religion in the workplace were naïve and ineffective:

[T]he mantra “spirituality unites, but religion divides” is much more problematic than scholars or proponents of spiritual leadership would have us believe. . . [T]he corresponding definitions of spirituality are too broad to be coherent and the frequent emphasis on the potential of spirituality to create unity or common ground in the workplace overlooks difficult issues. (Hicks 2003, p. 48)

Hicks contends that scholars have invoked the religion/spirituality dichotomy as a way to use definitions to relieve the difficulty of beliefs that may be controversial, rendering them irrelevant because they are “religious” in nature (Hicks 2002). Hicks proposed an alternative way to integrate spirituality, religion, and work: “Respectful pluralism.” Hicks claimed that effective leaders should create an environment for employees to express their own religion and to respect others’ religions.

DeJongh (2011) roots spirituality primarily in religious traditions and thus sees religion and spirituality as interconnected and overlapping. At the same time, he argues that “individualized spiritualities,” i.e., spiritualities residing outside religious traditions, also deserve respect and attention in the study of spirituality in the workplace.

Removing religion from research on spirituality in the workplace is problematic, according to King, given the significant portion of the US employee population for whom religion is important, and given the fact that religion is afforded specific legal protection (King 2008).

## **Synonymous**

For some authors, the distinction between spirituality and religion has been one to avoid. Mohamed et al. (2001) argued that there is no significant distinction between spirituality and religion, despite the differences in how people perceive the two terms. Cash and Gray (2000) examined this question through the lens of managers deciding whether to provide accommodation for religious beliefs. They concluded that it made no sense to use different standards in considering religious belief versus nonreligious beliefs. Instead, they concluded that all sincerely held beliefs, whether religious or not, should be accommodated as religious beliefs. Others have pointed out the disparity in treating Christianity as inappropriate for the workplace because of its perception as a religion while advancing Eastern thinking such as Zen or Taoism as philosophies or values (Krahnke and Hoffman 2002).

## **Religion as a Subset of Spirituality**

Some researchers have made the case that religion is a subset of the larger category of spirituality or nested within it. This perspective sees religion as a particular expression of the larger phenomenon of spirituality. Fry (2003) argued that spirituality is necessary for religion, but religion is not necessary for spirituality. Similarly,

Dent et al. (2005) observed, “theory development should recognize that any form of spirituality also includes practices and beliefs (i.e., a religion) and that the accompanying beliefs are an important, if not more important, element of how someone’s spirituality is manifest in his or her leadership” (p. 642). White (2003) also approached spirituality as the broader construct that encompassed religious expression. Some authors have used this approach to avoid the appearance of promoting one religion. For example, Gotsis and Kortezi (2008) addressed the challenge of defining the two terms by approaching spirituality as an “all encompassing reality” that “transcends individual involvement in a particular religion” (p. 578).

## **Spirituality as a Subset of Religion**

While some authors have seen religion as a subset of spirituality, a few have argued the converse. Lynn et al. (2009) pointed out that in other social sciences, spirituality is seen as a sub-domain of religion. Lynn describes this approach as treating spirituality as “the life inside the cloak of religion” (p. 228). Similarly, Hill et al. (2000) described spirituality as the quest for the sacred, while they described religion as the quest for the sacred plus additional elements. While this approach has not been adopted widely in the field of management, it does represent a possible way of understanding the relationship between spirituality and religion.

## **Contextually Determined**

Others have attempted to demonstrate that definition of these terms may be dependent upon the audience. Zinnbauer et al. (1997) found general support for the idea that “spirituality” references the individual experience with the transcendent, while “religion” refers to institutional theology and rituals. More importantly, they found that the desire to differentiate between the two is less prevalent among those who are highly religious. Those who identified themselves as spiritual but not religious saw less overlap in the terms.

## **Relevant Considerations**

From the review above, it is clear that various researchers have advanced a variety of juxtapositions between spirituality and religion in the workplace. This variety could be seen as the inevitable product of having multiple researchers address the problem. If we see it in this light, then the task of the field is to choose one of the juxtapositions in order to provide uniformity and clarity. However, rather than seeing the variety as a sign of disorder, we propose that various researchers have imagined

the juxtaposition differently in order to meet legitimate needs in their particular context. In other words, the variety of ways religion and spirituality have been understood reflect the diversity of perspectives in researchers and research contexts. Those who have imagined them to be mutually exclusive were responding to a particular need: the risk of proselytizing. Those who imagined them to be synonymous were also responding to a legitimate need: the inherent risk for a manager in promoting spiritual beliefs while excluding individuals' religious beliefs. When the various juxtapositions are understood as the product of legitimate needs and interests, the task of the field changes. No longer should the field be choosing the optimal juxtaposition. Instead, the field must develop an understanding of how spirituality and religion in the workplace are related that allows researchers to investigate these dynamics in the greatest number of contexts, with the greatest clarity. In order to do that, we must look back at the ways prior researchers have understood the relationship between these terms and ask what considerations led to that juxtaposition.

### ***Practical Needs for Differentiation***

Those researchers who have sought to avoid the promotion of one religion in the workplace (Cavanaugh 1999; Mitroff and Denton 1999; Giacalone and Jurkiewicz 2003) were raising the very legitimate concern that religion and spirituality in the workplace should not be about one person's understanding of religion. This is of particular concern as researchers seek to advance models of spiritual leadership for practitioners. Models of workplace spirituality aligned with particular religious expression would rightly be rejected by industry. Therefore, any resulting juxtaposition must allow the field to speak of spirituality without speaking about religion.

#### **Proposition 1**

The juxtaposition of spirituality and religion in the workplace must allow the field to speak of spirituality without speaking about religion, when necessary.

### ***Protecting Individual Rights***

Another aspect of diversity concerns making space for those who see spirituality and religion as synonymous in their own practice. As King (2008) points out, a significant portion of the population practices some form of religion, and they tend to not see spirituality and religion as separate (Zinnbauer et al. 1997). When conducting research on spirituality in the workplace, it seems contradictory to exclude those whose practice is religious in nature and to do so in the name of preserving their rights. As Hicks (2003) and others have pointed out, the goal should be a workplace with room for spiritual and religious expression by all, not just those who hold a particular belief system. Therefore, any resulting juxtaposition of spirituality and

religion in the workplace should allow for and protect various expressions of spirituality and religion.

#### Proposition 2

The juxtaposition of spirituality and religion in the workplace adopted by the field should allow for and protect various expressions of spirituality and religion.

### ***Fostering Cross-Cultural Dialogue***

There is an inherent risk to the field in separating spirituality from religion. The risk is that the field will in turn focus its study only on those environments where spirituality and religion can be cleanly separated. In reality, this means that large portions of the world would be excluded from the study. The notion that religion can be excluded from important cultural and civic considerations is consistent with Western notions of separation of church and state, but does not translate well into some cultures. In places such as the Middle East where religious belief is a central tenet of civic and cultural life, studying spirituality at work to the exclusion of religion could be problematic. As a result, any resulting juxtaposition should allow researchers to explore spirituality and religion in a variety of cultural contexts, fostering dialogue between those who see the relationship of work and faith in differing ways.

#### Proposition 3

The juxtaposition chosen by the field should allow researchers to explore spirituality and religion in a variety of cultural contexts and foster dialogue between those who see the relationship of work and faith in differing ways.

### ***Opening Avenues for Relevant Research***

While researchers have a legitimate need for the separation of religion from spirituality, such a separation has another inherent risk. If the field were to focus exclusively on spirituality to the exclusion of religion, it would not be studying workplaces as they currently exist. As Hicks (2003) points out, the notion that the two could be separated is a fairly recent phenomenon. And, as King (2008) notes, a significant portion of the US employee population claim that religion is important to them. So a commitment from researchers to study only spirituality would be a commitment to impose a dichotomy on research subjects that does not otherwise exist in many cases. Such research would tell us less about those we study and more about ourselves as researchers. Instead, the field must find a juxtaposition that opens avenues for relevant research of the workplace while acknowledging the nature of the workplace as it currently exists.

#### Proposition 4

The juxtaposition of spirituality and religion in the workplace adopted by the field should open avenues for research in ways that mirror the work world as it currently exists.

### **Evaluating the Possible Juxtapositions**

If we now take the possible juxtapositions of spirituality and religion in the workplace discussed above and hold them up for examination in light of these propositions, we can begin to see the ways in which they meet and fail to meet the stated objectives. Put another way, when we take the criteria implied in each juxtaposition advanced by authors in the field, and apply them across all possible juxtapositions, we can see that most of the juxtapositions meet only some, but not all of the needs. For example, imagining spirituality and religion to be mutually exclusive would meet the need stated in Proposition 1 but would likely fail to meet the need stated in Proposition 2. Table 3.1 attempts to show how each juxtaposition can be evaluated using the propositions. While many of these are clearly matters of judgment, the table is meant to illustrate visually how decisions about the juxtaposition of spirituality and religion in the workplace should be made: using criteria drawn from authors and researchers in the field. And more importantly, those criteria should be applied to all possible juxtapositions, not just one.

#### *A Proposed Juxtaposition*

Given the discussion above, it appears that viewing spirituality and religion as overlapping constructs best advances the needs of the field (Fig. 3.1). By seeing them as separate domains with some shared content, researchers can study either or both when appropriate. This also addresses the findings of Zinnbauer et al. (1997) that the desire to differentiate between spirituality and religion is less prevalent among those who are highly religious. Seeing them as overlapping categories acknowledges that, for some, they are not separate.

#### Proposition 5

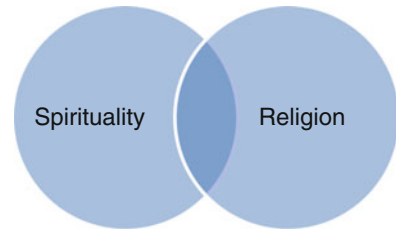
The field of faith and spirituality at work should treat religion and spirituality as distinct but overlapping constructs.

Understanding the relationship of spirituality and religion in this way makes it possible for us to clearly articulate the arenas for future research on spirituality and religion in the workplace. If we overlay the third construct of management on our overlapping fields of spirituality and religion, we see three distinct areas of possible research:

**Table 3.1** Evaluating the possible juxtapositions

	Mutually exclusive	Overlapping	Synonymous	Religion as a subset of spirituality
<i>Proposition 1:</i> The juxtaposition of spirituality and religion in the workplace must allow the field to speak of spirituality without speaking about religion, when necessary	Supports	Supports	Does not support	Supports
<i>Proposition 2:</i> The juxtaposition of spirituality and religion in the workplace adopted by the field should allow for and protect various expressions of spirituality and religion	Does not support	Supports	Supports	Supports
<i>Proposition 3:</i> The juxtaposition chosen by the field should allow researchers to explore spirituality and religion in a variety of cultural contexts and foster dialogue between those who see the relationship of work and faith in differing ways	Does not support	Supports	Does not support	Does not support
<i>Proposition 4:</i> The juxtaposition of spirituality and religion in the workplace adopted by the field should open avenues for research in ways that mirror the work world as it currently exists	Does not support	Supports	Does not support	Supports

**Fig. 3.1** Spirituality and religion as overlapping constructs



1. The exploration of management and spirituality, as distinct from religion, e.g., examining the effect of mindfulness on ethical decision making
2. The exploration of management and spirituality, as expressed both in and out of religion, e.g., studying how beliefs about forgiveness relate to organizational healing
3. The exploration of management and religion, e.g., studying how doctrinal statements influence managerial decision making among religiously devout managers

Seeing the intersection of management, spirituality and religion in this way makes it possible for researchers to clearly identify whether they are studying spirituality, religion, or both in the workplace. If future researchers were to specify the scope of their research, we believe much of the confusion and tension surrounding the question of spirituality versus religion would be alleviated. For this reason, we propose that future researchers in this field should specify whether they are studying spirituality, religion, or both (Fig. 3.2).

#### Proposition 6

Future researchers should specify whether they are studying spirituality, religion, or both.

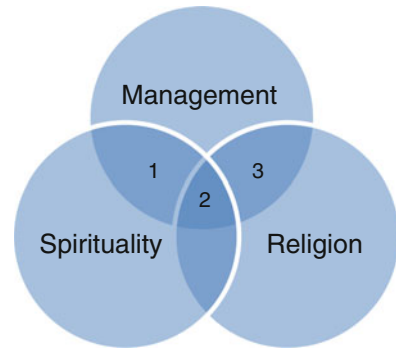
## Conclusion

As the field of faith and spirituality at work matures, there is a need for more clarity regarding the relationship between religion and spirituality. There are valid concerns, which need to be understood and respected, behind each approach scholars have adopted in past research in the field. There are six propositions outlined in this chapter:

1. The juxtaposition of spirituality and religion in the workplace must allow the field to speak of spirituality without speaking about religion, when necessary.
2. The juxtaposition of spirituality and religion in the workplace adopted by the field should allow for and protect various expressions of spirituality and religion.



**Fig. 3.2** The intersections of management, spirituality, and religion



3. The juxtaposition chosen by the field should allow researchers to explore spirituality and religion in a variety of cultural contexts and foster dialogue between those who see the relationship of work and faith in differing ways.
4. The juxtaposition of spirituality and religion in the workplace adopted by the field should open avenues for research in ways that mirror the work world as it currently exists.
5. The field of faith and spirituality at work should treat religion and spirituality as distinct but overlapping constructs.
6. Future researchers should specify whether they are studying spirituality, religion, or both. Such clarity would help scholars delve more deeply into the issues underlying the debate.

Furthermore, these propositions can help guide scholars as they seek a way forward in faith and spirituality at work research. As the field of faith and spirituality at work continues to develop, scholars need to continue to move beyond surface debates and delve deeply into the concerns and issues that lie beneath them. It is our hope that these propositions can help in that endeavor.

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**Part II**  
**Faith at Work: Religious Perspectives**

## Chapter 4

# Christian Perspectives on Faith at Work: An Empirical Exploration of Faith and Work Associations Across Christian Religious Traditions

Mitchell J. Neubert and Kevin D. Dougherty

**Abstract** While personal experiences and family socialization are likely to influence beliefs and behaviors linking faith to work, religious congregations also are likely to play a prominent role in shaping faith-work connections. Our purpose in this chapter is to draw upon a nationally representative sample of over a thousand working adults to describe the role of Christian congregations in making faith relevant to the workplace. Two variables that have particular relevance to the association of faith and work are the Congregational Entrepreneurial Orientation Scale (CEOS) and the Congregational Faith at Work Scale (CFWS). The CEOS variable assesses the behavior of congregational leaders related to being innovative and demonstrating a willingness to take risks, whereas the CFWS variable assesses the extent to which specific beliefs about faith and work integration are emphasized within a congregation. This chapter reports on the association of these congregational variables, across religious traditions, with work attitudes and behaviors and offers recommendations for future research.

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## Introduction

Between the late eighteenth and early twentieth centuries, Alexis Tocqueville (1835/1840/1969) and Max Weber (1904-1905/1992) asserted the importance of Christian faith to motivating work and entrepreneurial activity. Later, in the mid-twentieth century, psychologist McClelland (1961) promoted a similar sentiment in explaining achievement motivation. In the few studies that followed, research findings exploring the relationship of faith to work and entrepreneurial activity have been mixed (Dodd and Gotsis 2007). As such, until recently, management scholars have largely dismissed, ignored, or refused to address the relevance of faith to work and entrepreneurial behavior (Bellu and Fiume 2004; King 2008; Tracey 2012).

Recent efforts to revive and affirm the role of religion in the workplace are gaining a following among both scholars and practitioners. For scholars, this is evident in the development of a Management, Spirituality, and Religion Interest Group within the Academy of Management and the launch of the *Journal of Management, Spirituality, and Religion*. For practitioners, this is evident in the success of popular press books integrating faith and business by authors like John Maxwell, Ken Blanchard, and others.

While personal experiences and family socialization are likely to influence beliefs and behaviors linking faith to work, religious congregations also are likely to play a prominent role in shaping faith-work connections. Our purpose in this chapter is to draw upon a nationally representative sample of over a thousand working adults to describe the role of congregations in the Christian faith tradition in making faith relevant to the workplace.

It is difficult to overstate the prevalence or influence of America's faith communities. More than 60% of American adults are affiliated with a church, synagogue, temple, or mosque in some capacity (Chaves et al. 1999; Dougherty et al. 2007). Local congregations propagate cultural traditions and provide a sense of meaning to life's contexts, including work (Wuthnow 1987). The religious beliefs individuals hold are not likely to develop or persist without the influence of fellow believers in a faith community (Berger 1967). The influence of these communities reaches beyond the walls of the congregation to affect other institutions and activities (Chaves 2004). For example, research has shown that for teenagers, participation in a faith community can reduce a range of negative outcomes in their lives through developing relationships with like-minded peers, learning how to make moral decisions, and being exposed to positive role models (Caputo 2004; Edgell 2005; Regnerus 2003; Smith and Denton 2005). Furthermore, congregations influence all ages by promoting the development of transferable organizational skills, faith-informed social responsibility, and sensitivity to the needs of others (Becker and Dhingra 2001; Beyerlein and Hipp 2006; Park and Smith 2000; Wilson and Janoski 1995).

In addition to the potential of local congregations to provide social networks, transferable skills, and reinforcement of values that are relevant to work, faith communities may promote specific beliefs or behaviors with particular relevance to work. Management research has identified beliefs about human nature that influence

work attitudes and behavior. McGregor (1960) proposed that managers have either Theory X beliefs that by nature workers are lazy and lack the motivation to work hard unless prompted, or they have Theory Y beliefs that workers by nature will work hard and are independently motivated to do so given the opportunity. More recently, managers' beliefs about the malleability of workers' dispositions and capabilities were shown to affect managers' investments in coaching their employees (Heslin et al. 2006). To the extent that faith communities influence these beliefs about human nature, they also are indirectly influencing how their members interact with others at work, make decisions, and allocate resources.

Altogether, local congregations provide a context in which particular behaviors are modeled and reinforced and in which specific beliefs are presented and inculcated that may be relevant to the workplace. With over 300,000 US congregations in existence, there is a wide array of religious beliefs and behaviors being transmitted by America's faith communities. Understanding the role of religion in the lives of individuals requires paying attention to the theologies and rituals that distinguish religious groups. To capture these differences, social scientists aggregate individuals into broad religious traditions based on their denominational or congregational affiliation (Kellstedt and Green 1993; Kellstedt et al. 1996; Kohut et al. 2000; Steensland et al. 2000; Dougherty et al. 2007). Although there is diversity within each tradition, the religious organizations comprising a religious tradition share theological beliefs and a cultural heritage that make them and their adherents distinct from other traditions. Research shows that religious traditions are useful in explaining a variety of social and political distinctions ranging from parenting practices (Wilcox 2004) to media consumption (Park and Baker 2007) to voting and volunteering (Chaves 2004).

Within the United States, the four largest Christian traditions are evangelical Protestant, mainline Protestant, black Protestant, and Catholic. Each tradition will be described in turn and, subsequently, will be used as the basis of comparison in reporting congregational and individual behaviors and beliefs.

Foundational beliefs shared by evangelical Protestant congregations are a belief in the authority of the Bible, the necessity of personal piety, salvation through a personal relationship with Jesus Christ, and the need to share the news of this salvation with others. Denominations associated with this tradition include but are not limited to Anabaptist, Assemblies of God, Bible Church, Brethren, Christian and Missionary Alliance, Christian Reformed, Church of Christ, Church of God, Church of the Nazarene, Free Methodist, Lutheran Church Missouri Synod, Mennonite, Pentecostal, Presbyterian Church in America, Seventh-Day Adventist, and Southern Baptist. More than a quarter of American adults are associated with the Evangelical Protestant tradition (Steensland et al. 2000; Dougherty et al. 2007).

Mainline Protestant congregations are more moderate to liberal theologically than evangelical. While accepting the core theological tenets of Christianity, they are less likely to read the Bible literally, speak of salvation in terms of a personal relationship with God, or pose restrictions on members' involvement in secular society. These congregations are generally more accepting of mainstream cultural values. Denominations within the mainline Protestant tradition include American Baptist,

Congregational, Disciples of Christ, Episcopal/Anglican, Evangelical Lutheran Church, Presbyterian Church (U.S.A), Quaker, Reformed Church of America, United Methodist, and United Church of Christ. Approximately one in five American adults is mainline Protestant (Steensland et al. 2000; Dougherty et al. 2007).

Black Protestant congregations represent the uniquely African-American branch of American Protestantism, commonly referred to as the black church (Roof and McKinney 1987). These congregations stress the orthodoxy and piety characteristic of evangelical congregations, but their distinguishing characteristic is the shared perspective rooted in the African-American experience in the United States. Black Protestant congregations play a central role in the African-American community (Lincoln and Mamiya 1990). The historic black church denominations include African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal, Church of God in Christ, and National Baptist Convention, USA. Between 5 and 10% of the US adult population belongs to black Protestant congregations (Steensland et al. 2000; Dougherty et al. 2007).

Catholic is the final category of Christian religious tradition included in our analyses. Catholic congregations are characterized by the form of Western Christianity promoted by Roman Catholic and National Catholic Churches. Distinct from the Protestant's reliance on the primacy of biblical authority, Catholic congregations emphasize papal authority and apostolic succession. Comparable in size to the mainline Protestant tradition, about one in five American adults is Catholic (Dougherty et al. 2007).

In this chapter, we first focus our attention on two congregational variables within each Christian faith tradition that are relevant to modeling and promoting workplace attitudes and behavior. This analysis and discussion will be followed by exploring important individual work ethic and work outcomes within each Christian faith tradition and then how congregational and individual variables are related.

## **Congregational Influence Variables**

Congregations can be described and distinguished along a variety of factors. Two variables that have emerged as having particular relevance to the association of faith and work are the Congregational Entrepreneurial Orientation Scale (CEOS) and the Congregational Faith at Work Scale (CFWS). The CEOS variable assesses the behavior that congregational leaders demonstrated related to being innovative and entrepreneurial, whereas the CFWS variable assesses the extent to which specific beliefs about faith and work integration are emphasized within a congregation.

### ***Congregational Entrepreneurial Orientation***

Within the literature on entrepreneurship, researchers have developed and assessed the entrepreneurial orientation of organizations (Miller 1983; Covin

and Slevin 1989). Generally, the entrepreneurial orientation (EO) of an organization refers to its leaders' entrepreneurial behaviors or decisions and the organization's practices and normal operating preferences (Covin et al. 2006; Lumpkin and Dess 1996). To the extent that these actions are innovative, proactive, and risk oriented, the organization is described as having an entrepreneurial orientation (Miller 2011). Another way to describe these core dimensions is demonstrating "a willingness to support creativity and experimentation," an "opportunity-seeking, forward-looking perspective," and a "tendency to take bold actions" (Lumpkin and Dess 2001, p. 431).

The EO of an organization, typically a for-profit business, has been found to be associated with firm performance (e.g., Barney et al. 1996; Jogaratnam and Ching-Yick Tse 2006; Lee et al. 2001; Wiklund 1999) and the behavior of its members (Monsen and Boss 2009). Despite the potential for this and other business constructs to apply to other contexts, there has been limited application of organizational research to nonprofits (Pearce et al. 2010) and particularly religious organizations (Miller et al. 2002).

In a notable integration of business and religious domains, Pearce and colleagues (2010, p. 221) argued for the relevance of such research in asserting that "religion has a pervasive and continuing importance in domestic and world affairs," "religious congregations have an important economic impact," and that such research "would generate valuable information about the effect of entrepreneurial orientation—and its various subdimensions—within the religious community, and by extension, to other nonprofit institutions." Their research found that EO adapted to religious congregations was associated with growth in attendance and in contributions (Pearce et al. 2010).

A congregation's entrepreneurial orientation, measured by the behavior of its leaders and its organizational practices, likely influences adherents through social learning. Bandura (1986) describes the process by which people learn vicariously through observing the example of salient role models. Whereas behavior is the key component of the congregation affecting others, a congregation also influences its adherents through the beliefs it proclaims and promotes, which are included in the next construct.

### ***Congregational Faith at Work***

In an attempt to assess beliefs about the integration of faith and work, Lynn et al. (2009) developed a 15-item Faith at Work Scale (FWS) (see Chap. 25 for recent work on the FWS). Included are items related to an individual's beliefs about how faith relates to work, offers meaning, contributes to community, emphasizes morality, and promotes concern for others. Although conceived of as comprising multiple dimensions, in a sample of 234 business or professional alumni from four faith-based higher education institutions, factor analysis demonstrated their 15-item measure to consist of a single factor.



In a follow-up study, Lynn and colleagues (2011) found FWS positively related to respondent's faith maturity, age, church attendance, and whether they were in a conservative denomination. FWS was negatively related to the size of the organization the respondents worked in, and there were no significant associations with gender, professional status, hours worked, or geographical region. The research of Lynn and colleagues focused on the individual beliefs of respondents, whereas in our research, we focused on respondents' assessments of these integration beliefs in the congregation that they attend. In this sense, we are asking a different question, but we are extending the findings that linked FWS with attendance and denominational characteristics.

The application of faith to work in the lives of individual churchgoers is likely to vary by religious tradition. While Catholics and mainline Protestants have strong social justice orientations, the salience of faith and faith communities is typically greater within the more conservative branches of American Protestantism. As noted, the black church is a centerpiece of the African-American community, and these congregations actively speak to economic issues (Lincoln and Mamiya 1990). For both black Protestants and evangelicals, God is believed to be an active presence in the world and in human's lives (Froese and Bader 2010). God, as an engaged being, takes an interest in the work people do. Faith is not a private matter in these traditions; it is a defining aspect of identity. Also for Evangelicals, the drive to spread the faith makes the secular workplace a mission field. Consequently, we expect a strong faith-work connection to be voiced by evangelical Protestants and black Protestants. For mainline Protestants and Catholics, religious involvement and conceptions of God are more varied. Faith, though important, may not provide the same direct motivation for work within these traditions.

## **Individual Work Variables**

The role of faith in affecting the domain of work has been the source of speculation and some research. In the following section, we briefly describe individual variables that can be reasonably linked to or affected by an individual's faith, or as we will explore, to their faith community. We expected that there may be associations of faith with work ethic or motivation, job satisfaction, commitment to the organization, forms of discretionary organizational citizenship behavior, and aspects of entrepreneurial behavior. Each is discussed in turn.

### ***Protestant Work Ethic***

As previously mentioned, the idea of faith affecting work is not a new idea. Sociologist Max Weber [1904–1905] was one of the earliest and perhaps most notable advocates of the assertion that religious influences contributed to a work ethic

that spurred individual prosperity in business as well as the progress of Western economies. According to Weber, faithful adherents to Protestant Christian sects, motivated by a sense of proving one's religious duty and calling, were hardworking and industrious, denying or delaying leisure and immediate pleasures for the sake of demonstrating their commitment and affirming their calling in life. This became known as the Protestant work ethic.

In a review of the work ethic literature, Miller et al. (2002) concluded that equivocal research linking religious faith and the Protestant work ethic suggested that the latter had lost its religious moorings. Yet, research built on the assertions of McClelland (1961) and Weber (1904–1905/1992) found a positive association between religiosity and achievement motivation in a sample of entrepreneurs in the United States (Bellu and Fiume 2004). Additionally, in a study of graduate and undergraduate students in the United States and England, intrinsic religious orientation and a measure of the Protestant work ethic were positively related even after controlling for conservative beliefs (Jones et al. 2010).

### ***Organizational Commitment***

An individual's commitment to an organization is his or her bond or attachment to that organization (Klein et al. 2009). Although organizational commitment has different bases, affective commitment is our primary interest because it is based in desire, not felt obligations or constraints (Allen and Meyer 1990; Meyer and Allen 1991, 1997). Affective commitment is self-determined and, therefore, influenced by individual beliefs and motivations more than other forms of commitment (Jones et al. 2010). In turn, affective commitment is associated with higher levels of individual performance and satisfaction and lower levels of turnover and turnover intentions (Cohen 2003; Cooper-Hakim and Viswesvaran 2005).

The importance of committed employees to organizations is unquestioned by scholars and practitioners, but work remains to understand the motivations underlying commitment (Johnson et al. 2010). Commitment to an organization may be motivated by faith beliefs or a congregation that legitimizes and values work and the vocation of business. Meta-analytic research demonstrates that organizational commitment is related to the Protestant work ethic (Cooper-Hakim and Viswesvaran 2005), an association that may be rooted in a shared faith-based motivation.

### ***Job Satisfaction***

Another variable universally valued by individuals and the organizations in which they work is job satisfaction (Crede et al. 2007). Job satisfaction is the general attitude toward one's specific job. From the organization's perspective, job satisfaction is important because it is positively associated with job performance (Judge et al. 2001) and discretionary pro-social behaviors while being negatively related to coun-

terproductive behavior and job withdrawal (Crede et al. 2007). For individuals, it is valuable because it is associated with higher levels of life satisfaction, positive affect, and happiness (Bowling et al. 2010).

One reason for why job satisfaction might relate to faith is that the latter offers meaning to work and vocation. A sense of purpose in or calling to a job brings about satisfaction (Wrzesniewski et al. 1997). Research exploring the association between job satisfaction and personal well-being points to another possible explanation for the role of faith in influencing job satisfaction; analyses demonstrate that the causal relationship is stronger from personal well-being to job satisfaction than from job satisfaction to personal well-being (Bowling et al. 2010). To the extent that faith or congregational life contributes to personal well-being outside of work, this spills over into work.

### ***In-Role and Extra-Role Behavior***

Individual behavior in organizations is typically characterized as either being in-role expected behavior or extra-role discretionary behavior (Katz 1964). Whereas in-role behaviors are explicitly understood and mandatory for a specific task or job, discretionary extra-role behaviors are voluntary and contribute to the organization through enhancing the social context (Dierdorff and Morgenson 2007; Williams and Anderson 1991). In-role and extra-role behaviors are explained, in part, by both individual characteristics (e.g., Neal et al. 2012) and organizational practices (e.g., Tremblay et al. 2010).

In-role performance expectations are typically represented in formal job descriptions (Williams and Anderson 1991). In research linking managers' level of moral reasoning to their in-role performance, the positive association was explained as possibly rooted in moral reasoning contributing to an ethical obligation to perform one's duties (Sosik et al. 2011). To the extent that faith informs ethical obligations, this supports an association between faith and in-role performance. Helping behavior is a form of extra-role behavior directed toward others that involves discretionary acts of consideration and cooperation (Van Dyne and LePine 1998). Research has demonstrated that helping behavior, in a general sense, is associated with intrinsic religion and church attendance (Benson et al. 1980), thus affirming that the Biblical exhortations to love and serve others translate into actions that are likely to extend to the workplace.

### ***Entrepreneurial Opportunity Recognition***

The entrepreneurial action of individuals is critical for the creation, adaptation, and survival of firms in competitive markets (McMullen and Shepherd 2006), instrumental in addressing socioeconomic needs (Shaw and Carter 2007), and increasingly critical in recognizing and delivering sustainable development solutions (Patzelt and

Shepherd 2011). Given the significance of entrepreneurial behavior to organizations and society, it is increasingly important to understand what contributes to the recognition and development of entrepreneurial opportunities (Tang et al. 2012). Short and colleagues (2010, p. 40) state this emphatically, “Without an opportunity, there is no entrepreneurship.”

Entrepreneurial action originates from an individual’s attitude toward and ability to recognize opportunities (McCline et al. 2000; McMullen and Shepherd 2006; Robinson et al. 1991). How religious beliefs or congregations might affect opportunity recognition is unclear. A review of the entrepreneurship opportunity literature was void of research related to the association of religion and opportunity recognition (Short et al. 2010). Some research finds no religious differences between entrepreneurs and other business professionals (Dodd and Seamans 1998), but other research points toward the potential for religious beliefs to affect the value individuals place on opportunities (Shook 2003) and to encourage individuals to look beyond self-interest to discover a broader range of opportunities (Van de Ven et al. 2007).

Overall, conclusions regarding the associations between religion and congregations with the individual work variables are either speculative or tentative (Tracey 2012). As such, we offer a preliminary exploration of these associations to spur further research.

## Survey Methodology

This research was conducted in a sample of over 1,000 working adults in the United States. To be included in the sample, respondents had to be age 18 or older and working full-time. The respondents were recruited from a nationally representative probability based panel created and maintained by Knowledge Networks. This research is part of a large research project entitled “National Study of Religion and Entrepreneurial Behavior” and funded by the National Science Foundation (grant #0925907).

Two surveys were administered 3 weeks apart in fall 2010. Only those who completed surveys at both times were included in our overall sample. The religious tradition and congregational variables were measured in the first survey, and individual outcome variables were measured in the second survey. The time lag was necessary to help minimize common method variance that might otherwise result from consistency and demand characteristics (Podsakoff et al. 2003).

The final sample contained 1,022 working adults. Fifty-six percent were males, 63% were married, 80% were white non-Hispanic, and the mean age was 44 years old. The average educational attainment was “some college but no degree,” and the average income fell within the range of \$50,000–\$59,999. Within the full sample, 25% of respondents were Evangelical Protestant, 24% were Catholic, 17% were mainline Protestant, and 5% were black Protestant.

## *Time 1 Measures*

### **Religious Tradition**

Religious traditions of evangelical Protestant, black Protestant, mainline Protestant, Catholic, Jewish, other, and none have become customary variables in research involving religion. Individuals are usually placed into religious traditions based on information about their religion and denomination, as popularized by Steensland et al. (2000). The downside of this approach is that denominational loyalties are fading in the United States. For this reason, Dougherty et al. (2007) advocated coding religious tradition using information about where individuals worship. They found that people are able to name their place of worship more readily than they can identify their denomination. Indeed, some have no denomination, given the rise of nondenominational congregations in the United States. By using congregational information to code religious tradition, a more complete and more accurate depiction of religious affiliation results. We follow this strategy and create our religious tradition variable by giving preference to where someone worships, using denomination and religion as supplemental cues to guide categorization. In this chapter, we focus on the four largest Christian religious traditions: Evangelical Protestant, mainline Protestant, black Protestant, and Catholic.

### **Congregational Entrepreneurial Orientation**

Drawing on the innovative and risk-taking dimensions of Covin and Slevin's (1989) entrepreneurial orientation scale, we created a four-item congregational EO scale. Like Pearce et al. (2010), we modified the original Covin and Slevin items slightly to make them relevant to religious congregations. Our revised items are the following: "The leaders where I worship have a strong preference for risky unproven ministry programs that have the potential for substantial impact;" "The leaders where I worship believe that it is best to employ bold, wide-ranging actions to achieve our goals;" "In general, the leaders where I worship favor a strong emphasis on ministry and worship style innovation;" and "In the last 5 years, my place of worship has tried many new ministry outreach endeavors or new worship service styles." The Congregational Entrepreneurial Orientation Scale (CEOS) showed good reliability with a Cronbach alpha of .77.

### **Congregational Faith-Work Integration**

As described above, we employ the Faith at Work Scale of Lynn et al. (2009, 2011) to measure faith-work integration promoted by a respondent's place of worship. We

used the same 15 items developed and validated by Lynn and colleagues, but our items began with the question stem: “Does your place of worship emphasize the following concerning your full-time employment?” Sample items include “Viewing my work as a mission from God,” “Pursuing excellence in my work because of my faith,” and “Practicing purity in my work habits.” We label this variable the Congregational Faith at Work Scale (CFWS). The scale has strong internal reliability (Cronbach alpha = .97).

## ***Time 2 Measures***

### **Protestant Work Ethic**

We used the 19-item measure of Protestant work ethic created by Mirels and Garret (1971). The scale includes items related to the belief in hard work, anti-leisure attitudes, ethics or character, and asceticism. An example of a belief in hard work item is, “If people work hard enough they are likely to make a good life for themselves.” An example of an anti-leisure item is, “Most people spend too much time in unprofitable amusements.” An example of an ethics or character item is, “A self-made man is likely to be more ethical than the man born to wealth.” An example of an asceticism item is, “I often feel like I would be more successful if I sacrificed certain pleasures.” The Cronbach alpha for this scale was .79.

### **Job Satisfaction**

Job satisfaction was measured with a two-item scale from Camman et al. (1979). The two items composing the scale are the following: “In general, I don’t like my job” (reverse scored) and “All in all, I am satisfied with my job.” The Cronbach alpha for this scale was .82.

### **Affective Organizational Commitment**

We used a six-item affective organizational commitment scale adapted from Meyer and Allen (1991). An example item is “I would be very happy to spend the rest of my career with this organization.” The Cronbach alpha for this scale was .89.

### **Helping Behavior**

VanDyne and LePine (1998) developed and validated the helping behavior scale. Our helping behavior scale has two items that measure the helping orientation of a

respondent: “In my place of employment, I have... Helped others in my organization with their work responsibilities” and “Assisted others in my organization with their work for the benefit of the organization.” The Cronbach alpha for this scale was .77.

### **In-Role Performance**

A two-item scale measuring task-specific in-role behavior was created based upon Williams and Anderson (1991). Included items are “In my place of employment, I have performed the tasks that are expected of me” and “In my place of employment, I have fulfilled the responsibilities specified in my job description.” The Cronbach alpha for this scale was .82.

### **Entrepreneurial Opportunity Recognition**

Robinson et al. (1991) formulated a 75-item multidimensional entrepreneurial attitude scale that measures affect, behavior, and cognition. In subsequent research, subsets of items have been used to focus on specific aspects of an entrepreneurial attitude orientation. McCline et al. (2000) separated out entrepreneurial opportunity recognition items; three of these items were adapted for use in our scale. An example item is “I enjoy finding new ways my organization can better meet the needs of customers.” The Cronbach alpha for this scale was .79.

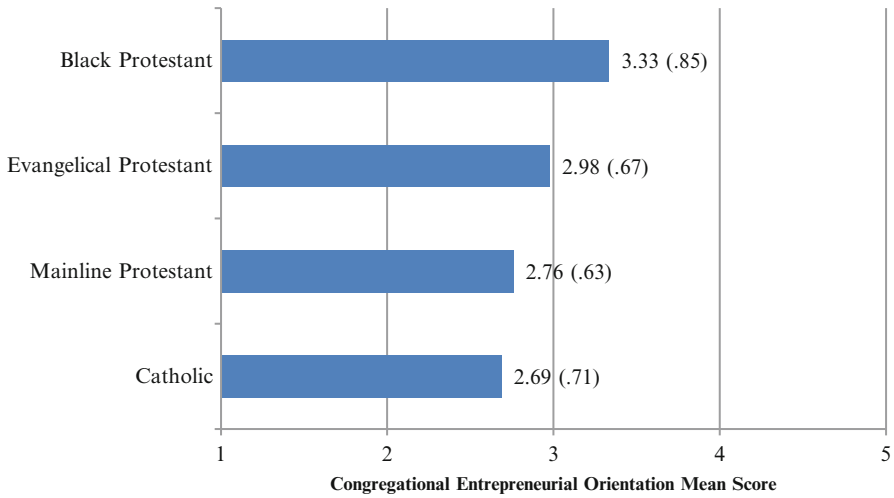
## **Discussion of Results**

### ***Congregational Variables by Christian Religious Tradition***

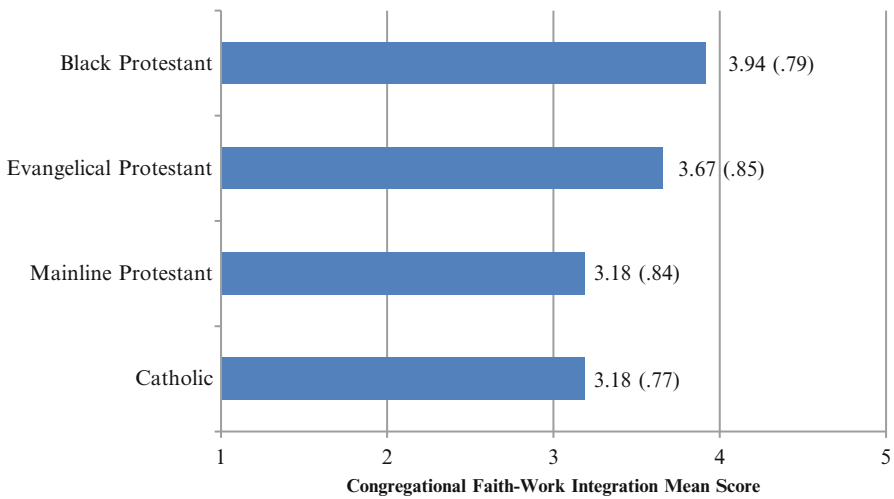
Together, CEOS and CFWS represent two ways that congregations manifest and promote the integration of faith and work. CEOS represents the extent to which the congregation behaves entrepreneurially, and CFWS represents the extent to which the congregation affirms and promulgates specific beliefs about faith and work integration.

Figures 4.1 and 4.2 illustrate the mean levels of each of the variables by Christian faith tradition.

The figures demonstrate that respondents from black Protestant congregations lead the way in both behaving entrepreneurially and promoting faith integration beliefs. For both variables, evangelicals have the second highest mean level of each variable. Hence, it is the most theological conservative strands of American Protestantism where worshippers are encountering entrepreneurial leaders and an emphasis on faith’s relevance to work. Mainline Protestants report that their congregations are



**Fig. 4.1** Congregational entrepreneurial orientation by Christian tradition (means with standard deviations in parentheses). *Note:* Differences in means significant at  $p < .001$  (ANOVA  $F$ -test)



**Fig. 4.2** Congregational faith-work integration by Christian tradition (means with standard deviations in parentheses). *Note:* Differences in means significant at  $p < .001$  (ANOVA  $F$ -test)

slightly more entrepreneurial than what Catholics report. On congregation faith-work integration though, mainline Protestants and Catholics are virtually identical. Comparing Figs. 4.1 and 4.2, we see that in every religious tradition, the mean score for CFWS is higher than for CEOS. It appears that congregations do a better job of helping congregants think about the connection between faith and work than they do at modeling innovative practices.



**Table 4.1** Work attitudes and practices by Christian tradition (means with standard deviations in parentheses)

	Full sample ( <i>n</i> = 1,022)	Black Protestant ( <i>n</i> = 48)	Evangelical Protestant ( <i>n</i> = 260)	Mainline Protestant ( <i>n</i> = 178)	Catholic ( <i>n</i> = 243)
Protestant work ethic <sup>a</sup>	3.23 (.40)	3.16 (.45)	3.33 (.40)	3.21 (.35)	3.24 (.35)
Job satisfaction	3.77 (.91)	3.87 (.87)	3.77 (.91)	3.86 (.84)	3.73 (.96)
Organizational commitment	3.40 (.85)	3.37 (.75)	3.42 (.83)	3.47 (.83)	3.37 (.86)
Helping <sup>b</sup>	3.59 (.82)	3.33 (.93)	3.65 (.80)	3.63 (.73)	3.54 (.86)
In-role performance <sup>a</sup>	4.43 (.75)	4.05 (.99)	4.42 (.78)	4.66 (.47)	4.39 (.74)
Entrepreneurial opportunity recognition	3.76 (.64)	3.68 (.65)	3.76 (.65)	3.82 (.60)	3.75 (.61)

Note: Scale values range from 1 to 5, with 5 indicating stronger agreement.

<sup>a</sup>Differences in means across Christian traditions significant at  $p < .001$

<sup>b</sup>Differences in means across Christian traditions significant at  $p < .10$

These findings lead us to the question of what difference religious tradition and these particular congregational measures might make in the work lives of their congregants. Our exploratory findings are discussed in the following sections.

### *Individual Variables by Christian Religious Tradition*

Table 4.1 provides our first look at differences in individuals' work attitudes and behaviors across Christian religious traditions. On several dimensions, there are no statistically significant differences by Christian tradition. Job satisfaction, organizational commitment, and entrepreneurial opportunity recognition are generally similar for all American Christians. Where differences do appear is in attitudes toward work and specific types of workplace behaviors. The Protestant work ethic continues to be salient for American workers, especially within evangelical congregations. Working adults in evangelical congregations are the most likely to be wary of leisure, extol hard work, and believe success is available to all. This parallels the strong individualist motif inherent in evangelical theology (e.g., Emerson and Smith 2000). Catholics and mainline Protestants are again similar. Their alignment with the Protestant work ethic is less than evangelicals but noticeably more than black Protestants. Black Protestants are least likely of the four Christian traditions to embrace Protestant work ethic ideals. Presumably, this is a reaction to statements in the scale that suggest achievement is mainly a product of individual effort. The structural inequality faced by African-Americans for much of US history makes statements such as this difficult to reconcile.

Another point of differentiation across Christian tradition is in-role performance. Mainline Protestants rank highest in their claims to fulfill expected duties of their jobs followed by evangelicals and then Catholics. Again, black Protestants have the lowest mean score. Perhaps, the innovative nature of their congregations inspires black church adherents to engage in behaviors not tied to a formal job description. The willingness to embrace uncertainty is a hallmark of entrepreneurs (McMullen and Shepherd 2006). In-role performance runs counter to innovative, risk-taking behaviors.

Modestly significant are the differences by Christian tradition in helping behavior. Evangelicals and mainline Protestants are nearly equal. Working adults in these Protestant traditions report helping others at work more frequently than do Catholics or black Protestants.

### ***Congregational and Individual Work Variables by Christian Religious Tradition***

The associations of CEOS and CFWS with individual work attitudes and practices in the complete sample indicate that regardless of religious tradition, some significant relationships exist. As illustrated in the correlations of Table 4.2, being in an entrepreneurial congregation was positively associated with Protestant work ethic beliefs and negatively related to job satisfaction, organizational commitment (marginally significant), and in-role performance. On the surface, this could be considered to be discouraging news. Although an entrepreneurial congregation is associated with a general work ethic, perhaps these congregations contribute to discontent with specific work contexts. In contrast, the results are more encouraging when considering the association of congregations that emphasize faith-work integration. CFWS is positively related to the Protestant work ethic, job satisfaction, helping behavior, and entrepreneurial opportunity recognition. Instead of potentially creating discontent, integrating one's faith into work appears to contribute to a more satisfying and meaningful experience at work and the motivation to work hard and seek out opportunities to innovate and improve.

A consideration of the association of CEOS and CFWS and individual work variables across Christian religious traditions reveals that these relationships vary in meaningful ways. The association between faith-work integration and the Protestant work ethic is significant within all the Protestant categories, but not for Catholics. Although scholars have argued that the Protestant work ethic as conceptualized by Weber (1904–1905/1958) and measured by Mirels and Garret (1971) is primarily a secular work ethic concept, its association with faith is alive and well in America, at least among Protestants.

Job satisfaction and organizational commitment are positively associated with faith-work integration among those attending black Protestant congregations, but not others. Catholic congregations that are entrepreneurial are associated with job satisfaction, organizational commitment, and in-role performance, but the associations

**Table 4.2** Relationships among congregational characteristics and work attitudes and practices by Christian tradition (Pearson's *R* correlation coefficients)

	Full sample ( <i>n</i> = 1,022)		Black Protestant ( <i>n</i> = 48)		Evangelical Protestant ( <i>n</i> = 260)		Mainline Protestant ( <i>n</i> = 178)		Catholic ( <i>n</i> = 243)	
	CEOS	CFWS	CEOS	CFWS	CEOS	CFWS	CEOS	CFWS	CEOS	CFWS
Protestant work ethic	.106**	.193***	.139	.276 <sup>+</sup>	.113 <sup>+</sup>	.198**	.154 <sup>+</sup>	.225***	.127 <sup>+</sup>	.078
Job satisfaction	-.083*	.062 <sup>+</sup>	.080	.417**	-.020	.061	-.011	.083	-.171*	.061
Organizational commitment	-.060 <sup>+</sup>	.059	.070	.427**	-.059	.061	.038	.022	-.133 <sup>+</sup>	.125 <sup>+</sup>
Helping	-.034	.082*	.085	.255 <sup>+</sup>	.063	.183**	-.042	.033	-.077	.144*
In-role performance	-.127***	-.027	-.203	.038	-.018	.064	.095	-.039	-.152*	.071
Entrepreneurial opportunity recognition	-.026	.128***	.263 <sup>+</sup>	.254	.006	.223***	-.009	.012	-.033	.235***

<sup>+</sup>*p* < .10; \**p* < .05; \*\**p* < .01; \*\*\**p* < .001

are negative. These associations seem to be driving the results in the overall sample. As noted before, this may be related to worshipping in an entrepreneurial congregation contributing to discontent, but this is a speculation that requires research attention.

When it comes to helping other coworkers, congregational faith-work integration beliefs are related to helping for evangelicals, Catholics, and black Protestants, but not mainline Protestants. Additionally, congregational faith-work integration beliefs are positively associated with the entrepreneurial attitude of seeking out and recognizing opportunities for evangelicals and Catholics. The latter finding lends some support to Weber's (1904–1905/1958) and McClelland's (1961) assertion that faith beliefs have a role in stimulating entrepreneurship.

## Future Directions and Conclusion

In spite of the recognition that religion and religious congregations have been and continue to be important influences on individual work practices and societal movements related to business, “we know relatively little about the dynamics of religious organizational forms or the influence of these forms (and the values and practices that underpin them) on broader social processes and other kinds of organization” (Tracey, 2012, p. 3). According to our research on working adults in the United States, some interesting relationships exist between the characteristics of congregations and the experience and behaviors of congregants in the workplace.

We hope this chapter makes a contribution to addressing the paucity of research by demonstrating associations between faith and work, and that it will serve to stimulate management scholars to explore these associations and the spiritual and psychological mechanisms that explain them. We highlight below several fruitful directions for future research.

1. How does religious tradition empower or impede congregations in their orientation toward innovative change and their emphasis on faith's relevance to work? For example, what are the specific beliefs and practices of black Protestant and Evangelical congregations that promote entrepreneurial behavior and faith-work integration? How does this differ from mainline Protestant and Catholic congregations?
2. What explains the positive associations of a congregation's faith-work integration with congregants' work attitudes and behaviors? Why do Catholic parishes resemble Evangelical churches in this regard?
3. If religious traditions and congregational characteristics are influencing individual's work ethic and entrepreneurial attitude, how specifically is this being expressed in the workplace? Are people in entrepreneurial, work-affirming congregations performing better on the job? Given our self-reported data, we cannot confirm this. Further, are these people starting more businesses and, if so, what types?

4. What explains the negative association of entrepreneurial congregations and work attitudes and behaviors, particularly among Catholics? Is the entrepreneurial experience at one's place of worship creating discontent with work or is discontent with work driving workers to seek out more entrepreneurial congregations? Our simple correlations cannot determine the reason or the direction of causality.
5. What similarities exist across congregations that motivate individuals to work hard, enjoy their work, and strive to improve the performance of others and their organizations? Are these strategies applicable to congregations outside the Christian tradition and perhaps other types of nonprofit organizations?

Faith and faith communities remain formative social forces in the lives of many Americans, including millions of Americans who work full-time. The tendency to regard religion as a private, personal matter misses the ways that faith guides individual thoughts and actions in other realms of life. The experience of faith guiding work and entrepreneurial activity is not uniform across Christian religious traditions, but it is occurring. For both researchers and practitioners, it is worth noting where beliefs and behaviors regarding how faith intersects with work are developed and promoted. The prevalence and prominence of congregations might make these settings, in particular, vibrant engines to drive faith-informed economic activity that is beneficial for individuals and for society as a whole.

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## Chapter 5

# Faith at Work (Religious Perspectives): Protestant Accents in Faith and Work

David W. Miller and Timothy Ewest

**Abstract** All roads do not lead to Rome, and despite the wishful thinking of many, all religions do not believe the same thing. To be sure, there is a lot of shared belief among the world's religions. A global ethic: the declaration of the Parliament of the World's Religions. London: SCM Press Ltd), particularly in prescriptions for how we ought to live our lives, and what constitutes a good life (Stackhouse ML (1995) Introduction: foundations and purposes. In: ML Stackhouse, DP McCann, SJ Roels, P. N Williams (eds.) *On moral business: classical and contemporary resources for ethics in economic life* (pp. 10–34). Grand Rapids, MI: Wm. N. Eerdmans Publishing Co). Differences between religions begin to emerge when discussing questions of the culmination of history or end times (eschatology), the aim (or *telos*) of life, and the cultural manifestations (orthopraxy) of religious beliefs (orthodoxy). This is particularly relevant when considering how religious beliefs, customs, and traditions shape and inform workplace behaviors. Historic and contemporary Protestantism is not monolithic; it has many faces today, shaped in large part by its dialectical development over the centuries between itself and culture (Niebuhr HR (2001) *Christ and culture*. New York, NY: HarperCollins (Original work published 1951)). We explore the role of Protestant thought on the faith at work movement (Miller D (2007) *God at work: the history and promise of the faith at work movement*. Oxford: Oxford University Press) by beginning with a brief history of Protestantism, the emergence in North America of Protestant accents concerning a theology of work, followed by a consideration of the limitations and revisions of corresponding contemporary contextual definitions. With this foundation, we denote

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five primary Protestant theological accents seen today that shape and influence faith at work in the modern workforce. (The authors also wish to thank David Fernandez for his research and editing assistance.)

## Introduction

The task before us could easily be the subject of a lengthy multivolume scholarly text. The sheer breadth and depth of the Protestant denominations that make any hope for a unifying perspective appear almost absurd. The Pew Forum on Religious Life (2008) conveniently breaks Protestant denominations into three broad categories: Evangelical Protestant churches, mainline Protestant churches, and historically black Protestant churches. However, collectively, within these groups, there are approximately 6,161 Protestant denominations (Pew 2008). As one Baptist friend playfully said about his own denomination's propensity to split, counting the number of Baptist denominations is akin to counting the number of stars in the sky. In addition to the diversity within the three Pew categories, there are a growing number of freestanding or denominationally unaffiliated churches (Baylor University Institute for Studies of Religion 2006; Thumma 2010), which make Protestant theology and polity even more complex and difficult to study. Some of these newer nondenominational Protestant churches are small and local, while others are megachurches with memberships measuring in the thousands and expanding via nationwide affiliations or networks. Many are blends or offshoots of other Protestant denominations, include a growing Pentecostal influence, and are often more racially integrated than traditional Protestant denominational congregations.

The Protestant landscape is further complicated by "Religious individualism which goes very deep in the United States. Even in seventeenth-century Massachusetts, a personal experience of salvation was a prerequisite for acceptance as a church member" (Bellah 1996). For all of this diversity, Protestantism, broadly speaking, shares some common theological accents and polity perspectives, even as they can differ dramatically within and between the denominations. We will explore these commonalities and accents in both a historical and contemporary context, as regards its influence on the modern faith and work movement.

For the purposes of this chapter, we employ a systematic theology methodology, irrespective of denominations, noting how various theological accents commonly found in Protestantism writ large and across a range of denominations, impact attitudes, and behavior at work. We will explore how Protestant orthodoxy (official or "right" beliefs, doctrine, and theology) impacts Protestant orthopraxy (official or "right" actions and behaviors that flow from orthodoxy) in society, in general, and the workplace, in particular. We place specific focus on those Protestant denominations that have been intentional about integrating faith into the workplace and the economic sphere. To accomplish this aim, we begin this chapter with a brief history of Protestantism and the emergence in North America of Protestant accents concerning

the theology of work, followed by a consideration of the limitations and revisions of contemporary contextual definitions. With this foundation, we propose five primary Protestant theological accents that play a particularly strong role in influencing faith at work in the modern workforce.

### *A Brief History of Protestantism*

Protestantism is the youngest of the three main branches of worldwide Christianity (Roman Catholic, Eastern Orthodox, and Protestant) and emerged in the sixteenth century, approximately 1,500 years after the Christ event. A brief history of the Christian church reminds us that early followers of Jesus, or Christians as they came to be known, were not mainstream, were viewed by society as a sect of Judaism, and were persecuted for centuries (González 2010). Similar to today, the early Christian church was not monolithic or homogenous in its membership, structure, or beliefs, other than a core conviction that Jesus was the prophesied Jewish Messiah and the incarnate Son of God. Jesus' mission was to heal the sick, reveal and usher in an earthly vision of the kingdom of heaven, and through his death and resurrection, offer forgiveness of sins and eternal salvation to all who believed in him. After Constantine adopted Christianity as the official religion of the Roman Empire in 312 CE, the early church became more organized, established, and what we now know as the Roman Catholic Church came into being.

The first major split within Catholicism took place in 1064 CE, after a mixture of theological and political issues caused a schism, and the Constantinople-led Eastern Orthodox Church(es) was formed. The second major schism in Christendom came during the fifteenth and sixteenth century, when various European Catholic theologians and religious figures<sup>1</sup> called for reform in the Catholic Church to address issues of corruption, co-option by the political system, and major theological and polity differences. Martin Luther, an Augustinian monk, became the symbolic, if not dominant, face of the Protestant Reformation<sup>2</sup> (Lindberg 2010). As change was not forthcoming from the Vatican in Rome, reform-seeking clergy and theologians, such as Luther, were either excommunicated from the Church or left it of their own accord. Thus, approximately 500 years after the Catholic Church lost the east in the schism of 1064, it now split within its European backyard and unwillingly gave birth to Protestantism.

As with any separated family, the members often go their own ways, with each claiming to retain and represent orthodoxy and orthopraxy. Yet despite the social,

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<sup>1</sup> Leading European Reformation figures include but are not limited to John Wycliffe, Jan Hus, Martin Luther, Philipp Melancthon, Hulderich Zwingli, John Calvin, and John Knox.

<sup>2</sup> The "Protestant Reformation" derives its name from those who were "protesting" the theology and practices of the Catholic Church and urging a "reformation" of the church. Notably, Luther and many Reformers did not initially set out to establish a new branch of Christianity; their hope was that the Catholic Church would reform itself from within.

political, and theological differences that led to Catholic/Protestant split, they remain forever connected by some core New Testament tenets, even as they developed their own theological personalities. Some of the main theological issues that differentiate most Protestant denominations from Catholicism would be the rejection of many hallmarks of traditional Roman Catholic theology, including papal authority, the nature and purpose of Catholic Sacraments, priestly elevation over laity, papal/priestly interpretation of orthodoxy and orthopraxy, and ascetic traditions (Pelikan 1984; Walker et al. 1918/1985).

In contrast to these core elements of Catholic theology, most Protestant denominations historically center around a different set of defining theological characteristics resulting from the Reformation, including the authority of Scripture as the rule in life (*sola scriptura*)<sup>3</sup>; that one is saved by faith alone (*sola fide*), through grace alone (*sola gratia*); and that salvation comes by faith in Jesus Christ alone (*solo Christo*). And importantly, Protestants elevate the role of the laity, recognizing scriptural teaching on the priesthood of all believers, where all believers are priests and traditional priestly mediation is not necessary for salvation or a relationship with God. This elevated the role of the laity and logically led to a wider theological understanding of calling (or *vocatio*), where daily work and non-clergy occupations were sanctified and deemed capable of being holy callings. To wit, the German Reformer, Martin Luther (1520/1966) said:

... the works of monks and priests, however holy and arduous they may be, do not differ one whit in the sight of God from the works of the rustic laborer in the field or the woman going about her household tasks, but that all works are measured before God by faith alone.... (pp. 202–203)

And John Calvin (1559/1960) (whose theology underpins Presbyterianism and other Reformed Protestant denominations) wrote:

... the Lord bids each one of us in all life's actions to look to his calling... he has appointed duties for every man in his particular way of life. And that no one may thoughtlessly transgress his limits, he has named these various kinds of living "callings." (p. 724)

The first Protestant Reformers fell broadly into three categories, whose heirs and trajectory we still see today. From the early Protestant "radical reformers," we see the forefathers of today's Anabaptists, Baptists, Mennonites, Amish, and Pentecostals (to name but a few). From the "moderate reformers," we now find such mainline Protestant denominations as Methodists, Lutherans, and Presbyterians. And from earlier "high-church" reformers, we find today such traditions as established State Churches (e.g., Church of England), Episcopalians, and Anglicans. Transferring and localizing these religious traditions from their origins and roots in Europe to early North America, we find specific Protestant theological accents pertaining to

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<sup>3</sup> We recognize that some religious people (and from various traditions) use Scripture or verses from texts they deem holy and authoritative as justification of their belief and sometimes employ them polemically, apologetically, or dogmatically. In contrast, in this chapter, we use Scripture as a reference for understanding Protestantism, its internal rationale, and as attestation to historical Protestant theological accents.

work become highlighted because of dialectical interaction with and confluence within the New World.

### ***Emergence in North America of Protestant Accents Concerning the Theology of Work***

Early European settlers in North America represented a diversity of socioeconomic backgrounds and a variety of Protestant denominations and representations in the abovementioned three Pew categories. These Protestant believers used a combination of reason and individual experience, illumined by the Holy Spirit, to interpret Scripture and to guide their faith and daily life in the New World. Consistent with the theological and philosophical discourse of the times, many had questions about the object of their faith, Jesus, and his nature and applicability to the new setting, asking Christological questions, such as, “Whose Jesus Christ?” or “Which Jesus Christ?” (Marty 2007, p. 160). Answers from some Protestant traditions resonated more deeply with people of faith than others did. The theological ideas that gradually came to the fore were doctrinal accents that addressed the contextual questions and New World ideals of liberty, independence, survival, economics, prosperity, and community (Cavanagh 2009). Moreover, there was infrastructure building work to do in the New World, and it was religious values that many scholars deem to have been seminal in shaping Protestant and wider American attitudes toward work and, in turn, contributing to how the nation’s founders conceived of and designed the workplace, particularly during the shift from small rural agrarian employment to large-scale, city-based, industrial mass production companies.

The first ideals to be adapted to the American workplace reflected the influence of two of the most prominent and prolific Protestant Reformers, Luther and Calvin, whose Protestant theologies of work quickly began differentiating themselves from earlier medieval Catholic conceptions. Luther imputed religious meaning to daily work, traditionally considered profane and mundane, identifying work as a calling, imbuing it with theological importance on the same par as priestly work (Holl 1921). Whereas Catholic tradition reserved the idea of calling or vocation for the clergy, Luther expanded this category to include secular work and professions. Under this influence, daily work in the New World, whether mundane or stimulating, became a holy calling and endeavor. This theological heritage undergirds modern Protestant faith at work, where work is seen as a calling or holy vocation from God and not simply a material means to fulfill basic human needs.

Calvin, building on Luther, had an even broader view of work as a calling, allowing for social movement and self-betterment. In his *Commentary on the Harmony of the Gospels*, for example, Calvin (1509/2007) states:

We know that men were created for the express purpose of being employed in labor of various kinds, and that no sacrifice is more pleasing to God than when every man applies diligently to his own calling, and endeavors to live in such a manner as to contribute to the general advantage.... (p. 124)

Calvinism offered further theological motivations for business activity, teaching that hard work, sober and modest lifestyles, and reinvestment of profits into business led to material success. Commercial success was deemed a sign of God's pleasure and an indicator of eternal rewards, often known as the doctrine of predestination. Moreover, Weber (1905/2002) observed the economic impact of Calvinist teachings that accented a "this worldly" asceticism, called for rational economic actions, and motivated people to work diligently and creatively, as if working for God. Weber argued that Calvinist and Puritan forms of Protestant Christianity offered a historically distinctive "spirit" that when coupled with other variables led to a religiously motivated accent on rational economic engagement and production and an ascetic Protestant ethic (Goldman 1990; Koch 1993; Miller 2007).

Calvinist and Puritan theological accents also highlighted a desire for living in the expectation of something new and better, which was anchored in the eschatological belief (i.e., the doctrine that addresses end times and what one needs to do to attain the afterlife) of the restoration of Christ's earthly reign brought about by the action of diligent believers. The often misunderstood Calvinist doctrine of predestination (or "doctrine of the elect") also suggested that material well-being and business success were not just a result of a person's disciplined and godly efforts but also evidence of God's blessing and pleasure (Handy 2001; Hopper and Hopper 2009). Thus, Protestant theology, specifically its Calvinist and Puritan strands which developed in light of Luther's dramatic theological impact, was catalytic (Holl 1921; Miller 2007). Protestant theology, specifically its Calvinist and Puritan strands which developed in light of Luther's dramatic theological impact, was catalytic in these and many other work-related influences (Holl 1921; Miller 2007).

Other Protestants, such as Moravians, also saw "Commercial success and spiritual well-being as inextricably connected" (Engel 2009, p. 3). For them, however, the theological accent was less on the intrinsic value of work itself and more on how profitable commerce could support missionary work, and it was this that "made entrepreneurs of the Moravians" (Engel, p. 4). The success of their missionary efforts resulted in established congregants encouraging them to develop a "Strategy of privatization to support their ongoing religious work. This gave raise to look for greater efficiencies within production and consumption so households were able to give more to missionary work" (p. 5). Finally, we see the influence of the Quakers who were originally regarded as antiauthoritarian, pacifistic, community-minded, and with a profound sense that business and commerce were there to serve communities (Moore 2000; Olusoji et al. 2010). Many prominent, highly successful and long-existing businesses in the UK (e.g., Cadbury, Barclays Bank) and the USA (e.g., Bethlehem Steel, Strawbridge, and Clothier) were founded by Quakers.

Many of these historical Protestant religious accents can still be found in today's workplace and continue to serve as motivators for faith at work behavior both individually and organizationally, as noted in the works of Weber (1905/2002) and his heirs and de Tocqueville (Brown 2010). We have noted similar connections between theological accents and attitudes toward work (Miller and Ewest 2010) and joined many contemporary scholars who argue for the interpolation of faith as a motivator in the workplace (e.g., Novak 1990; Phillip and Harris 1998; Palonen 1999; Williams 2003;

Nelson 2010). This is of significant academic and practical importance, as studies continue to show that the percentage of people in the United States who believe there is a God remains consistent at around 92%, even as the number of people who do not identify with a specific religious tradition (currently at 16%) is growing (Pew 2008). The relative decline of the emphasis on religious adherence appears offset by the rapid growth of more individualistically oriented spirituality phenomena, and thus the influence of faith, religion, and spirituality on attitudes toward and behaviors at work remains high.

### ***Revision of Contemporary Contextual Definitions in Light of Their Foundation***

Some management scholars believe that shifting the definition and focus away from “religion” to the purportedly more inclusive term “spirituality” is more in sync with culture and more accurate when depicting the workplace spiritual phenomena. This debate is held largely by management scholars with little to no theological or religious education and ignores centuries of scholarship by theologians and religious studies scholars.<sup>4</sup> The academy was (and in some ways remains) mired in a dialectical either/or approach to religion/spirituality, some insisting on the superiority or desirability of spirituality over religion and others vice versa. Many Academy of Management (AOM) articles and definitions are often opinions based on individual experience and preference and not grounded in classical theory or disciplines such as theology, religion, psychology, and sociology of religion, as we have noted in previous research (Miller and Ewest 2011).

Indeed, many theologians as well as some management scholars would argue for the interconnectedness of religion and spirituality (Lonsdale 2005; Williams 2008). These scholars are joined by a growing number of supportive AOM voices (Zinnbauer et al. 1999; Slater et al. 2001; Lynn et al. 2009). Moreover, in the evolving AOM literature, one sometimes senses a thinly veiled disdain for religion and a preference for spirituality, the former seen as restrictive and inappropriate and the latter seen as welcoming and more inclusive. In *God at Work: The History and Promise of the Faith at Work Movement* (Miller 2007) and here, we argue that both views are caricatures and unfair to religious and spiritual people alike. Religion can indeed be restrictive, but spirituality is not innocent of this charge either, often rejecting or excluding religionists. To transcend this seemingly never-ending debate where no side feels fairly understood or respected, we proposed “faith” as a more neutral and overarching scholarly rubric that includes both religion and spirituality. This also allows individual people of faith to privilege or prefer personal use of the terms religion or spirituality, as it pertains to their worldview and self-understanding.

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<sup>4</sup> See Margret Benefiel and Kelly Phipps, *Spirituality and Religion: Seeking a Juxtaposition that Supports Research in the Field of Faith and Spirituality*, within this volume.

As such, “Faith at Work” is a term Miller (2007) proposed as a constructive way to break the ongoing and unresolved debate in AOM between “religion” and “spirituality” at work. The “at work” part of faith at work suggests that people of faith, regardless of their tradition or understating of faith, are increasingly wishing to bring their whole self to work. They are no longer willing to bifurcate their lives, leaving their spiritual self at home or in the parking lot, while the rest of their self goes to work. Just as with race, ethnicity, gender, and gender-orientation, increasing numbers of workers wish to bring and integrate their whole self at work, including their faith as a constituent part of their humanity. Regardless of what AOM concludes regarding issues of definitions, we urge it to pay attention to cultural context and phenomena, whereby people are trying to integrate their faith and work in the rapidly changing modern workplace.

### *The Modern Workforce*

Wuthnow (2003) notes ten important trends within the American workforce and suggests that these trends are altering nature of the American workforce. The trends include changing demographics, dual career families, single parents in the workforce, temporary workers, multiple careers, longer lifespan, and economic division, to cite a few. These trends have created a large portion of the workforce who want it all, have money to spend, but they have “become immobilized by the shock of it all. Or they adopt a risk-averse strategy of coping” (p. 12). The result is a workforce who “refuse to make long-term commitments, knowing that it is more rational in an uncertain job or marriage market to cultivate lots of shallow commitments so that one can move when the situation demands” (p. 12). Finally, Wuthnow also notes that the workforce has entered into a postmaterialist era, where people have a sufficient amount of “stuff” and now have the need to “pursue higher values, such as personal fulfillment, serving others, or expressing concerns about the environment” (p. 14). With this in mind, the “Occupy Wall Street” phenomena, which started in 2011 in the wake of anger and frustration corporate elitism and greed, seem to tap into this workforce uncertainty, refusal to make long-term commitments, and a yearning for values and a rediscovery of a higher purpose in one’s daily work.

Roof (1999) thinks that present employee uncertainty not only results in shallow commitments but when coupled with a desire for personal fulfillment leads to “A highly privatized conception of religion which encourages personal ethics that may or may not be able to develop into fully morally expressive values” (p. 280). Murray (2012) foresees that this attitude by workers will continue to erode the social capital within America. Others like Fox (1994) suggest that “beliefs” for the uncertain young are anchored in present action and not about trusting past dogma, and so if this generation acts into its future, it is not only to be successful, but as an attestation that they do believe, they have hope in something greater for themselves—suggesting a type of spirituality (p. 105).



Contemporary management research scholars are beginning to demonstrate that many employees are integrating their faith into the workplace. The Academy of Management considers Protestant-specific practices (Brooke and Parker 2009; VanderVeen 2009; Creed et al. 2010; Geren 2011; Zulfikar 2012), normally under the term Protestant work ethic (PWE). PWE research is often accompanied by psychometric scales, primarily the Mirels and Garrett scale (Mirels and Garrett 1971; Furnham 1982, 1990; Furnham and Rose 1987; Baguma and Furnham 1993; Wentworth and Chell 1997; Arslan 2001; Zhang et al. 2012). Many in AOM use Clarke (1983) to define PWE as “As the bundle of values, beliefs, intentions, and objectives that people bring to their work and the conditions in which they do it” (p. 122). Others define PWE more narrowly, but we find this creates undue reductionistic tendencies and reduces the full effect of Protestant theological accents. Further, narrow definitions ignore the reality that while Protestant workplace tenets are rooted in Scripture, reason, and history, these tenets are constantly seeking relevancy with contemporary culture. And with the ever-reforming nature of Protestant theology in mind, which we now turn to, it requires that we bring the aforementioned themes and voices of history into the present conversation about the workplace to transcend former focus on PWE and to discover the current Protestant accents and theology of work.

### ***Modern Protestant Theological Accents and Faith at Work***

There once were clear Protestant denominational demarcations between the orthodoxy and orthopraxy of, say, Lutherans and Methodists. Indeed, a Baptist with a Presbyterian spouse might have been considered an interfaith marriage. But with the aforementioned drift away from differences in denominational dogma, we suggest many (clergy included) would be hard-pressed to explain the official theological and polity differences between various Protestant denominations (Prothero 2007; Pew 2010). So logically, it would be beyond the scope of this chapter to attempt to differentiate how various denominational theologies and polities manifest themselves differently today in culture at large or the workplace in particular. At best, Protestants might be able to differentiate themselves over and against Catholics as regards theological accents and their impact on laity in the workplace.

For workplace spirituality and integration of faith and work, Protestants generally still turn to Reformation hallmarks such as the aforementioned *sola scriptura*, *sola, fide, sola, gratia*, and *solo Christo* to shape and inform ethics, decision-making, work as a calling, workplace engagement, and matters of economic justice. In contrast, Catholics would turn toward Church teachings and Papal Encyclicals such as *Laborem Exercens* (1981), *Centesimus Annus* (1991), and *Caritas in Veritate* (2009) for guidance as to why and how to integrate faith and work.

As such, to answer this question of how Protestants embody or integrate their faith tradition at work, we shall not explore the respective official theologies of say, Episcopalians, Presbyterians, Lutherans, Methodists, Baptists, Congregationalists,

and Baptists, or the so-called black church, and the variety of growing freestanding or Pentecostal-based Protestant churches. Instead, we return to our aforementioned methodology and note how various theological accents commonly found in Protestantism writ large (and found across a range of Protestant denominations) impact contemporary attitudes toward and behavior at work, listening to foundational voices from the past as modified by context and experiences of the present.

One major change we observe in modern times theologically, ecclesiastically, and socially is a move away from eschatological thought that dealt with how Protestant conceptions of end times impacted current behavior. One implication of this is that AOM's historic focus on PWE is now less relevant and informative than in prior decades, as the theology that underpins much of PWE thought is largely eschatological and no longer a motivator. Historically, Weber and others argued that the Calvinist and Puritan work ethic was in part driven by a theology motivated by Protestant teachings on eschatology. They argued that eschatological thought served as a motivator for and at work, which in part, helped create the conditions for the industrial revolution and the flourishing of the modern capitalist model. Yet today, with limited theological exceptions, one seldom finds clergy or laity thinking about, talking about, or pondering the ramifications of eschatology on daily life and behavior, let alone eschatology's influence on the integration of faith and work. Instead, starting in the mid-twentieth century, we see a growing Protestant accent on "practical theology," where ethics, stewardship, and engagement in the world in general and the marketplace in particular become central motivating themes (Niebuhr 1932/1960; 1951/2001). Protestant discourse on "Christian Realism" (Niebuhr 1932/1960) shifted the focus from eschatology to "social ethics," addressing contemporary marketplace issues and injustices as a central responsibility of Christians. While some argue the Protestant Ethic has been abandoned (Bell 1976), we argue that a work ethic for people of faith, specifically Protestants, constantly reinvents itself in reference to a broader set of theological and personal faith beliefs. In contrast to Bell, other scholars recognize that a person's faith when integrated into the workplace takes on various applications based on organizational roles, as well as cultural and economic changes (Cherrington 1980; Hernandez and Mahoney 2012). Thus, the modern theological discourse on faith and work recognizes but transcends traditional PWE thought. Other than retaining an appreciation for PWE's still valuable and valid observation that theology matters in economic development and affairs, we argue that theology remains a key motivator and variable that helps shape and inform people's marketplace decisions and behaviors.

Building on the abovementioned theological foundations of the Protestant Reformation, we observe five overarching modern Protestant accents that shape and inform the integration of faith and work. First, there is an accent on personal purpose or calling in daily life. One example from Scripture for Protestants to illustrate calling can be found in the Apostle Paul, "For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" and "I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love" (Ephesians 2:10; 4:1b-2, New International Version). More formally expressed, the

doctrine of vocation notes that all Christians, whether in humble or exalted positions, have a calling (or callings) to fulfill God's purposes here on earth. This applies to daily work and economic matters as well as other spheres of life and is expressly not limited to the ordained clergy. The doctrine of vocation leads to a Protestant theology of work, where all work is deemed honorable, a gift, and even sacred when done excellently and to the glory of God. Protestants argue that Scripture teaches us that we were created to work and, when able, ought to work. Yet Protestant understandings of work and callings recognize that these are often difficult and challenging and that we work in a broken and fallen world. Hence, Protestants also accent cultivation of regular spiritual disciplines such as prayer for coping, healing, and personal growth.

Second, there is a Protestant accent on stewardship (related to what some call "co-regency"). A representative Scripture passage for Protestants is "God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'" (Genesis 1:28). Jesus also teaches the Parable of the Talents, which rewards those who take and multiply the gifts and resources given to them, noting "Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things." (Matthew 25:14–30; Luke 19:12–28). This doctrine teaches that the people of God are cocreators with God and have a responsibility to use wisely and responsibly the gifts and opportunities they are given. There is a sense of duty to complete God's creative work, which includes not only inventing, building, planting, growing, and harvesting but also a call to heal and repair the broken or fallen aspects of the material world. The Apostle Paul notes how Christ "committed to us the message of reconciliation" (2 Corinthians 5:19b). And the final chapter of the final book of the New Testament paints heavenly vision for "the healing of the nations" (Revelation 22:2b). Further related to stewardship, Protestants also emphasize covenant theology, which suggest a noncontractual mutuality of obligation and care between counterparties and stakeholders in commercial matters (Stackhouse 1995). Finally, in recent years, stewardship is understood by some Protestant business executives to accent an inverted leadership model and style, fashioned on the life of Jesus, called "servant leadership" (Greenleaf 1977/1991; Blanchard 2003; Nooralizad et al. 2011). This challenges the typical power structure and organizational pyramid with the CEO at the top, where instead the CEO views his or her role as serving their employees and enabling them to do their jobs better.

Third, there is a Protestant accent on economic justice and business ethics. One representative scripture for Protestants regarding economic justice is Apostle Paul saying, "All they asked was that we should continue to remember the poor, the very thing I had been eager to do all along" (Galatians 2:10). Economic justice tends to focus on macro issues, drawing on scriptural conceptions of justice in the global economy and concern for the impact of economic actions on the other, in particular, the weak, that is, "the widow, the orphan, the alien" (Deuteronomy 10:18). Business ethics, closely related to economic justice, tends to matters of individual and corporate behavior in the marketplace, where the scriptural standard is to follow the spirit

**Table 5.1** Protestant Accents and Scriptural Basis

Protestant accent/PWE	Definition	Scripture reference
Personal purpose or calling	Personal identity Purpose and meaning from work	Ephesians 2:10, 4:1b-2 Jeremiah 1:4–10 20:7–9 Acts 9:1–20
Stewardship/co-regency	Called to complete God’s creative work To heal and repair the broken or fallen aspects of the material world “Servant leadership” serving those “below” you and enabling them to do their jobs better	Genesis 1:28 Matthew 25:14–30 Luke 19:12–28 2 Corinthians 5:18 Philippians 2 Revelation 22:2b
Economic justice and business ethics	Justice, equitable use Economic justice Personal ethical character	Galatians 2:10 Leviticus 19:13 25:10–27:1 Deuteronomy 10:18, 25:15 Jeremiah 22:13 Luke 6:20 1 Timothy 5:18 James 5:4
Modesty coupled with generosity within success	Modesty in display Generosity to those in need Prudence in consumption	Micah 6:8 Luke 3:11, 6:20 Acts 2:44
Evangelism/expression	Proper stewardship of resources and/or ethical behavior is rewarded with profit. “May” be tied to doctrine of providence	Isaiah 41–42 Matthew 28:16–20 Romans 10:14–15

of the law and not just the letter. A representative Scripture verse can be seen in the Old Testament, “You must have accurate and honest weights and measures, so that you may live long in the land the LORD your God is giving you” (Deuteronomy 25:15; see Table 5.1 for other verses). Many Protestants view personal and social ethics in business as the primary connection point between faith and work that Scriptural teachings in both Old and New Testament have a consistent and accented theme that Christians are called to be of the highest ethical standards in all spheres of life, including the marketplace. They are to conduct their business affairs honestly and with integrity, and they are not to make their profits by breaking the backs of the poor.

Fourth is a Protestant accent on lifestyle modesty within success coupled with a spirit of radical generosity. Protestants believe that orthodoxy and orthopraxy in business generally lead to positive commercial results, which over time yield financial success. When one attains business or financial success, there is a historic Protestant accent on modesty in material pleasures, prudence in consumption, and generosity for those who have less. A representative Scripture passage for Protestants is Jesus saying, “Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back” (Luke 6:30) or John the Baptist telling people,

“Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same” (Luke 3:11). Many Protestants accent the Old Testament concept of tithing, that is, giving 10% of their income to the church and charities, as a minimum way of thanking God for His generosity and helping those less fortunate.

Fifth, there is a Protestant accent on the expression of one’s faith, often called evangelism. Again a representative passage for Protestants is Jesus saying, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age” (Matthew 28:19–20; see also Romans 10:14–15). While it differs in accent among modern Protestants, evangelism/expression (whether verbally or by example) is central to certain Protestants, in all spheres of life, including the workplace. For some, evangelism requires verbal communication of one’s belief in Christ, while for other Protestants, evangelism is done by exhibiting acts of charity and/or a willingness to suffer for the other.

In all five of the contemporary Protestant theological accents impacting workplace spirituality, the common hermeneutical key is the primacy of Scripture when deciding orthodoxy and orthopraxy. Protestants still place a high premium on searching Scripture individually and in community (acting as the priesthood of all believers) for application to daily life. Moreover, the Protestant exegetical process interprets the Old Testament in light of the New Testament. And when the Bible is silent on current marketplace (or other) issues that were not conceived of or anticipated in Biblical times, Protestants typically seek applicable principles and Christocentric teachings to help solve such modern problems and dilemmas.<sup>5</sup>

## Conclusion

We began this chapter with a brief history of Protestantism and the emergence in North America of Protestant accents concerning the theology of work, followed by a brief discussion of the limitations and revisions of Protestant work ethic in light of contemporary contextual definitions. And with this foundation, we outlined five primary Protestant theological accents influencing faith at work in the modern workforce.

In the course of this chapter, we sought to portray Protestantism in its rich historical context and diversity and its trajectory into its modern formulations and expressions. Protestantism is a major branch of Christianity whose core theology

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<sup>5</sup>Note that the five Protestant accents and their underlying doctrines and theologies map directly to the Integration Box theory and its Four Es or manifestations of how people integrate their faith at work (Miller 2007; Miller and Ewest 2011). See David Miller and Timothy Ewest, *The Integration Box (TIB): An Individual and Institutional Faith, Religion, and Spirituality at Work Assessment Tool*, within this volume.

accents and honors creation and humanity's participatory role in generating, repairing, reforming, and restoring the world. Protestants often think of the world in salvation history terms, as a grand theological narrative of creation, fall, redemption, and restoration (Bartholomew and Goheen 2004). The New Testament scholar Wright has said, "... it is our task not just to tell but to live out the story; that the model of God's self-giving love in creation, covenant, judgment, mercy, incarnation, atonement, resurrection, wind and fire, and ultimately recreation must be the basis for our self-understanding, our life, and our vocation" (Wright 1999, p. 13). As regards workplace spirituality, Protestants believe that individual Christians are called to participate in God's creation, even in its fallen state, through the already completed redemption and perfection in Jesus Christ, by cocreating and helping restore the fallen world and reform it afresh in God's image.

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## Chapter 6

# Faith and Spirituality in the Workplace: A Jewish Perspective

Alan Lurie

**Abstract** This chapter provides a brief introduction to some central concepts in Judaism that have relevance for work. Topics covered include the holiness of work, the concept of work as a spiritual gymnasium, the importance of shifting from greed to abundance in the business world, a spiritual understanding of difficulties as the chastenings of love, and the centrality of gratitude and service. This chapter concludes with suggestions for staying on the path through three practices of *avodah*: work, service, and prayer.

### It's All Good!

God saw all that he had made, and it was very good. And there was evening, and there was morning, the sixth day. (Genesis 1:31)

Judaism is a radically non-dualistic religion. It sees that everything emanates from, and is animated by, the same Source, which in English we call God. Judaism categorically rejects the idea that physicality is inherently in conflict with spirit or that the body and physical activities are less sacred than the soul and religious activities. This non-duality is made clear by the first prayer that Jews recite as they enter a place of worship. This prayer, commonly referred to as *Ma Tovu* (from its first two Hebrew words), comes from the Book of Numbers and begins with the words

How good are your tents, Jacob; your dwelling places, Israel.

Surprisingly, the pagan priest Bilaam, who was sent by Balak, the king of Midian, to curse the Israelites in the wilderness, first said these words. When Bilaam saw the

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Israelite tents, though, words of blessing came out instead of curses. But this is a strange blessing. At first reading, it appears to be redundant. Aren't tents and dwelling places the same thing? And isn't Israel just another name for Jacob? When examined in Hebrew, though, these words begin to reveal their meaning.

Jacob—*Yaakov* in Hebrew—comes from the root word for “heel.” He was given this name because he was born holding onto his twin brother Esau’s heel, as if trying to pull Esau back so that he would come out first. The name Jacob, then, represents our physical yearnings and the competition for resources. Israel—*Yisrael* in Hebrew—literally means “God wrestler” and is the name that was given to Jacob after his nightlong battle with a mysterious being, in which Jacob’s hip was wrenched. The name Israel, then, represents our spiritual longings and our desire to understand the purpose of our lives and the fact that these longings will wrench something in us.

Similarly, a tent—*ohel* in Hebrew—is a structure that is built to care for our corporeal needs. Like our bodies, it is a solid, but temporary, edifice and so is associated with physicality. And the word for “dwelling place”—*mishkan* in Hebrew—shares the same root as the word for God’s indwelling presence (*Shechinah*), which is embedded in our soul and so represents our nonphysical, spiritual nature.

This prayer, then, tells us that both essential aspects of our being are good—our bodies and our souls, the temporary and the eternal. It is appropriate that we say these words when first entering a prayer service so that we will bring all of ourselves to our prayers, with the knowledge that all is good.

For those who may find this reading a stretch or spin, please indulge a rabbi as I quickly explore another text. The central prayer that Jews are told to recite three times a day, commonly referred to as the *Sh'ma*, comes from Moses’s final speech in the Book of Deuteronomy to the Children of Israel as they prepare to enter Canaan:

Hear, Israel! The Lord is our God, the Lord is one.

Like *Ma Tovu*, this prayer loses much of its power in translation and must be examined in Hebrew to grasp its full meaning because each word carries great significance:

- “Hear”: We must listen to this deeply, with the intent to understand.
- “Israel”: The word Israel, as noted earlier, signifies our spiritual yearnings for connection and meaning, so this is an appeal to our highest selves.
- “The Lord,” *Adonai* in Hebrew: This is the name used to signify God’s aspect of mercy, which is manifest in our loving spiritual nature—our souls.
- “Our God,” *Eloheinu* in Hebrew: This is the name used to signify God’s attribute of justice, which is manifest in our creative physical nature—our bodies.
- “One”: Although it may seem that mercy and justice are opposites and come from different sources, everything emanates from the one God, Who created the universe in love. In the same way, both aspects of ourselves come from God and were created for a purpose, in love.

What both of these prayers tell is that all of creation is good; that, paradoxically, we are at once completely connected to, and completely distant from, God and from each other; that we are all here for a sacred purpose; and that even those things that appear to be opposite are, in actuality, manifestation of the Divine. These themes percolate through all Jewish thought and through all Jewish law. The essence of Jewish teachings is to constantly remind us that our eternal souls have agreed to incarnate in temporary bodies in order to accomplish something meaningful and transformative in the physical world. Judaism tells us that we can accomplish this task through the actions and intentions of the *mitzvot* (plural for *mitzvah*).

Although many people think of a *mitzvah* as a “good deed,” a *mitzvah* is literally a “commandment”—it is something that we must do, in accordance with the Jewish understanding of the Bible. While some are purely ritualistic (like lighting Sabbath candles or following the dietary restriction), the *mitzvot* are predominantly activities that we do in order to open our hearts to others and to improve the world. This includes giving money to the needy, telling the truth, honoring our families and communities, being faithful to our commitments, being kind to animals, treating the Earth with respect, improving our minds, sharing our knowledge, healing the sick, comforting the bereaved, asking those that we have hurt for forgiveness, forgiving others, and thanking all who have contributed to our lives. These physical acts, done in our everyday environments, are how we bring holiness to the world and how we make our lives a blessing.

From a Jewish perspective, then, holiness is not something that can only happen separate from the world in soulful prayer and meditation. Holiness is something that can—and ought to—occur at every moment of our lives, as we choose to act from our highest selves in service to others, instead of indulging our urges toward selfishness or apathy. This choice does not come from a momentary good feeling or from guilt and shame, but is a deliberate and systematic mechanism for growth and contribution; the more difficult the challenge, the greater is the impact, and the holier is the act.

And Judaism sees that the place in which the choice of holiness is most difficult, and therefore most needed, is the environment of business and work.

## The Holiness of Work

It is not your responsibility to finish the work [of perfecting the world], but you are not free to desist from it either. (Talmud: Pirkei Avot)

There is an illuminating argument written in the Talmud—the Jewish record of ethical and legal discussion—that emphasizes the crucial role of business and work. In this debate, the rabbis wonder, “What is the first question that one is asked when standing in front of the heavenly court?” In other words, what’s the most important question that determines how well you lived your life? Behind the scenes, the rabbis argue; one says that the first question must be, “Did you pray every day?” Another

asserts that it is, “Did you study?” and another, “Did you give money to charity?” Finally, one suggests, “Did you conduct your business affairs honestly?”

Immediately, all agree that this is the correct first question. The rabbis recognize that, although the other activities are absolutely essential, business success is such a powerful goal that one can be easily tempted to do “whatever it takes” to succeed. The person who can resist these temptations and conduct business in an honest fashion, though, has truly lived according to the highest standard. This person will naturally, and effectively, study, pray, and give money and time to charity. Conversely, if one is dishonest in business, then prayer is insincere, study is ineffective, and charity is tainted.

How, then, can one become rich, happy, and achieve business success while staying on the route of a higher path—an ethical, moral path? There is a common misconception that to be spiritual is to spurn wealth, but in general, this is not true. Most spiritual traditions spurn ingratitude, hoarding, and cheating, with the recognition that gratitude, generosity, and honesty always lead to the good for all. This is clearly the case for Judaism. In Hebrew, the word for work is *avodah*, which also, surprisingly, means “prayer” and “service.” This teaches us that there is a direct connection between the physical world of work and the nonphysical world of the spirit. Both are seen as instruments of personal and social change which, when operated in harmony, reinforce each other. Just as we pray for the blessings of spiritual sustenance, we work for the blessings of physical sustenance. And this must always be done in the spirit of service. The connection of these words creates an understanding that work must be approached with the same reverence that we give to prayer (and, conversely, that prayer requires work, commitment, dedication, and regular practice).

In this model, success at work is a blessing that eases our lives and supports and enriches those around us. This model states that just as the world, if treated with respect, is filled with endless abundance, when work is approached with reverence, there is more than enough for all. Spiritual business is based on the premise that, contrary to the common paradigm, one person’s gain need not be another’s loss— that success and abundance for one do not create scarcity for others.

A story is told of Safra, a poor, pious shopkeeper, who was trying to sell his donkey. One morning, as Safra was praying, a man in desperate need of a donkey approached him and offered him a price for the donkey. Because Safra was in the middle of his prayers, he could not answer. When the man saw that Safra did not respond, he assumed that his price was too low and doubled it. Again Safra did not answer, so the man tripled his price. Finally, Safra finished his prayer and said to the man, “Your first offer was the amount that I had hoped for, and I will not use the fact that I was praying as an opportunity to get more than my asking price. I accept your first offer.”

Safra received the price he needed, and the man was not exploited, a successful, ethical transaction. I like to imagine that the story continues. In my imagining, the buyer, who is clearly wealthy, recognizes in Safra a man who deals fairly. He continues to shop with Safra in the future and even directs his business associates to shop there. Soon, Safra’s shop is teeming with business, the man who bought the donkey prospers, and the two men develop a friendship of trust and respect.

Safra's example sets a standard that is difficult to achieve. How many of us would have the determination to so readily turn down such an unexpected, though unearned, windfall? But this is exactly the opportunity for spiritual growth that business presents to us because when business is approached with the same spirit as prayer—with intention, honesty, and humility—a deeper and lasting success will naturally emerge.

The Bible itself is explicit in its insistence that we act ethically and fairly in business and contains many instructions for conducting commerce in ways that restrain exploitation and foster prosperity for all. These were radical ideas three millennia ago, at a time when the few rich and powerful elite could take whatever they liked and when the vast majority of those who were poor had no rights or protection. The following are several examples from the Bible and Talmud:

On fair measurement and honest advertisement:

You shall not falsify measures of length, weight, or capacity. You shall have an honest balance, an honest weight, an honest ephah, and an honest hin. (Lev. 19:35–36)

On open disclosure:

If you sell something to your neighbor or buy something from your neighbor's hand, you shall not wrong one another. (Lev. 25:14)

On providing for the poor:

When you reap the harvest of your land, you shall not reap all the way to the corner of your field, or gather the gleanings of your harvest. You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger. (Lev. 19:9)

On prompt payment for services:

You shall not oppress your neighbor, nor rob him; the wages of a hired servant shall not abide with you all night until the morning. (Lev. 19:13)

On compassion and fair lending:

If there be among you a needy man from among your brethren within any of your gates in your land which the Eternal your God gives you, you shall not harden your heart nor close your hand from your needy brother. You must definitely open your hand to him, and must definitely lend him on pledge sufficient for the needs in which he is lacking. (Deut. 15:7,8)

On protecting ownership:

You shall not remove your neighbor's landmark, which they of old time have set, in your inheritance which you shall inherit, in the land that the Lord your God gives you to possess it. (Deut. 19:14)

On the holiness of business:

Whoever wishes to live in sanctity, may he live according to the true laws of commerce and finance. (Talmud, Bava Kama 30a)

On the primacy of charity:

Charity and acts of kindness are the equivalent of all the commandments of the Torah. (Jerusalem Talmud, Pe'ah 1)

The unity of body and spirit and the call for conscious actions that improve the world are the core teachings of Judaism, and, as the Bible demonstrates, long ago, it was recognized that the world of work is where “the rubber hits the road.”

## The Spiritual Gymnasium

That which is hateful to you, do not do to your fellow. That is the whole Torah; the rest is the explanation; go and learn. (Talmud: Shabbat 31a)

Much has been written and said about the recent Occupy Wall Street movement. Whatever your perspective, however, we can all agree that greed and corruption in the business sector need to be identified and fixed, and I trust in the natural balance of our great country and the power of human goodness to enact the required changes. But as much as we can attempt to legislate good behavior in business and enforce consequences, lasting and meaningful change can only come from within the individual. We will see greed and corruption finally disappear only when those involved begin to see their work in a radically different way.

Instead of viewing work as only a means to gain wealth, prestige, and power, we need to see that work is something much more profound than this. Thinking of work in spiritual terms, though, often creates negative or suspicious responses. Many businesses are wary of such terms as “faith” and “spirituality,” fearing that use of these terms might label them as “religious organizations, resulting in misunderstanding among their employees and customers.” These concerns are reasonable. I often hear such comments as “I don’t want any bible-thumping proselyting in my office,” “the next thing you know they’ll be forcing me to go to yoga class in the boardroom at noon,” or “I barely have time to do what needs to be done, and now they’ve added another program.” Clearly, religion, whether traditional or New Age, can be incompatible with an open, diverse workplace and can cause discomfort for many. At its core, though, spirituality is not about religion or any overt practice of any kind, because spirituality is not something that is added or mandated but is an essential orientation toward life and toward what it means to be a human being.

As discussed earlier, we are essentially two-part beings—body and soul, physical and nonphysical—and these two aspects are perceived internally as senses of self, which we can label as “ego-self” and “spirit-self.”

The ego-self is designed to ensure our physical survival by devising strategies to protect us from dangers. It constantly scans the environment to identify perceived threats, which it sees as coming primarily from the possibility of rejection and abandonment. The ego-self, therefore, sees others as either threats or tools and may need to impress, dominate, or control, in order to avoid being rejected or abandoned, which it fears will lead to death.

It is crucial that we know, as the *Ma Tov* and *Sh’ma* remind us, that there is nothing wrong with the ego-self. As a matter of fact, Jewish teachings tell us that the ego-self is inherently “very good.” It is a necessary structure put in place so that we

can survive in physical reality. It is also the source of our drive to construct a home, engage in sex, and build a career. And without it, our soul, which knows nothing of physicality, would be oblivious to risk (and would desire to connect in love to a charging lion or oncoming freight train). But we must know that the ego-self is not who we really are in our essence and that we cannot make any meaningful connections from it.

Our spirit-self, however, is in constant connection with Universal Spirit/Consciousness/Ground of Being/Creation/God. It sees others as fellow souls with equally needed purposes and has compassion for the suffering that comes from the ego-self's attachment to things. It contains the very purpose that we incarnated. Simply stated, then, something is "spiritual" when it connects to the spirit-self. We know when we have made this connection because those are the moments when we feel most energetic, most free, most generous, creative, and flowing. In those moments, we "lose ourselves" and feel connected to something that exists simultaneously inside and outside ourselves.

My acting definition of "spirituality" then is

The experience of a transformative connection.

In other words, spirituality is experienced—it is not a concept or construct. It transforms us—it changes how we act, think, and feel in all environments. And it is a connection—a profound contact with something and someone outside of ourselves.

All three of these components are needed in order for spirituality to occur, but the most essential is that it is a connection—between a person and the Divine or between one person and another. We touch spiritual reality when we encounter another person, life, and the world, as directly as possible, and spiritual practices are designed to facilitate these connections. This is the essence of spirituality, which informs every aspect of our lives. It is the awareness that we are more than our momentary desires and our unconscious response to fear and that all life is part of an interlinked system for which we are responsible. With this awareness, we become happier, more effective, more loving, and more fully realized human beings. And we grow spiritually by choosing this awareness in the face of internal, egoic pressure not to.

Spiritual practices help us to loosen the grip of the ego-self and to connect to the spirit-self, so that we can live purposefully, be of service, and participate in love. The central biblical injunction to "love your neighbor as yourself" is usually interpreted to mean that we must learn to love others, with the assumption that we already love ourselves. Literally translated, though, this line actually reads

And you will [in the future tense] love your fellow in the same way that you love yourself.

In other words, you will love another to the extent and in the way that you love yourself. If you are harsh with yourself, you will be harsh with others. If you cannot forgive yourself, you cannot forgive others. In this way, this line is not a commandment but is a statement of fact. The truth is that most of us do not love ourselves very well, and consequently, we hurt others. This is why spiritual practices so often seek to

teach us how to love ourselves, so that we can better love others. Real love naturally flows in two directions and begins with true self-love.

Rarely, though, do we experience this two-way flow of love at work. To even suggest that love is an appropriate emotion at work evokes giggles and head shaking. This is because we have fallen into the false belief that work and spirituality are incompatible, that one feeds the spirit and one feeds the body, and that one is about feelings and the other about facts. This dualistic thinking is a tragic delusion and the cause of so much unhappiness and corruption in business.

Work, in fact, presents the most powerful environment for spiritual development because it is the environment that most appeals to the fears and goals of our egos; the fear of lack, competition, obsolescence, loss, and failure; and the goals of fame, power, control, domination, and hoarding. Like a gym, in which you grow physically by consciously pushing your body beyond that which it could do the day before, work presents situations in which you can consciously choose to loosen the pull of ego and push your spirits beyond its previous boundaries. This is why I call work a “spiritual gymnasium.”

As we have all dramatically witnessed, work is also the environment that most needs the correction of spirit so that business can be conducted with honesty, integrity, and respect for workers and the environment. I often tell business leaders that they have more spiritual power than any minister or rabbi because their actions have more direct effect on more people’s happiness, security, and sense of well-being.

For most of us, though, the pressures of work have created response patterns that are deeply entrenched, and we often act immediately without stopping to consider the source of our reaction. How, then, can we identify, stop, and change this course? Are we destined to be honest but unsuccessful and spiritual but not rich?

## From Greed to Abundance

Who is rich?

Rabbi Yose used to say: One who has a bathroom near his dining room

Rabbi Meir used to say: He who is satisfied with his lot. (Talmud: Pirkei Avot)

A recent issue of the *New Yorker* featured a cartoon that showed a depressed man lying on a psychiatrist’s sofa, staring aimlessly at the ceiling. The psychiatrist looks at him and says

Just because you work at a bad bank doesn’t mean that you are a bad banker.

We have learned the devastating results of an unrestricted selfish focus on short-term monetary gain: of bad bankers doing bad things. And we are seeing the public’s anger at the people who pursued vast quantities of wealth, seemingly without concern for consequences to others. As the cartoon suggests, then, does the pursuit of wealth necessarily label us as “bad”? This may lead us to believe that we have only two options: to relentlessly pursue wealth and risk following the path of those whose irresponsibility led us to this point (and become a “bad banker”) or reject



wealth as inherently corrupting and focus instead on the development of morality and spirit?

The best of philosophical and spiritual teachings tell us that there is a higher resolution, which leads to an understanding that allows us to experience wealth while maintaining a path of growth and concern for others. These teachings urge us to move from a mode of greed to one of abundance.

To many, these terms may sound similar because both are associated with wealth and prosperity. It's not surprising, therefore, how much confusion—in my experience—there seems to be around this distinction between greed and abundance. The differences, however, are dramatic and clear and come from one's core beliefs in the fundamental workings of the cosmos. We can distinguish between greed and abundance as follows.

Greed:

- Begins with belief that there are *limited resources*, leading to a feeling of *lack*—that there is not enough for everyone.
- Flows from the *fear* of not being good enough as one is, and with what one already has, leading to *hoarding* and accumulation for its own sake, with the hope that “someday I will have enough to feel secure.”
- Builds the desire to *only receive*, leading to *selfishness* and sole reliance on one's own limited energy source, producing fatigue.
- Sees wealth as an *end in itself*, stemming from the sense that life is basically meaningless, leading to *depression*.

The “poster child” for greed in the Bible is Pharaoh, who enslaves the Jews out of fear that they will someday challenge his authority, orders the slaughter of firstborn Hebrew babies in order to secure his position in the future, and, even in the face of extraordinary miracles that tell him explicitly that he is in the wrong, refuses to ever consider changing his position. The Pharaoh is ego personified. He views everything in terms of gain or loss, power or submission, and his will or Divine will. The total take-over by his ego eventually leads to the inevitable loss of the greatest freedom that we have as human beings and that marks us as being created “in the image of God,” the gift of free will.

In contrast to greed, which is a manifestation of the ego, is abundance, which has the following characteristics. Abundance:

- Begins with recognition of the *incredible richness and diversity* of creation, leading to knowledge that, if treated with respect, there is *more than enough* for everyone.
- Flows from a *love* that comes through the recognition that wonderful gifts are given to us “unmerited,” leading to *gratitude*.
- Builds the desire to *participate*, leading to the *urge to give*, and increased energy from a limitless Source.
- Sees wealth as a *tool and a gift*, stemming from the knowledge that life is inherently purposeful and gracious, leading to *happiness*.

Abundance is not an attainment or a goal, but is the consequence of living in gratitude. And Judaism sees gratitude as the foundation of faith and the highest state of being. The first prayer that an observant Jew says upon awakening is, “I am grateful to you, Living God, for returning my soul to my body.” This prayer sets the tone for the day, as we begin in gratitude. A wonderful Jewish teaching encourages us to say one hundred “thank you’s” every day. While at first, this seems like a daunting task, one can easily fill this requirement before breakfast: “Thank you for my bed, thank you for my home, thank you for my wife/husband/partner, thank you for my health, my eyesight, my hearing, my sense of taste and touch, my job, my food, the weather (whatever it may be), my clothing, my family, this Earth, my life...”

In contrast to Pharaoh, the model of abundance is Moses, who is described in the Bible as “the most humble man on the face of the Earth.” This is not an “aw shucks” kind of humility but one that comes from a deep connection to, and love of, the Divine and the recognition that everything in creation has a purpose—for which each of us has a role, none “better” than the other.

When we look at the incalculable vastness of space and the unbelievable diversity of species and resources on our planet, we see that the essential urge of creation is endless abundance. And this abundance has been provided to us as a blessing of our birth. The first blessing given by God to humans is to “be fruitful and multiply”—to be abundant. We do not need to be “worthy” of it, because abundance already exists, just waiting for us to recognize it.

The ancient Jewish book of wisdom, *Pirkei Avot*—“Saying of the Ancestors”—asks, “Who is rich?” and answers, “One who is happy with his lot.” This does not mean that we should be complacent, eschew ambition, and not strive to increase our wealth but tells us that abundance cannot flow when we are not grateful for the gifts that we already have. Like a child who sits amid a pile of presents and complains that he does not have enough, ingratitude shuts out abundance because a good, loving parent will not give any more gifts to one who is ungrateful for what he has.

There has been much written recently about how to tune in to and attract abundance. Unfortunately, much of this has focused merely on receiving desired material gains, as if there is a magic secret for manipulating the universe into giving you the stuff that you want. True abundance, though, is a two-way flow of giving and receiving—not only material wealth but also attention, concern, and love. The greatest abundance flows when we too desire to be a blessing to others, paradoxically creating more abundance for us.

The biblical commandment “You shall not covet,” which is the last of the ten Commandments, is often pointed to as an imperative to not feel greedy. The list of commandments, however, can be read as a natural flow of consequences because “you shall” can be better translated as “you will.” Read this way: The first commandment assures us that there is order, purpose, and Divine grace in the universe that desire our prosperity. When we start with this knowledge, we will then not be tempted toward breaking the second item on the list—“You will not worship idols.” Idolatry does not mean bowing to statues but occurs when we place something in a higher position than the Divine—the best that is within us—when we become

attached to physical objects or emotions in order to feel better about ourselves and to feed our egos.

With an acceptance of a higher purpose and order, we will naturally respect and care for others and avoid harming them. Finally, we will not feel jealous of other people's possessions, because we will feel grateful for what we have, knowing that possessions and prosperity are vehicles for growth. Wealth, then, is a blessing that facilitates our purpose and supports others. From this perspective, greed is a distortion of the intuition of infinite abundance, when we project that intuition onto physical objects and our own fleeting needs.

This is the sacred opportunity that work offer to us.

## Chastenings of Love

Every blade of grass has its angel that bends over it and whispers "grow, grow."  
Talmud

Spiritual teachings about business may be interesting, and even enlightening, but in difficult times, these often fall to the side as we hunker down in fear and uncertainty, returning to the familiar old patterns. We do this out of fear, and in a fearful state of mind, it is very difficult to find wisdom because when such a strong, raw, negative emotion arises, our ego-self takes over, dampening our deeper knowing that comes from spirit and unseating our sense of confidence and connection.

Fear is a very powerful emotion and is embedded in our very makeup as physical beings in order to warn us of danger. There are times when fear is reasonable and motivates us toward action or self-protection. You'd be in great danger if you felt no fear at all, and without reasonable fear, we can act recklessly. (Perhaps, this is one of the roots of our recent crisis—individuals acting from the arrogant, irresponsible belief that their reckless actions would have no consequences and with no fear of hurting others or themselves.) We experience problems, though, when, out of a sense of insecurity or powerlessness, we feel fearful of things that are either not inherently dangerous or that we cannot do anything about. Then fear becomes a downward spiral, leading to panic and paralysis. So, what to do?

There are very useful spiritual teachings about how to respond to this type of fear. Most of these teachings recommend a threefold approach that addresses all aspects of our being: body, mind, and spirit—as expressed in action, thought, and faith. The Talmud incorporates this approach when it advises

If a man sees that painful suffering visits him, let him examine his conduct [body/action]...  
If he examines and finds nothing, let him attribute it to the neglect of study [mind/thought]...  
If he did attribute thus, and still did not find anything, let him be sure that these are the chastenings of love [spirit/faith]...

Let's take a quick look at this approach.

*Action:* We are physical beings and are built for action. In fearful situations, when there is no clear action that can be taken, though, we may be tempted to hide, freeze,

or simply give up, waiting for the perceived danger to pass. The problem with this reaction is that, like the proverbial deer and headlights, if we stand still, we can be run over by oncoming events. In fearful times, we need to keep moving and stay focused on our goals and obligations. We may even need to redouble our efforts because there is both more resistance, and more opportunity, in fearful times. Lao Tzu's famous aphorism that "a journey of a thousand miles [a long, difficult endeavor] begins with a single step" speaks directly to this point. The often missed implication, however, is that the journey requires millions of consistent, determined steps after this initial one. There is no promise that the journey will be easy and smooth, but there is a requirement to keep moving if we hope to reach the destination.

*Thought:* Fear is a product of the mind in reaction to a perceived threat. All spiritual traditions teach that we can have absolute control over our mind and its reactions and that we can choose to react either with pessimism and fear or with optimism and courage. For many (yours truly included), this can be very difficult to put into practice because after many years of the same patterned responses, we can believe that our reactions are simply natural responses to events. We know, though, that individuals react very differently to the same stimuli because how we view ourselves, the world, and the people in it dramatically colors our reactions to events. The teaching on how to overcome this is relatively simple: Use your mind to gather information, and evaluate the situation as objectively as possible. This will allow you to react to the facts, instead of your perceptions or inclinations. Also, become conscious of your internal mental dialogue, and challenge fear-based assumptions against reality. If dramatic action is needed, you will then take it based on information, not reactionary fear.

*Faith:* When we face difficult times, the Talmudic teaching encourages us to first examine our actions and then our thoughts. This is a very practical approach that allows us to be effective in the physical realm. If control of body and mind is not enough to address the fear, this teaching directs us of the conscious support of faith. Although we may not understand why fearful events are unfolding, faith in the proposition that we are watched, guided, and protected and that our lives are purposeful and meaningful gives us confidence and peace. "The chastening of love" are the stresses in our lives that, presented to us in grace, lead to growth. Like a parent who insists that her child turn off the TV (or log off of Facebook) and put down the Snickers bar in order to exercise, study, get restful sleep, and eat good food, we are often restrained and challenged, out of a love that desires our healthy development. We always emerge stronger after difficult times, and, as history has taught us, so, ultimately, does the world.

Once fear is recognized and addressed, we can then turn, in the spirit of abundance, to meaningful growth. By noting that even every blade of grass is imbued with the urge to grow, the Talmudic saying teaches that, like light, gravity, and electromagnetism, growth is a ubiquitous force of nature.

Growth, not fear, is our natural state. Everything yearns to grow; it is an inherent drive embedded in all creation. All you need to do is see a seed push through the earth or watch a child's relentless urge to walk, to understand that everything is

pulled forward by the call to growth, like a plant leaning toward the sun. As the Talmud writer implies, the persistent whisper “Grow! Grow!!” calls to all creation. Like grass, we grow physicality because physical growth is naturally built into the cycle of all life. Unlike grass, though, we also have the capacity to grow in another, more crucial way. We can grow in consciousness—in our ability to connect to others, to live meaningfully, and to have a positive impact. This force of conscious growth is what drives us forward to create a personal and communal future that is better than what we had yesterday and what we have today.

Conscious growth, then, begins when we chose to listen to its call and invite it in. We invite growth in when we courageously put aside our fear and connect with others as deeply as we can. There are, essentially, two different ways that we can relate to others: as objects or as fellow beings who share needs and desires. The great teacher of these types of relationship is the theologian Martin Buber. In 1923, Buber wrote his famous essay *Ich und Du* usually translated as *I and Thou*. In this essay, Buber labeled the first type of relationship as “I-It” and the second as “I-Thou.”

I-It relationships, Buber taught, are the type that we have with inanimate objects but also can be how we relate to others—as objects of our needs. One who cares about the opinions of others out of fear of abandonment, for example, is relating in this way, relying on other people in order to feel better about himself and to confirm or reject his worth. Although it seems that I-It is a two-way relationship, it is essentially a monologue, since the only feelings that objects have are the ones that we project on them.

The Bible displays this dynamic in the famous story of the spies: Moses sends 12 spies into Canaan in order to bring back a report of the inhabitants. Ten of the spies return in panic, saying that the land is filled with giants. “We seemed like grasshoppers in our own eyes, and we looked the same to them,” they say. Of course, there were no giants, but the spy’s own self-perception as small and weak led to them believe that others saw them the same way, sapping their confidence and undermining the needs of the community. Because of this negative self-image, the entire generation was deemed unworthy to enter the Promised Land, and the Israelites had to wait for the next generation, born in the wilderness, to enter the next stage of human development—freedom.

In I-Thou relationships, we engage others as fellow human beings who have the same needs and desires as we do. In this way, instead of looking to others for self-validation, we can create healthy relationships of support and nurturing where we care about what the others think because we value their opinion and know that their input is for our benefit. This is the only relationship that is truly a dialogue. Buber asserts that I-Thou relationships happen when people meet without agenda, without pretense, in honesty and authenticity.

Buber notes that such encounters are powerfully transformational because in those moments of deep connection, we experience the Divine in the other. That spark of recognition is God’s presence in the world. At that moment, we are quite literally looking at the face of God in the full presence of another human being. Buber writes (in a style that is poetic and mystical)

The basic expression, I-You can be spoken only with one's whole being. The concentration and fusion into a whole being can never be accomplished by me, and can never be accomplished without me. I require a You to become me; becoming me, I say You. All actual life is [this type of] encounter.

In other words, the only way that I can truly know myself is in relationship to another. I am incomplete alone because I need the dynamic of a deep relationship with another to become myself as an image of the Divine. In this way, I do care deeply about the regard that others have for me, not in order to control or be controlled but so that I can rise to my true self.

This type of connection is especially difficult in business, since most of our relationships are transactional, and we naturally tend to fall into an I-It approach. But an I-Thou connection will create a stronger bond of loyalty and help us to better understand the deeper needs of our coworkers, clients, and peers; to feel their concerns as our own; and to grow together. It requires the courage and existential confidence to drop our shields of defense and let another person see us fully, so that we can see them fully.

Work presents the profound challenge to see others as sacred "Thous." When we choose to make this shift, everything changes. Instead of fighting for position, we support each other's growth. Instead of competing for attention, we seek understanding. Instead of asking "What's in it for me?" we ask "Why were we brought together, and what can I contribute?"

## Enter in Gratitude and Service

Go forth, from your land, and from your birth, and from your father's house, to a land that I will show you. (Gen. 12:1)

According to the Bible, one lone man heard a call and immediately packed his belongings; gathered his wife, his nephew, and his followers; and headed for Canaan—Israel. There, he established a new faith that proclaimed that there is one God, who created us, sustains us, and loves us. Of course, the world knows this lone man as Abraham, father of Judaism, Christianity, and Islam. For Jews, Abraham's journey is the model for answering the spiritual call. As the story of his life demonstrates, it is not always an easy journey and is filled with unexpected challenges, setbacks, and vast promise. Abraham did not know exactly where he was going, but he said "yes" to the journey and was sustained by the faith that God will show him the way.

We too are called to say "yes" to the spiritual call. Interestingly, Judaism teaches that we actually must say two "yeses." This is the path of all the Bible prophets. The first "yes" comes with the initial encounter—the revelation—when one first realizes the existence of spiritual reality. Here, one is called to say "yes" to this reality and to commit to following its path. This typically includes a commitment to a spiritual

practice and to integrating spiritual teachings into one's life. Often, however, the ego will take a ride on this "yes," claiming that it is somehow special and was personally selected by the universe because of some kind of merit. The ego loves to look for spiritual powers and mystical experiences as badges of superiority. This is a pathetic and tragic dead end.

But, if you have the strength and courage to stay committed to the reality that was revealed to you at the first "yes," you will, at some time later, be faced with saying the second "yes." The second "yes" is to surrendering the images of a "spiritual life" that you created and to accepting this painful and liberating realization: It's not about you! It's not about you in the way that you defined yourself. This second "yes" is a paradoxical surrender of self because you say "yes" to giving up your identification with your lower ego-self, in order to allow your higher spirit-self to emerge. Then you begin to see that there is a dimension of yourself of which you had little idea and that you are more than you could have imagined. This "yes" is not about giving up ambition or passion, quite the contrary. It is about living in alignment with your true passion and ambition, which both fulfill and transcend yourself.

These two "yeses" must come in steps, like moving from crawling, to walking, to running. And frankly, if we knew of the second "yes," very few of us would ever say the first "yes." This second "yes" is one of the most difficult changes in our lives and is the one that most people (myself very much included) have tremendous resistance to answering fully. Both of these "yeses," though, are needed. This is why when God called out to Abraham and Moses; their names were repeated: "Abraham, Abraham; Moses, Moses." To this call, they simply responded, "Here I am!" in service.

The call that went out to Abraham to leave his limitations behind and to follow the uncertain but ultimately fulfilling path of spirit goes out to each of us, and there are those today who have answered fully. Such extraordinary people are instantly recognizable: They are fully present to others, naturally look for ways to be of service, feel purposeful, live in gratitude, listen deeply, do not indulge fear, and flow easily with life's inevitable changes. We may think that such elevated people are only to be found in rarified spiritual environments or on a national stage, but such people may be found anywhere—parents, businessmen, political leaders, teachers, and religious figures. I have had the great privilege to know a few, and, surprisingly, these were business people, not clergy. And these were very successful, very competent, and very worldly people.

Perhaps, though, it is not so surprising. After all, it is much easier to say these "yeses" when one is a religious or spiritual teacher because this is expected. But to get this far on the spiritual path in the hard-nosed world of business and success is a truly inspiring thing to see. And the discipline and courage that are required to attain this sacred level serve them very well in business, leading to fearless innovation, respectful collaboration, resiliency to stress, a focus on the things that really matter, and the commitment to service in truth.

## Staying on the Path

I will make of you a great nation, and I will bless you, and make your name great, and you will be a blessing. (Gen. 12:2)

As we travel through life, we inevitably come to forks in the road when we cannot see where the road leads, moments when we are faced with two choices, and we must decide which is the right direction to follow. In these moments, the pull of fear can lead us to destructive choices, and this is when it is most crucial that we renew the commitment to the spiritual path. This can be difficult, but Judaism, along with many other spiritual traditions, has a profound insight into the way to stay pointed in the right direction.

The Hebrew word for “direction” (*keevun*) has the same root as the word for “intention” (*kavannah*). The connection of these words comes from the recognition that the direction we choose is a result of our intentions—that the reasons we use for making our choices determine the outcome. This teaches us that we must become conscious of our intentions before we act, and the more aware we are of this dynamic, the more able we will be to affect the results. Judaism, of course, is not alone in this realization. One of the Buddha’s core teachings is that right intention leads to right, effective action. When we face a choice with primarily egoic intentions—to feel safe and special—we will move in the direction of stagnation and isolation. When we face a choice with primarily spiritual intentions—to connect deeply with another and with the Divine—we will move in the direction of growth and joy.

There are three spiritual intentions that I have found to be very effective in the work environment. These align with the three definitions of the Hebrew word *avodah*: work, service, and prayer. Each appears to be simple and can easily be misunderstood, but when embraced, they are very powerful and continually reveal new depths:

### 1. *Work: Intend to produce quality*

This is not about meeting some external measure of acceptability but is the act of honoring work itself. Whether developing a multimillion-dollar business strategy, leading a meeting, writing an e-mail, or sweeping a floor, doing good work is about facing the task at hand in love and gratitude.

### 2. *Service: Intend to contribute*

This does not mean that we should be martyrs, putting aside our own interest for the sake of others, but it does mean that every choice presents the opportunity to be of service. This is an especially powerful intention at the moments when we feel least inclined to do so.

### 3. *Prayer: Intend to stay present*

When we feel stressed, we tend to worry about the future or obsess about the past and consequently lose contact with what is actually happening at the moment. In this loss of contact, we withdraw from others and miss the possibilities that are presented to us. When this happens, we can simply stop and move our focus back to the present, which is the only reality.



We tend to resist these three practices because we have other predetermined agendas and fear that by dropping these agendas, we will not know what to do or will lose our power. But, by entering with the intention to do good work, be of service, and stay present, we will find that directions for action will reveal themselves naturally and will most likely be something that is more creative and more effective than the agenda that we dropped. We will not need to choose between our will and the Divine will, because we will see that these merge and are in alignment. Then, the realization that work, prayer, and service are really the same thing will be abundantly clear.

Whenever I am called to lead a prayer service, conduct a wedding or funeral, or speak in public, I say this short prayer:

May I be a conduit for wisdom, and my words and actions be for the benefit of those who are here.

I have found that whenever I say this prayer with conviction and sincerity, somehow, the right words and actions come to me. In these moments, I am far more effective and more fulfilled than when I seek personal recognition and gain. Imagine saying this prayer before walking into a business meeting, into our office, and at our job at every moment! While this may sound like a rose-colored vision, I have started to do this and have found that when I do the entire energy in the room changes, suddenly, people relax and open up, as do I.

To compartmentalize work and spirit is to dishonor and misunderstand both. Judaism has taken a strong stance against such dualism and clearly proclaims that work is, in fact, a holy endeavor and the place where we are most deeply called to our highest selves. This is more than imposed ethics and values, although both, of course, are critically needed. The choice to see work as a holy activity is a profound shift in consciousness that awakens us to who we really are and why we are here, and from this consciousness, impeccable ethics and values naturally flow. Bringing our full selves to work in this way is a lifelong commitment and is not easy. We will make missteps along the way, but with every choice of spirit over ego—especially when we are afraid or insecure—we grow stronger.

As a species, we seem to be at a major decision point that will determine whether our future is heaven on Earth or a living hell. This future is completely in our hands to create and begins with a commitment to honoring spirit. And the place where this commitment will make the deepest impact for ourselves, for others, and for our increasingly fragile planet is at our work. This is something that each of us must do and is how we truly live our lives as a blessing, which is our heart's deepest desire.

I wish you the blessings of health, joy, and prosperity in all you do.

# Chapter 7

## The Islamic Faith: Implications for Business Management

**Khadija Al Arkoubi**

**Abstract** The literature on faith and spirituality is flourishing and opening horizons for more dialogs and discussions on how employees can integrate their spirituality and religious beliefs at work. While this renaissance is beneficial for employees and organizations, it entails a deep understanding of the underpinnings of spiritual practices, including the most espoused religions. Islam is the second largest religion in the world, and its adherents are present in the five continents of the globe. Despite the diversity of their work practices, they all share the same belief system. The purpose of this chapter is twofold: (1) to explore the foundations of workplace spirituality and identify its main paradigms and (2) to share the key features of Islam and offer some preliminary thoughts on how they can be reflected in the workplace. Ultimately, the intent is to contribute to promoting tolerance and reducing philosophical and cultural misunderstandings.

### Introduction

The world of business has noticed an awakening of spirituality and religion opening horizons for individuals, groups, and societies to express their faith and to enact their true selves at work. The wall separating business management practices and spirituality or faith is increasingly collapsing. In fact, “spirituality and management, once thought incompatible, have in the past decade fallen in love” (Benefiel 2003, p. 383). However, the applicability of spirituality in the workplace is still a fertile terrain requiring more interest and exploration. Similarly, religion is not any more a taboo in the corporate world, and business managers need to develop adequate strategies

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to nurture employees' faith and accommodate their religious practices (Morgan 2004). Many scholars have shown a great interest in the link between religion and management, and the literature on various topics related to this issue has been growing (Budhwar and Fadzil 2000; Morgan 2005; King and Williamson 2005).

While the relationship between spirituality and religion remains one of the most contentious topics in management, shedding lights on both concepts is essential for a better understanding of the foundations of both. Much confusion surrounds the meaning of spirituality to the point that Laab (1995, p. 64) stated that "defining spirituality in the workplace is like capturing an angel. It is ethereal and beautiful but perplexing." Mohamed et al. (2001), for instance, claim that there are more definitions of spirituality than there are researchers to write about it. Others believe that it should remain beyond any sole meaning or rigid measurement as it is lived and experienced differently by different people and thus is highly subjective (Howard 2002; Wilber 2000). Mitroff (2003, p. 381) supports this view when he suggests that in spite of the importance of definitions, "they are not a total substitute for the immense feelings and tremendous passions which are an essential part of spirituality."

In this chapter, I recognize the connection between spirituality and religion, and I consider both as central to the identity of individuals.

Islam is one of the fastest-growing religions in the world (the Pew Research center 2011) although it is one of the most misunderstood religions in the West. The global Muslim population will grow by about 35% in the next 20 years, rising from 1.6 billion in 2010 to 2.2 billion by 2030. This growth will be twice the rate of the non-Muslim population with an average annual growth rate of 1.5% for Muslims, compared with 0.7% for non-Muslims. This implies that Muslims will make up 26.4% of the globe projected population of 8.3 billion in 2030. A survey by the Pew Forum on Religion and Public Life (2009) found that Muslims live in the five inhabited continents and that more than 60% of the global Muslim population is in Asia and about 20% is in the Middle East and North Africa. However, the Middle East-North Africa region has the highest percentage of Muslim-majority countries.

In Arabic, the word "Islam" is derived from the root word "salam," which means peace and safety. The religious meaning of Islam is surrender to God. It is a holistic socioeconomic system where ethics and morals come first and where balance between materialistic and spiritual aspects of life has to be maintained. The major sources of Islam are the Quran, which is the holy book for Muslims as it is considered as the verbatim word of God (Allah), and the Sunna which includes all the sayings and actions of the Prophet Mohammed, Peace Be Upon Him (PBUH).<sup>1</sup>

While religion in the Western societies is a private matter that should not invade the public arena (Gillian 1999), Islam is a way of life. It regulates both the spiritual and the materialistic matters of Muslims and guides their behaviors and actions. Therefore, spirituality and religion in Islam are intertwined and inextricably linked

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<sup>1</sup> An expression that Muslims use when the name of the prophet Mohammed or another prophet is mentioned.

as they are rooted in morality, transcendence, and virtues of service, justice, balance, moderation, honesty, etc. It is worth noting though that Islam is practiced differently in the Muslim world and depends on the way people understand it and interpret its major sources, Qu'ran and Hadith. In fact, the degree of Islam enactment among Muslims varies. This variation covers all domains such as political, business, economic, social, and cultural. Very often, culture largely outweighs religion to the point that many Muslims around the world think that they are enacting Islam when they are in fact translating some well-rooted cultural values that are distinct from and even contradictory with the religion.

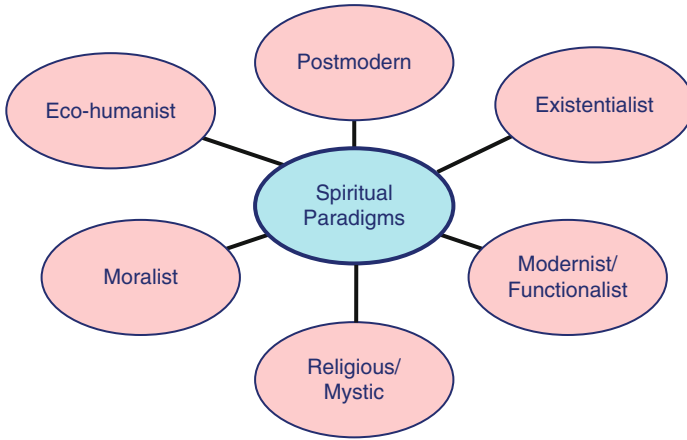
In this chapter, I first explore the foundations of spirituality at work as a movement in the world. Second, I explain the main characteristics of Islam as a philosophy of life based on its main sources, and finally, I specify the implications of the *normative* Islam for business management.

## **Going Back to the Roots: The Paradigms of Spirituality at Work**

Scholars and practitioners have intentionally avoided the exploration of the underpinnings of spirituality at work for fear of creating a divisive work environment or becoming victims of theoretical and religious differences (Neal 1997). Nevertheless, it is critical to review the different schools of thought that have influenced spirituality at work to be able to understand and appreciate its theoretical foundations. While the focus is mostly on the contemporary paradigms, it is posited that spirituality has roots that can be traced in classical theories and religions. There are six (6) schools that we highlight below. These are as follows: the moralist, the modernist/functionalist, eco-humanist, the existentialist, the postmodern, and the religious paradigms. Figure 7.1 represents the different paradigms of spirituality.

*The Existentialist Paradigm.* “Without work, all life goes rotten but when work is soulless, life stifles and dies” (Camus 1974). This quote may summarize the philosophy of the adherents of this paradigm. In fact, they regard spirituality as grounded in search for purpose and a way to give meaning to their own actions and their followers’ work. It is also embedded in the notion of the true self where going back to the inner consciousness is essential for guiding others and informing our own decisions and actions.

Fairholm (1996, 2000) who believed in spirituality and spiritual leadership as the new leadership paradigm for the twenty-first century is one of the exemplars of this movement. For him, spirituality is a holistic approach to work and life. It recognizes the leaders’ spiritual core (the spirit) as a fundamental agent of guidance and promotes it in others. Inspired by Greenleaf’s (1977) theory of servant leadership, he developed a model of spiritual leadership based on an inspiring vision and mission statements that promote a spirit of cooperation, trust, mutual caring, and a commitment to team and organizational effectiveness. His theory was motivated by the



**Fig. 7.1** Paradigms of spirituality at work

mess he observed in corporate America, the lack of meaning and purpose in people's lives, the compartmentalization of their actions, and the exaggerated reliance on linear and rational approaches to management.

Besides Fairholm and Greenleaf, Mary Parker Follett is one of the early classical theorists in management who was captivated by the idea of higher purpose of work in organizational life. She also perceived effective leadership as based on serving others and working toward the interests of the organization as a whole (Quatro 2004).

Other scholars, such as Korac-Kakabadse and Korac-Kakabadse (1997), seem to belong to this paradigm. In their analysis of spirituality, they highlighted deep reflection on life to understand its purpose and to lead others with integrity.

*The Moralist Paradigm.* This approach suggests that spirituality is a source of ethics, corporate social responsibility, and employees' well-being. Its purpose is to nurture cultures that foster humanitarian concerns and outcomes and promote virtues and moral principles such as humility, courage, altruistic love, compassion, patience, and forgiveness. Fry is one of the exemplars of this movement, and his model of spiritual leadership translates well this moral tendency (see Chap. 38 in this Handbook). Fry, who has one of the most developed models of spiritual leadership, views the latter as "comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one self and others so that they have a sense of spiritual survival through calling and membership" (Fry 2003, p. 695). He also asserts that spirituality uncovers and satisfies the deepest needs of leaders and their followers for spiritual survival through instigating a vision and a culture of hope, faith, and altruistic love.

*The Eco-Humanist Paradigm.* This paradigm emphasizes spiritual connectedness with other human beings and a tight relationship to nature or the environment.

Scholars belonging to this paradigm regard the individual as a whole where the body, mind, heart, and the spirit interanimate and interact with each other in harmony and peace. Ashmos and Duchon (2000), for instance, argue that employees who consider themselves as spiritual beings need permanent nourishment derived from their relatedness to one another and their workplace community. Rosile (2000), drawing from her 20 years of teaching experience in management and her relationship with her horses, suggested that the real experience of nature can lead to a great spiritual awareness and self-development.

*The Modernist/Functionalist Paradigm.* Although spirituality is anti-materialistic, this paradigm seems to tend toward spiritual materialism or what Boje (2000) calls spiritual capitalism. In this case, leaders will “use” spirituality to boost performance and increase both control and productivity in the workplace. Spirituality will be regarded as a manipulation “tool.” This implies that the organizational and leaders’ discourse will be filled with spiritual notions, but the organizational life will be soulless.

Another characteristic of this paradigm is the overwhelming rationality that seeks to justify the benefit of spirituality for organization’s performativity and efficiency. It is ironic to note that while spirituality is all about a complex wholeness, there are still scholars who, consciously or unconsciously, privilege rationality and seek objective measurements of spirituality and its outcomes. Ouimet (2003) found after he conducted some research based on a case study of his company that it is possible to reconcile economic profitability with human and spiritual values.

*The Postmodern Paradigm.* Proponents of this paradigm played a pioneering role in fostering the debate on workplace spirituality either through the publication of articles or books. The *Journal of Organizational Change Management* when edited by David Boje published 68 articles between 1992 and 1999 that mention spirituality/spirit or had workplace spirituality as a focus (Boje 2000). Also, many postmodern scholars warned against the risk of adopting spirituality as “an instrument of domination” in the workplace where any attempt to challenge authority will be seen as a lack of spirit (Boje 2000). They coined the term critical spirituality to highlight the need for a spiritual, diverse organization where polyphony, pluralism, and diversity are fostered and where leaders are expected to invest to connect with their followers at the same time that they create “the right” atmosphere for them to connect with each other (Boje 2007). Biberman and Whitty (1997) affirm that a postmodern spiritual organization provides “real human nourishment” and can’t exclude stakeholders.

*The Religious Paradigm.* Scholars from this school recognize religion as their system of beliefs and as a source of leaders’ meaning, awareness, inner self, and a way of integrating all the components of their selves (Strack et al. 2002). They also believe that religion offers a conceptual framework on how to lead which facilitates their engagement in leadership praxis (Duignan and Bhindi 1997).

Seeking connection with the highest power or the Creator or God, and putting Him before the business, helps leaders face unexpected events with courage and confidence while keeping a strong connection with self, others, and their environment (Howard 2002; Pratt 2000).

The proponents of this paradigm affirm that leaders and followers should bring their whole selves to the workplace (Bell and Taylor 2001). They are against compartmentalization and fragmentation of self. In addition, their business ethics is derived from their religion (Ali and Gibbs 1998). Some of the pioneers of this paradigm are Kriger and Seng (2005) who analyzed spirituality based on five major religious traditions: Islam, Christianity, Judaism, Hinduism, and Buddhism. According to them, leaders get their leading ideals from their religion, sense of ethics, and upbringing, and they use them to craft a vision that is appealing to their followers, groups, and organizations. They also assert that all five faiths mentioned above have some version of the Golden Rule and espouse love for the humankind as well as oneself at the core of their belief systems. It is also suggested that more than 80% of people in the planet have a religion and that scholarship cannot continue to ignore it; otherwise, our understanding of workplace behaviors and meanings will be lacking.

Other proponents of this school include Fernando and Jackson (2006), Gibbons (2000), Harvey (2001), Howell and Costley (2006), and Mohamed et al. (2001).

For instance, Fernando and Jackson (2006) who conducted in-depth interviews with 13 Sri Lankan business leaders from different religious traditions (Buddhist, Christian, Hindu, and Muslim) confirmed that those leaders based their decision-making on their connection with the ultimate transcendent reality variously identified as God or truth. The findings of this study indicated that religion plays a major role in influencing the discernment and emotional and motivational qualities of Sri Lankan leaders' decision-making. The connection with the transcendent reality was described as "a source of solace, guidance, and inspiration to leaders' critical decision-making" (p. 24).

Likewise, Kriger and Hanson (1999) advocate that the values intrinsic to the world's major religions may be relevant to the management of modern organizations.

While the distinction between spirituality and religion has been encouraged in the West in general and the USA in particular, because of the rise of secularism and disenchantment with religious institutions (Roof 1993; Turner et al. 1995), religion (Islam) in the Muslim world is a way of life, and the inner life of the individual cannot be isolated from their daily behaviors and actions. From the standpoint of Islam, everything a Muslim does, including religious practices, reflects a vertical relationship with God who is to be loved and worshiped and a horizontal relationship with the environment (people, nature, and other creatures) where a lot of care and attention have to be shown. Therefore, spirituality in Islam is strictly based on the normative Islam. I believe that there is a dialogic relationship between religion and spirituality. Religion sets the scene for spirituality and is at the heart of the worldview one develops. Also, spiritual practices (prayers, contemplation, reflective thinking, retreats, and spending time in nature) are mostly drawn from religious belief systems, and they deepen religion and faith as

they promote a continuous search for growth, learning, and deep connection with God and His creatures.

## **The Islamic Perspective of Work Behavior**

Islam is a religion and a holistic value system that regulates all areas of life without any exception. Material and spiritual lives in Islam are two facets of the same currency. They cannot be seen in isolation. They are interwoven and are both embedded in the moral bases of Islam. Both pertain to serving Allah and are rooted in surrendering self to His power. Hence, Islam is not restricted to a confined area of life, but it provides guidance on every aspect of Muslims' being and existence. Below, I will outline the key features of Islam and the way they impact individual and organizational behaviors.

### **Khilafa (Trusteeship)**

The word “*khilafa*” in Arabic means trusteeship and refers to the trust that God has in the human being to represent Him on Earth. “*Khalifa*” or *trustee* means a representative of God who is expected to convey and apply the divine laws pertaining to every area of life. Because life is considered in Islam as a “test” for mankind (Qur'an, 67: 2), *khilafa* becomes an overarching and extremely heavy responsibility. As trustees of God, individuals need to align their actions, including work and economic/business activity, with the Islamic principles. They have to image God and emulate the Prophet Mohammed (PBUH). Thus, protecting human dignity, fostering unity and solidarity, and implementing the devotional, ethical, and social precepts of Islam become necessary for individual, group, organizational, and societal growth. The Prophet Mohammed who is a great leader for Muslims (PBUH) reminded us in the following *Hadith* that we are accountable and answerable toward our community and before Allah: “Each of you is a guardian, and each of you will be asked about his subjects” ([Sahih Al-Bukhari](#), Hadith 3.733).

### **Tawheed (The Oneness of God)**

Tawheed is a profound and a core concept in the Islamic faith. Philips (2005: 19) suggests that there are three (3) categories of Tawheed:



1. Tawhid ar-Rububiyah (lit. “maintaining the unity of Lordship”), that is, affirming that Allah is one without partner in his sovereignty
2. Tawhid Al asma was-Sifat (lit. “maintaining the attributes of Allah’s names and attributes”), that is, affirming that they are unique and incomparable
3. Tawhid Al Ibadat (lit. “maintaining the unity of Allah’s worship”), that is, affirming that Allah is alone in His right to be worshipped

As a result, Allah is very close to individuals and knows their inner thoughts and deep feelings:

It is We Who created man and We know what his soul whispers to him, for We are nearer to him than his jugular vein. (Qu’ran 50: 16)

In this regard, a true worship of Allah implies an absolute absence of intercession and a full remembrance of and trust in God in every moment of life. “Put your trust in Allah if you are truly believers” (Qu’ran 5: 23). In this case, the human being is liberated from all kinds of fear except from the fear of Allah and has to act in accordance to the Islamic morality.

## Taqwa (Piety)

It is mentioned along with its derivatives 26 times in Qu’ran (Philips 2005). It implies the strength and depth of faith, fear of God, as well as “the all-encompassing, inner consciousness of one’s duty toward Him and the awareness of one’s accountability toward Him” (Beekun and Badaoui 1999, p. 22). It lies in a state of mind and heart that restrains individuals from behaving un-Islamically. Philips (2005: 173) stated that “a living faith drives the one who possesses it to shield himself from whatever displeases Allah.” Taqwa is a differentiating factor in human behavior and indicates the superiority of one person to another, meaning that it is encouraged in all transactions of life:

Verily the most noble among you is the one with the most taqwa. (Qu’ran 49: 13)

While taqwa should be embraced by every Muslim, it is more important and critical for a leader who has been entrusted with the affairs of others and has been given the power to act on their behalf. Thus, humility is an important face of taqwa. A great example of taqwa from the Islamic history was given by Abu Bakr Siddiq, the companion of the Prophet and His successor (Bangash, n.d.). In his first speech as khalifa of the Muslims, he said

I have been appointed as ruler over you although I am not the best among you. I have never sought this position nor has there ever been a desire in my heart to have this in preference to anyone else ... If I do right, you must help and obey me; if I go astray, set me aright ... Obey me as long as I obey Allah and His Messenger. If I disobey them, then you have no obligation to follow me.

(as-Suyuti, Tarikhu ‘l-Khulafa’, p. 71)

Among the manifestations of taqwa and humility of leaders is their mutual consultation (shura) with their followers. The most outstanding examples of shura in Islam occurred in the era of the Prophet Mohammed (PBUH) who used to listen to His followers and respect their opinions, hence instilling trust and confidence. Although followership is considered as essential in Islam, blind loyalty and strict obedience to the leader as shown above need to be avoided.

## **Akhlaq (Moral Character)**

Akhlaq or khuluq which can be translated as virtues or ethics is a central piece in Islam and Muslims' behavior (Beekun and Badawi 2005; Siddiqui 1997). In fact, daily behaviors in Islam are an act of worship (Qur'an, 21: 107, 9: 34, 48: 28, 61: 9, and 34: 28), and "any act is a potential act of worship if it is done with 'pure' intention, and within the limits prescribed by God" (Beekun and Badawi 2005, p. 133). Therefore, work (*amal*) and business transactions have to be based on the Islamic ethics, and they are an inclusive component of faith. According to Ahmad (1995), the word "*amal*" (work) is mentioned in more than 50 verses in Qu'ran in conjunction with "*iman*" (faith). Faith is, therefore, a major catalyst of human behavior in Islam and a key inner motivator at work. The Prophet Mohammed was involved in business and was a great model of trustworthiness in his community. As a business leader, he acted according to the virtues and ethics of Islam and left behind numerous lessons that today's Muslims leaders can espouse. For instance, it is the leader's religious responsibility to protect their followers and care about their well-being. The prophet insisted that "A ruler who has been entrusted with the affairs of the Muslims, but makes no endeavor (for their material and moral fulfillment) and is not sincerely concerned (for their welfare) will not enter Paradise along with them" (Abu Malih in Sahih Muslim 1:82 chapter 44, Hadith no. 264). Consequently, leaders in every domain of life are expected to restrain from chasing power and personal advancement and are entailed to serve their communities.

## **Tawazun and Wassateya (The Whole Person at Work)**

Islam believes in the wholeness of the human being and perceives the physical, the intellectual, the emotional, and the spiritual aspects of their life and being as highly integrated. Whether a Muslim is acting in the workplace, with family, or in any other setting (social, political, economic, spiritual, etc.), they are supposed to act according to the core Islamic ethical values, and there is no compartmentalization to be made between the spirit, intellect, body, and the heart. Consequently, it is very hard to imagine people going to work without their faith. Although some scholars and practitioners still avoid recognizing faith as a dynamic element of organiza-

tional life, one cannot oblige employees to leave their faith at the gate of the organization they work for. Faith is not “clothes” that individuals wear and regularly change. It is constantly reflected in action. In fact, “faith without action is as insufficient as action without faith” (Abdalati 1976, p. 17). Behaving with faith, piety, and full obedience of God is essential to achieving peace of the body, mind, heart, and soul:

Those who believe and whose hearts find rest in the remembrance of God indeed it is in the remembrance of God alone that the heart of man finds rest - those who believe and act righteously, joy is for them, and a blissful home to return to. (Qu’ran 13: 28–29)

## **Adl (Justice)**

Adl is another core element of Islam, and the Holy Qu’ran highly exhorts Muslims to be just in all conditions without any exception. According to the teachings of Islam, justice needs to prevail in all areas of life, be they political, economic, social, legal, or cultural. Actually, the main purpose of sending the prophets was to institute justice in the world. Consequently, organizations are supposed to adopt laws and regulations that foster justice and fairness:

We sent aforesaid our messengers with clear Signs and sent down with them the Book and the balance that men may stand forth in Justice. (Al-Hadeed 57:25)

Based on the Islamic perspective of justice, people need to be treated fairly in the workplace regardless of their race, color, gender, national origin, age, religion, social class, etc. For instance, women have the same duties and rights as men in Islam, and the Qu’rân depicts this equality so many times:

“Never will I cause to be lost the work of any of you, be he male or female; you are members, one of another....” (3:195) “Whoever does good works, man or women, and is a Believer—We shall make them live a good life, and We shall give them their reward for the best that they have done” (16:99). “Then their Lord answered them: I shall not waste the work of any one of you who works, male or female; you belong to one another.” (3: 193; cf. 9: 71; 33: 36; 66: 19–21)

## **Lutf, Chafaka, Tassamuh, and Takaful (Kindness, Compassion, Tolerance, Forgiveness, and Solidarity)**

All these virtues are essential to a good conduct in Islam. The Prophet Mohammed (PBUH) insisted on them in many instances. He said once, “I have been sent in order to perfect moral virtues” (Mishkat, Hadith no. 5097). On a different occasion, he said that “the best part of faith is to possess beautiful manners” (Mishkat, Hadith no. 46). Islam fosters reciprocal kindness, altruistic love, and feelings of brotherhood and solidarity. The Prophet has eloquently used the metaphor of the

whole body to describe the society. “The believers, in their love, mutual kindness and close ties are like one body; when any part complains, the whole body responds to it with wakefulness and fever” (Mukhtassar Sahih Muslim, Hadith no. 1774).

As part of kindness and love, Muslims are supposed to wish to their brothers what they wish to themselves, and this characteristic is at the heart of their faith. Avoiding jealousy, hate, and distrust becomes a must. God said, “And be not driven by hatred of any people to unjust action; to act justly is closer to piety” (5:11); “beware of suspicion, for suspicion in some cases partakes of sin” (al-Hujurat, 49:12); Likewise, the Prophet Mohammed said, “None of you truly believes until he wishes for his brother what he wishes for himself” (Riyad al-Salihin, Hadith no. 118).

Similarly, tolerance, balance, and moderation are all well emphasized in the Islamic teachings. “Avoid extremism, for people have been led to destruction because of extremism” (Musnad Ibn Hanbal, no. 3655). Compulsion even in the acceptance or rejection of Islam itself violates dignity (Kamali 2002), and Qu’ran has strongly advised Muslims to avoid it. “There shall be no compulsion in religion” (Al-Baqara, 2:256). In addition, showing support to one another and facilitating things for people is one of the most desirable characteristics sought by Islam. Qu’ran has made it clear in more than one occasion that “God intends every facility for you and He does not intend to put you in hardship” (al-Baqarah, 2:185; see also al-Hajj, 22:78). As a result, acting with moderation, tolerance, and love in organizations is the best way to create a healthy environment for both employees and managers.

## **Talabu Al Ilmi Bi-stimrar (Continuous Learning)**

Continuous learning is critical and crucial in Islam. The Prophet Mohammed (PBUH) said, “seek knowledge from the cradle to the grave” (Al-Bukhari 2006). The importance given to learning is also well reflected in Qu’ran: “God will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted knowledge” (58:11). In addition, the first chapter of Qu’ran received by the Prophet (PBUP) “Iqraa” (Read) emphasizes the importance of seeking knowledge and engaging in continuous learning. The Islamic worldview of adult learning is based on an endless journey of increasing knowledge, reflecting and contemplating, and seeking “*hikma*” (*wisdom*). Knowledge can be acquired through study and hard work, but “*hikma*” comes only through an inner enlightenment that occurs through seeking sincere guidance from Allah. It is the application of knowledge to get the best and the most desirable outcomes to manage oneself and live happily in the community. “Whosoever is given wisdom, is given abundant good,” (2:269) Allah says in the Qur’an.

## The Islamic Faith: Implications for Business Management

It is clear from the above that the key features and components of the Islamic faith relate to good conduct and virtues and hence have tremendous implications for managers/leaders and employees. Work is worship in Islam, and it has to be done righteously. In fact, employees have to be at the level of the trust that employers put in them and have to remember that Allah is with them wherever they are. Conducting themselves in the most ethical manner and assuming their duties with responsibility and care will be rewarded. Actually, God's power is beyond the one of any employer and respecting His trust is a must. The following quotes from the Holy Qu'ran support the idea of being a good trustee:

You must, O my brothers, be mindful of Allah in all your movements and times of stillness, at every moment, with every blink of the eye, with every thought, wish or any other state. Feel His nearness to you! Know that He looks and is Aware of you, that nothing that you conceal is hidden from Him. (10–61; 20–7)

Do not betray nor misappropriate knowingly things entrusted to you. (Qur'an, 8: 27)

Similarly, employers and managers have to adhere to the ethical principles of Islam, and they are morally responsible before Allah and before their employees. They have to lead with trust and be at the level of the psychological pact that ties them to their employees. Below, I highlight some of the warranted practices that are wonderful examples of respecting human dignity and treating employees with justice and fairness.

While in the modern time, oppression and exploitation in the workplace have many faces: low wages, sweatshops, child labor, long hours of work, humiliation of workers, all types of discrimination, and other forms of employee abuse; it is worthwhile to mention that Islam insists on justice in all transactions, including when dealing with employees. Allah said

Give full measure when you measure out and weigh with a fair balance. This is fair and better in the end. (Qu'ran, 17: 35)

Similarly, the Prophet Mohammed (PBUH) warned employers against any temptation of providing employees with low wages. He said, "Allah says, 'I will be against the person on the day of resurrection who employs a labourer and gets the full work done by him but does not pay him his wages'" (Al-Bukhari 2006). In fact, if the wage level is very low, the employee won't exert the necessary effort to get the work done. Likewise, if the wage is too high, the organization won't make the profit predicted to remain in the business world (Beekun 1997). Not only does Islam call for a complete respect of human dignity, but it "obliges Muslims to battle against the injustice being imposed upon them....to accept oppression without reacting to establish justice is worse than the original oppression or injustice" (Nasr 2002. p. 255).

Accordingly, leaders are responsible for eliminating all kinds of discrimination in the workplace, and followers have the right to rebel against unethical and oppres-

sive leaders. The following Hadith promotes equality between people and considers righteousness and integrity as the only criteria for differentiating between people:

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety and good action. (Last Sermon of the Prophet Mohammed (PBUH))

To make sure employees are treated with respect and justice, organizations need to foster and sustain a culture of virtues. Rahman (1996), who focused on the Islamic basics in the workplace, called for a rigorous screening of employees during the selection process to hire only those who possess the appropriate values. Furthermore, to be in line with the Islamic philosophy of adult education, organizations need to engage employees in a lifelong learning creating all kinds of opportunities for intellectual and moral growth.

Another aspect highly encouraged in the Islamic faith is service to the community (*ummah*) or social responsibility. In this regard, organizations are expected to adopt meaningful service programs for the benefit of all the stakeholders. “Social responsibility is not just a matter of legal obligations and material rights of stakeholders. It is a moral obligation and is a matter of survival of both business organisations and society, as they are both dependent on each other” (Parvez and Pervaiz 2004, p. 10). Therefore, business leaders are not only responsible for the well-being of their employees, but they are required to work selflessly toward the well-being of the community or society where they operate. Considering that corporations today are becoming so powerful and that their decisions affect the welfare of entire states and nations (Stern and Barley 1996), the corporate social responsibility role becomes very critical.

## Conclusion

Islam is a holistic religion and an integrated belief system that touches on every aspect of life. It is shared by Muslims from Indonesia to Morocco and from the former Soviet Union to South Africa. Therefore, it is relevant for global leaders and managers in a global world to understand and appreciate the Islamic worldview of work and the practices of its adherents.

This chapter focused on Islam as a philosophy and a worldview and on its implications for business management in an effort to raise awareness of this religion and the way it impacts the workplace. It is very important to note though that there is a dearth of empirical research showing how the Islamic faith is applied in business organizations embracing faith and spirituality as a culture as well as in normal organizations in the Muslim world. In addition, exploring the traditions and cultural differences in the Muslim world is needed for a better understanding of how deeply rooted cultural values affect the practice of religion.

Also, as shown in the first part of this chapter, spirituality in the workplace has a considerable common ground although it has different philosophical underpinnings.

Whether spirituality is based on religion or a totally secular paradigm, it is clear that it fosters the human virtues of unity, solidarity, tolerance, respect of human dignity, altruistic love, justice, compassion, lifelong learning, wisdom, and moral character. Advocates of spirituality at work, be they scholars or academics, need to engage in more discussions and dialogs on how to implement meaningful spiritual practices in today's workplace that is more diverse than ever.

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## Chapter 8

# A Bahá'í Perspective on the Nature and Purpose of Work

Marjolein Lips-Wiersma

**Abstract** This chapter outlines a Bahá'í perspective on the nature and purpose of work. The Bahai Faith is briefly introduced and what its writings say about the nature and purpose of work. In the spirit of this handbook, however, this chapter is not a theological discussion but rather an exploration of how Bahá'ís apply some of the teachings of their faith to their own work, to the systems through which they organise and to reshaping the overall purpose of work itself. The Bahá'í Faith is a global religion, and I could have chosen numerous examples from around the world—from application of Bahá'í principles to moral leadership education in South America to microfinance in Africa—here, however, I reflect on examples that have touched my own life as a Bahá'í in the Western world.

### The Bahá'í Faith

Founded in the nineteenth century, the Bahá'í Faith now has over 5 million members located throughout the world, representing a microcosm of humanity. Bahá'ís believe that an ever-advancing world civilisation arises from continuing interaction between God and humanity. This interaction takes place through a series of messengers from God such as Moses, Buddha, Krishna, Jesus, Mohammed and, most recently, Baha'u'llah, the prophet founder of the Bahá'í Faith. In the Bahá'í world view, the development of humanity is evolutionary and purposeful and leads to a future of world unity and the flourishing of a world civilisation for many thousands of years to come Khan (2005). Bahá'ís view science and religion as complementary approaches to truth and strive to pursue processes of individual

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and community development that promote unity, interdependence, social justice and ecological sustainability (Karlberg 2009).

## A Bahá'í Perspective on the Purpose of Work

Bahá'í writings state that work, when performed in the spirit of service, is worship.

Worship has been defined as

The absolute acknowledgment of all that lies beyond us—the glory that fills heaven and earth. It is the response that conscious beings make to their Creator, to the Eternal Reality from which they came forth; to God, however they may think of Him or recognize Him, and whether He be realized through religion, through nature, through history, through science, art, or human life and character (Underhill 1948).

Through work, mankind responds to the divine impulse to create. The word “worship” is derived from the Old English *worthscipe*, meaning *worthiness* or *worship*—to give worth to something. Work therefore has to be worthy of who we are as human beings and hence the emphasis on “the spirit of service”. To do work in this spirit requires ongoing learning, critical thinking, action and reflection on the question: does what I do now, tomorrow and over a lifetime contribute to the well-being of my employee, colleague, customer or client; to humanity as a whole; and to a healthy planet?

Whether the work is done in business or in arts, as blue-collar work or in public service, the emphasis in the Bahá'í writings is on *the spiritual qualities one brings to one's work* rather than the status of the particular role or occupation:

The man who makes a piece of notepaper to the best of his ability, conscientiously, concentrating all his forces on perfecting it, is giving praise to God. Briefly, all effort and exertion put forth by man from the fullness of his heart is worship, if it is prompted by the highest motives and the will to do service to humanity. This is worship: to serve mankind and to minister to the needs of the people. Service is prayer. A physician ministering to the sick, gently, tenderly, free from prejudice and believing in the solidarity of the human race, he is giving praise (Abdu'l-Bahá 1995).

Work is essential to the development of society and the human being himself, “...for work not only has a utilitarian purpose, but has a value in itself, because it draws us nearer to God, and enables us to better grasp His purpose for us in this world” (Shoghi Effendi). Consequently, it is “the duty of those who are in charge of the organization of society to give every individual the opportunity of acquiring the necessary talent in some kind of profession, and also the means of utilizing such a talent, both for its own sake and for the sake of earning the means of his livelihood” (Shoghi Effendi 1990). Thus, society must enable all people to contribute by providing everybody with the opportunity for meaningful work:

We cannot segregate the human heart from the environment outside us and say that once one of these is reformed everything will be improved. Mankind is organic with the world. His inner life moulds the environment and is itself also deeply affected by it.

The one acts upon the other and every abiding change in the life of man is the result of these mutual reactions (Shoghi Effendi 1990, p. 15).

Strategies for achieving lasting social change—including strategies for creating work that supports our spiritual purpose in life—must pay attention to both the material and spiritual dimensions of change and must also pay attention to both the individual and the systems in which she works. To show how Bahá'í applies these writings in practice, I provide some examples of applications of these teachings at an individual, organisational and societal level.

## The Self in Relation to Work

“Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit there from”. (Bahá'u'lláh 1990 p. 246)

When people start their working lives, they have already been shaped by many forces, including their education. To prepare children to do worthwhile work, the educational system needs to develop the spiritual, intellectual and physical capacity to work. At present, around the world, Bahá'ís organise children's classes in which Bahá'í children, their friends and children from the local community are invited to participate. In these classes, children are educated to recognise in themselves and in others universal virtues that are latent within them such as courage, love, excellence or kindness. Children are encouraged to recognise how such virtues are lived in their daily lives. For example, in playing football or performing ballet, are you and your friends humble, creative, kind, tolerant or courageous, and what difference does that make? Thus, from an early start, there is a focus on the integration of spiritual qualities with daily activities. At a time where the world's greatest shortage is not of oil, clean water or food but of moral leadership, it is important that children are trained from a young age to learn how the choices they make are affecting the well-being of others and of themselves.

At the next stage, Bahá'í communities are actively engaged in youth development programmes. For young people, it is important to experience themselves as a person who can make a difference rather than receive education as a passive receptacle of information (Baha'i International Community 2012). “It is critical in overcoming cynicism or apathy that students see themselves as united by a desire to work towards the common good, support each other and advance together, respectful of the knowledge that each one possesses” (Bahá'í International Community 2012). The concept of service is built into Bahá'í training of junior youth and youth, and they are encouraged to actively contribute to the communities in which they live. Children and youth engaged in Bahá'í programmes are encouraged to strive for excellence in all their endeavours. The resources of the earth are limited, but there is no limit to human growth.

Throughout their adult lives, Bahá'ís continue to learn to apply the teachings to their own lives. The Baha'i Faith has no priest, ministers or other clerics. While Bahá'ís are called upon to follow Bahá'u'lláh's teachings, they are free—indeed

encouraged—to strive to understand these teachings for themselves and to express that understanding in word and action. They are encouraged to reflect on what the teachings mean to them in their daily lives and to share their insights with each other. For example, on one Bahá'í blog ([onebahaiblogspot.co.nz](http://onebahaiblogspot.co.nz)), a person shares his insights into how he is affected by the work of others (in this case a car salesperson). He tells a lovely story about how, initially, it was very hard to get a response from the salesperson that went beyond salesmanship 101. But that—in his exploration of work as worship—he keeps searching for ways in which he, as a customer, can elevate the work of the car salesmen and how, together, his family and the salesperson find ways of encountering each other as human beings instil confidence and trust.

Bahá'ís take work seriously as the manner in which people carry out their work has a substantial impact on human well-being. At the same time, they recognise that family life, voluntary work, contemplative time and leisure all contribute to a meaningful life and that paid work must therefore be properly balanced with other important dimensions of living.

## **The Influence of Organisational Systems over Our Daily Work**

Traditionally, religious systems have been hierarchical and have put great emphasis on individual leaders. Many contemporary corporations are still modelled on such forms of organising. The Bahá'í approach to organising is more organic and utilises flat, inclusive and organically evolving organising structures to harmonise its activities. The emphasis in designing systems is not so much on one single solution, structure or process but on committing to continuous and collective learning and encouraging universal participation. Bahá'ís are encouraged to adapt a humble posture of learning. Within this posture, the Bahá'í system is characterised by four distinct features which Bahá'ís across the world also try to apply to their businesses and organisations.

### Work Design

Work is not disconnected from life, and thus, work asks from us towards which purpose we want to use our life force. In their jobs or professions, Bahá'ís are encouraged to consider the bigger purpose of their work. For example, I recently spoke to a young Bahá'í architect who told me she had left a very well-known European office to work for herself because “I do not want to create sculptures *for* people, I want to create places that support human interaction and work *with* as many stakeholders as possible.” Thus, systems need to be designed so that people can connect their life purpose to the organisational purpose and vice versa.

Increasingly, companies are adapting purposes beyond profit, but it will always be important to connect personal and organisational purpose by asking, “what does this purpose mean to you? What enables you to live up to it? What management practices do we need to adapt or remove so you can live up to this purpose?” This way, companies adapt a humble posture of learning and can change organically to make an ever-increasing contribution to society.

## Consultation

Bahá'ís consultation is a form of collective decision-making that seeks to arrive at the best decision through an approach that accords equal status to all participants. Although one individual presides, this person does not have any special prerogatives and facilitates the flow of the discussion and encourages full participation. The Bahá'ís writings set out a number of prerequisites for consultation such as purity of motive and radiance of spirit and humility. Members have the right and the responsibility to express their views with absolute freedom, and they are encouraged to put forward their ideas with care and moderation. Once a decision is made, everybody supports it. If it is found to be wanting in practice, the process simply starts again.

We live at a time when many organisations are characterised by “us versus them” positions and communications. This takes up an enormous amount of energy, creates disunity and ultimately disempowers everyone involved in taking such positions. Consultation is difficult and often takes up more time than the impatient amongst us will graciously give it. However, when everyone can speak freely *and* is listened to, this creates trust and united action.

## Participation

Although the Bahá'í Faith has no professional priesthood and no ordained clerical class, it does assign responsibility for administrative responsibilities. The affairs of the community are administered by a system of democratically elected Spiritual Assemblies, assisted by individuals who are appointed to provide a counselling and educational function. The believers who serve in these capacities, however, do not have episcopal authority over other members of the community, nor do they constitute an inherently superior or privileged class (Khan and Janet 2005). Every Bahai can be elected to these assemblies; membership changes regularly; and outside the meetings, the Bahá'ís who serve on assemblies have no status or decision-making power. Bahá'ís view equality of all human beings not as a managerial technique to use or shelve at convenience but as a fundamental part of spiritual reality. Such equality can only find expression through participation in decision-making. We live at a time where new generations of employees do not want to be told what to do and are challenging existing power structures within organisations. At the same time, those in positions of power are reluctant to let go of control. To break through this

deadlock, new forms of dialogue are called for that recognise the fundamental equality of human beings.

### **The Role of Administration**

Bahá'ís view the spiritual, social and administrative dimensions of systems to be inseparable. Their writings explicitly warn them that the administrative should not be disassociated from the spiritual (Shoghi Effendi 1991). We live at a time when many organisational practices and systems have, often unintentionally, drifted away from whom we are as human beings. As a result, we too often hear people asking, what is the point? What is the point of these meetings, these managers or consultants coming and going, and what is the point of this paperwork, these measurements or this IT system?

To integrate our inherently spiritual nature with the administrative requirements of organising, it is pertinent that the question of “Why do we do this?” is always asked alongside “How do we do this?” Systems and people drift apart when the “how” is prioritised over the “why”. Why are we doing this, and what is the bigger purpose we are trying to serve? Only then can it be discerned whether administrative systems do in fact support such a purpose or whether they do in fact undermine it. The purpose of administration is to empower those working at the front line to get on with serving humanity, not to get in the way of them.

Together, these practices and principles guide Bahá'ís in how to be, how to interact and how to create systems that enable individuals to take responsibility while working for common purposes. Where possible, Bahá'ís apply these practices to their work and organisations.

### **The Future We Create Through Our Work and Organisations**

Bahá'ís are part of society; we do not withdraw from it. We are in it as it is, struggle with it and also support each to create a better society through work. One of the forums through which Bahá'ís are currently learning to put their teachings on the nature and purpose of work into practice is the EBBF ([www.ebbf.org](http://www.ebbf.org)). This is “a spiritually inspired global network, enabling individuals to contribute to a just, prosperous and sustainable civilisation through their work”. It organises 250 meeting and learning events from global conferences to Google hang-outs. Its membership consists of people around the globe, in a variety of different occupations and from a variety of different spiritual and religious beliefs. Members and their organisations have won numerous awards including “The International Spirit at Work Award,” “Wall Street Journal’s Best Company to Work For Award,” “Ernst & Young Entrepreneur of the Year Award,” “Asian Business Woman of the Year” and the “Financial Times Award for the Most Sustainable Bank of the Year.” The EBBF has several core values, and its members help each other to live up to these. Examples are:

- We can no longer regard work simply as a means of survival or as a means to earn money, merely to fuel an ever-expanding acquisitive economy. To be meaningful, work must be seen as an opportunity for personal growth and as a form of service to others.
- We draw on the writings of the great religions to define the virtues that underpin our behaviour—because we believe it makes good business sense. Amongst them are justice, respect, honesty, integrity, trustworthiness and moderation.
- We use spiritual principles, or human values, to address economic problems—and we believe that material prosperity without a spiritual foundation soon becomes meaningless.
- We address the world's present needs without overlooking the needs of future generations. And we strive to overcome short-sightedness and greed to protect the planet and to create an environment for long-term growth.

The EBBF lobbies for a future in which business plays a constructive role. For example, recently, it created a manifesto for RIO+20 ([www.ebbf.org](http://www.ebbf.org)) stating, amongst other things, that new products and services need to be designed to serve the global population and that corporations need to move away from products and services that misuse resources, negatively affect human health and create disunity. EBBF is one example of Bahá'ís helping each other, and anyone who wants to join, to put spiritual principles into practice. Members share information, collaborate and mentor and encourage each other.

## Conclusion

The purpose of the Bahá'í Faith is to create unity and establish a just and sustainable world order. To sceptics, this project can appear naïve. To Bahá'ís, it appears to be the only realistic way forward at this critical juncture in history (Karlberg 2009). The Bahá'í Faith is a relatively young religion, and Bahá'ís are learning to put their religious guidance into practice. At no point would they claim to be more successful at this than anybody else. In keeping with the spirit of openness, experimentation and systematic learning that characterises the worldwide Bahá'í community, Bahá'ís offer their ongoing experience as a social experiment that is open for others to join or study.

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# Chapter 9

## Using the Second-Century Wisdom for a Twenty-First-Century World: The Development of a Life and Liberation Coaching Process for Dispirited Physicians

Sara Miller and Geshe Thupten Dorjee

**Abstract** This chapter looks at how the second-century Tibetan philosophy integrated with modern coaching to create a timely and effective model for change. Due to an all-time low physician morale and a projected physician shortage, these processes will be targeted to the physicians within health-care institutions. Key Buddhist philosophical concepts and methodology are provided to illustrate the thinking and reasoning behind the coaching process.

*In Tibet we say that many illnesses can be cured by the one medicine of love and compassion. These qualities are the ultimate source of human happiness, and need for them lies at the very core of our being. Unfortunately, love and compassion have been omitted from too many spheres of social interaction for too long. Usually confined to family and home, their practice in public life is considered impractical, even naive. This is tragic. In my view point, the practice of compassion is not just a symptom of unrealistic idealism but the most effective way to pursue the best interest of others as well as our own. (HH 14th Dalai Lama)*

### The Backstory

I (Sara Miller) have coached physicians since 2003. About half of my clients are surgeons or anesthesiologist between the ages of 40 and 65 years old, who are labeled as having disruptive behavior. Typical referrals come from chief medical officers, human resources, or in-house medical peer review boards.

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About 25% of the clients I coach are recent MDs or students who are in their third or fourth year of residency. This is the stage in their medical training where many are starting to experience firsthand the harsh realities of working in medicine. This can be a time of great disillusionment for some. For example, a fourth-year resident sought out coaching after a negative patient outcome. His mentor insisted he must emotionally detach from his patients and any negative outcomes. Even though he was at the end of many long years of medical training, he was seriously considering leaving the profession.

The last group of clients I see are those who were skilled clinicians promoted to medical director positions. Accustomed to soaring in the clinical arena, they are now faced with leadership challenges and oftentimes feel incompetent and discouraged. Physicians who are disruptive, discouraged, disillusioned, disengaged, disappointed, and despaired all have one thing in common—they are dispirited. For many physicians, they went into medicine because it felt like a calling. Sadly, for some, their calling has become more like a dreadful duty.

I met Geshe Dorjee, in 2010, when I attended my first dharma lesson at a sanghas in Fayetteville, Arkansas. Geshe comes from Tibet and is trained to the highest level with a lineage of impressive teachers. He is known as an accomplished professor on campus, a compassionate and wise advisor to new faculty, and a beloved teacher by his sanghas. Over time, we shared several conversations about the suffering in health care. As the conversations continued, so did our desire and commitment to make a meaningful contribution to making deep, long-lasting transformation in health care. Together, we created the life and liberation coaching process which integrates the second-century Tibetan philosophy with current coaching processes. The intention of this chapter is to share with you what went into the making of the process. It is in its most early stages, yet with time and refinement, we hope to offer this as an effective coaching process and model, for authentic, long-lasting transformation.

We chose to work with physicians first since they can be key change agents within the health-care system because of their position to influence team morale. The benefits of a transformed physician to the entire institution are great. When a person is relieved of stress, their clarity and stability improve, which can affect his or her own morale. Raised morale promotes team cohesiveness and work engagement. All of this helps the bottom line of the hospital by creating a culture desirable to work in, which will then attract quality professionals and encourage retention. Lawsuits are reduced, patient satisfaction is increased, and, the ultimate goal of all, patient safety is increased. Additionally, we believe a transforming intervention aimed at physicians is especially critical now due to low physician morale and a projected physician shortage.

## **Physician Morale and Impending Shortage in the USA**

A survey of physician morale, the first of its kind, conducted by the American College of Physician Executives (Silbaugh 2011), indicates morale is at an all-time low. The results of the survey show doctors are experiencing extreme stress that can

lead to fatigue, marital and family discord, depression, and burnout. Almost 60% of the survey participants indicate they have considered leaving the practice of medicine altogether. Many physicians are unhappy with their work, and their original expectations of what work would be, are much higher than the reality of their work. Malpractice suits are expected to happen for many medical professionals. Many feel a disconnect from colleagues. They experience tensions with administrators and support staff and therefore feel as if they lack control of their work environment. Over three-quarters of the respondents said they have suffered fatigue as a result of their work, and 67% said they had experienced “emotional burnout.” Interestingly, only 26% of the respondents sought personal counseling, and 4% of physicians said they have suicidal thoughts.

The sad news is that, overall, the situation is not improving. In May 2011, Dr. Barry Silbaugh, CEO of the American College of Physician Executives (ACPE), stated, “Despite the best efforts our profession is still plagued by doctors acting in a way that is disrespectful, unprofessional and toxic to the workplace.” (Silbaugh 2011)

*Projection of a physician shortage by the year 2015 is 63,000 in the USA. Workplace chronic stress is causing physicians to rethink and re-craft their careers (Frellick 2011).* Because of the short supply, the health care in the future will look different than today. Currently, most expect their primary care provider (PCP) to have a medical degree (MD). In the future, PCPs may be a nurse practitioner, a physician assistant, doctors of osteopathy (DO), and graduates of medical schools outside of the USA (Sheldon 2007).

## Key Design Principles Based upon Ancient Philosophy

In designing the life and liberation coaching process, the high dissatisfaction and low morale among physicians were carefully considered. The program needed to be “user friendly” while following best practices for learning. In considering the key principles of Buddhist philosophy to include, we often looked to the 14th Dalai Lama. Below are the design principles, along with the most salient teachings, many from the 14th Dalai Lama.

### 1. *The purpose of the program is self-transformation, not religious recruitment.*

Buddhism is divided into three categories, Buddhist science, Buddhist philosophy and Buddhist religion. Buddhist religion is the business of Buddhists; however Buddhist philosophy and science have universal application. (The 14th Dalai Lama)

### 2. *A self-transformational philosophy is a critical foundation to effecting real change. The individual himself/herself must experience authentic change which is deep and long lasting.*

On the other hand, if humankind continues to approach its problems considering only temporary expediency, future generations will have to face tremendous difficulties. (The 14th Dalai Lama)

3. *Ancient Tibetan philosophical teachings complemented with coaching principles can be used to effect positive, long-term change.*

Integration of both philosophical and theoretical knowledge base of eastern and western traditions to explore grounds for unity ... could be avenues for the emergence of a new discipline of what is called “science of human nature” or “study of well-being”. (The 14th Dalai Lama)

4. *The teacher and coach must be qualified and competent and use skillful means.*

Buddhist practice is to coach others to what they need, not to what the client may want. Another way to say this is that the coach considers the long-term view rather than the short-term view. We will use skillful methods to help our clients transform their self-destruction and low morale. It is the roots, not the symptoms that are coached to. (Geshe Thupten Dorjee 2011)

5. *Contemplative work, such as meditation and journaling, will be essential aspects to bringing about change.*

At the heart of these meditation practices lie two key techniques, the refinement of attention and its sustained application on the one hand, and the regulation and transformation of emotions on the other. In both of these cases, I feel, there might be great potential for collaborative research between the Buddhist contemplative tradition and neuroscience. (The 14th Dalai Lama)

6. *Buddhist-based contemplative practices are used to refine awareness and to regulate emotions, leading to self-examination and self-correction.*

Buddhism has long argued for the tremendous potential for transformation that exists naturally in the human mind. To this end, the tradition has developed a wide range of contemplative techniques, or meditation practices, aimed specifically at two principal objectives—the cultivation of a compassionate heart and the cultivation of deep insights into the nature of reality, which are referred to as the union of compassion and wisdom. (The 14th Dalai Lama)

7. *The coach views the client as whole and resourceful. The coach’s focus is on the client’s strengths as opposed to his or her weaknesses.*

Human potential is the same for all, your feeling, “I am of no value,” is wrong. You are deceiving yourself. We all have the power of thought—so what are you lacking? If you have will power, then you can do anything. It is usually said that you are your own master. (The 14th Dalai Lama)

8. *We coexist interdependently with others. These philosophical teachings spread throughout the community when others observe the transformation in individuals.*

If one assumes a humble attitude, one’s own good qualities will increase. Whereas if one is proud, one will become jealous of others, one will look down on others, and due to that there will be unhappiness in society. (The 14th Dalai Lama)

## **Integrating Coaching with Buddhist Philosophy to Create a Coaching Process**

There are many coaching programs, models, and theories these days, yet most can be distilled down to the very basics: there is a coach, a client, and the coaching relationship. The most basic of coaching stages are (1) evaluation, (2) goals, and (3) action. It is under this framework that we took and integrated ancient Tibetan philosophy.

## *The Coach*

International Coach Federation (ICF)-credentialed coaches have passed an exam demonstrating competency in working with clients in the areas of developing trust and intimacy, active listening, asking powerful questions, developing smart goals, and action planning.

Ancient Tibetan philosophy sites four specific criteria one must have to draw the student to learning. They are (1) compassionate intention, (2) pleasing speech, (3) skillful means, and (4) congruence between the teacher's actions and what he or she is asking of the student.

The life and liberation coaching process begins with the coach's intention. The coach engages in the relationship with the intention of giving his or her time and efforts generously and wisely to help relieve the suffering of another human being. Integrity, ethics, and morality are also necessary coach characteristics.

## *Evaluation*

During the evaluation phase in the coaching process, the client is learning more about him or herself. The coach uses deep curiosity to learn about the client's strengths, learning style, patterns, habits, level of self-awareness, and true nature.

Oftentimes, a formal assessment tool is used to bring awareness to the forefront. An assessment that is popular with our physician clients is *the StrengthsFinder*, from the (Buckingham and Clifton 2001). This assessment identifies an individual's five signature strengths salient in the workplace. Knowledge from this assessment encourages the client to focus on strengths, instead of trying to remediate weakness. Knowing and calling upon one's strength are also useful during stressful times. Here is a client example; a brilliant, yet extremely shy, pediatric anesthesiologist sought coaching after being terminated for the fourth time in his career. He was perplexed by his stream of terminations, for he, a top graduate from John Hopkins, did his due diligence at work and took his work seriously. His current termination made him anxious about his pending financial depletion. He was a pillar of financial support for his family and elderly parents. One of his signature strengths was "belief"—which is basically saying, "You have certain core values which are enduring. Consistency is a theme." His use of this strength helped him in this unsettling transition phase. Eventually, he accepted a position in one of the top ten teaching hospitals in the USA. He continues to work at that hospital, and in the past eight years, he has had two significant promotions.

In addition, making use of many valid assessments available today, the life and liberation coaching process also uses an ancient process to discern the internal and external strength of the client. There are four possible outcomes: (1) internally strong/externally strong, (2) internally strong/externally weak, (3) internally weak/externally strong, and (4) internally weak/externally weak. Here is a client example; a third-year female resident sought coaching because she felt ganged up on by several females on the nursing team. During the work day, she appeared strong on

the outside. She dressed professional, gave accurate and quick diagnoses, and spoke intelligently and authoritatively. Yet after work, the moment she stepped into her home, she would begin to cry, feel depressed, and “zone out for the evening with TV and sleep medication.” This is an example of someone who was internally weak and externally strong. In this example, the coaching process might focus on developing her internal mental strength.

## *Goals*

The process of goal setting is important in the coaching process. It helps the client clarify what they need and want to get out of coaching and directs attention on one’s behavior. In coaching, the more explicit and measurable the goals are, the more likely they are to change behavior. Also goals are based upon client’s strengths and cause the client to stretch therefore being more motivational and increasing improved behavior. The best goals are worked out between client and coach.

When incorporating a Buddhist perspective into setting goals, three realms are considered. They are the realms of mind, body, and speech. In the Buddhist mind-set, the mind and body are connected, and our mental factors directly relate to our body’s state, for example, agitation and high blood pressure. Mind is internal and goals may include contemplative practices to calm the mind, and goals for the physical improvement of the body, such as nutrition and exercise, are considered. The coach and client might also explore areas related to the realm of speech, such as the use of divisive speech or malicious gossip.

## *Actions*

In coaching there is a popular saying, “The real coaching happens in-between sessions.” It is outside the sessions where the client must work with real-world situations and put goals into practice. Action planning is directly linked to goal setting, and by continually practicing new behaviors, they can become a new habit.

From the Buddhist philosophical perspective, actions are deeds. In the life and liberation coaching process, the client would be asked to become aware of and contemplate on how his or her thoughts are put into deeds. The framework for this practice comes from the Buddhist teachings of the six paramitas. Each of the paramitas is a virtuous quality that when perfected represents our true nature. To bring these qualities into expression requires discipline, practice, and sincere cultivation. The six paramitas are (1) generosity, (2) morality, (3) patience or tolerance, (4) enthusiasm, (5) concentration, and (6) wisdom.

## In Conclusion

Health care is in crisis. Physicians are experiencing an all-time low in morale, and a physician shortage is impending. Something must be done to transform health care. We believe the combination of ancient and timeless wisdom combined with current coaching processes can bring about the changes so greatly needed.

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# Chapter 10

## Yogis in the Office: Interviews with Workplace Practitioners

Joshua M. Greene

**Abstract** The Sanskrit term for work as part of spiritual practice is karma-yoga or uniting with the Divine through action. The Gita points to an even higher dimension of work: bhakti or acting from a starting point of love and devotion. How bhakti, the yoga of love, factors in business is the subject of this chapter.

In this chapter, we meet three people who seek to reestablish transcendence in the workplace, referred to here as “workplace yogis.” (Yogis: Individuals who seek to unite (yoga) with the Divine by following one or more of the authentic yogic paths such as *hatha* (“seats” or postures), *jnana* (contemplation), and *bhakti* (devotional service).) The first is Sonia Chopra, a Washington, D.C.-based corporate consultant who relies on daily meditation to inform her assessment of clients. The second is New Yorker Kenny Moore who in 1984 left the monastery that had been his home for 18 years and within 2 years of his departure was appointed mediator for a major energy corporation. The third is Rukmini Walker who spent 23 years in Hindu ashrams as personal servant to the deity of Krishna, the embodiment of a loving divinity in yoga culture. Rukmini later discovered that her meditation on the form of love had given her an unexpected advantage in management.

*Yogis contribute more than those whose work is indifferent, formulaic or selfish. In all circumstances, Arjuna, be a yogi.*

Bhagavad Gita 6.46

Arjuna, the hero of India’s ancient epic story *Mahabharata*, confronts workplace conditions so stressful he has a nervous breakdown. He loses focus, panics, breaks out in a sweat, and collapses catatonic at his station. Traumatized by the enormity of his job and the ethical dilemmas it poses, he hands in his resignation. Arjuna’s

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good fortune is having an employer named Krishna who understands his crisis and guides him through the meltdown. Less than 3 h later, after a discussion revered today as the Bhagavad Gita or “Song of the Divine,” Arjuna is back at work, reconciled to the responsibilities before him and imbued with self-confidence. Whatever the outcome of his assignment, he has had a change of vision and rises to the challenge. What lodges in his mind is Krishna’s inspiration: “Armed with yoga, stand and fight.”

The Bhagavad Gita is the world’s preeminent yoga text, predating Patanjali’s *Yoga Sutras* by at least a thousand years and defining nearly a dozen forms of yoga practice. Over the generations, scholars have positioned the Gita variously as a religious doctrine espousing the virtues of self-awareness and enlightened action, a literary poem of devotional fervor, and a political tract responding to historic tensions over nascent Buddhist ideology. Followers revere the Gita as a message from the Divine to humanity. By all accounts, the Gita is also a dialog which took place on a battlefield, not in an office, yet the insight revealed by Krishna applies to both: there is more to our calling than meets the eye. Accepting scholarly estimates of the Gita as 3,000–5,000 years old, it would seem that human nature hasn’t change much. We withdraw from adversity, underestimate its value, and misread its message of growth. The Gita advocates changing our perception of adversity by looking beneath surface appearance. As a treatise on spirituality at work, this ancient text offers surprisingly relevant perspectives on the twenty-first-century livelihood as integral to self-realization. The Gita declares—and there is no ambiguity on this point—that work is a spiritual path to enlightenment.

The Sanskrit term for work as part of spiritual practice is karma-yoga or uniting with the Divine through action. The Gita points to an even higher dimension of work: bhakti or acting from a starting point of love and devotion. How bhakti, the yoga of love, factors in business is the subject of this chapter.

Of all yogis, those who act with love are considered by me to be highest of all.

Bhagavad Gita 6.47

## The Diminished Self

Prior to capitalism, by some accounts, work had always been a part of spiritually progressive life. Max Weber, a founding father of modern sociology, paints an idyllic portrait of premarket life. In the eighteenth century, he describes life was predictable, and the time spent working was moderate, perhaps 5–6 h a day, and during certain seasons considerably less. Earnings may have been small—enough to lead a respectable life and put something away for harder times—but the short work day permitted socializing, prayer, and communion with nature. Weber goes on to describe the demise of this idyllic workplace when manufacturers realized they could increase profits by directly hiring weavers and other craftspeople, thereby

turning peasants into laborers. “Only an unusually strong character,” he writes, “could save an entrepreneur of this new type from the loss of his temperate self-control and from both moral and economic shipwreck” (Weber 2002: 29–31).

Weber wrote at the beginning of the twentieth century, yet his conclusions concerning the effects of capitalism on human character mirror those of current investigations into corruption in American business. In general, these reports declare, Americans have embraced the propaganda that success and consumption are life’s purpose. Furthermore, they seem willing to sacrifice their integrity to achieve it (Callahan 2004: 31–32). The “downsizing” of self-image from a transcendent being to a consuming machine resulted from Enlightenment assumptions that science, secularism, and the rational mind would supplant religion and usher in an era of prosperity and peace. The opposite has proven more accurate. Nearly half of the world’s population lives in poverty, the last decade alone witnessed more than 100 armed conflicts in 70 locations around the globe, and environmental studies warn of dire consequences if the world’s ravaging of natural resources is not quickly curtailed.

In this chapter, we meet three people who seek to reestablish transcendence in the workplace, referred to here as “workplace yogis.”<sup>1</sup> The first is Sonia Chopra, a Washington, D.C.-based corporate consultant who relies on daily meditation to inform her assessment of clients. The second is New Yorker Kenny Moore who in 1984 left the monastery that had been his home for 18 years and within 2 years of his departure was appointed mediator for a major energy corporation. The third is Rukmini Walker who spent 23 years in Hindu ashrams as personal servant to the deity of Krishna, the embodiment of a loving divinity in yoga culture. Rukmini later discovered that her meditation on the form of love had given her an unexpected advantage in management.

All three look out on an interdependent and problematic world and ask what it means to them. How can they contribute to the healing of a spiritually depleted culture? What follows are their responses to engagement with that world.

## We Are Not Our Jobs

Those who understand themselves clearly know they—the soul—remain aloof, while the mind and body go about their activities.

Bhagavad Gita 13.30

The yoga texts paint a detailed portrait of the permanent self, the spark of consciousness animating the physical body. Roughly the equivalent of “soul,” the *atma*

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<sup>1</sup> Yogis: Individuals who seek to unite (yoga) with the Divine by following one or more of the authentic yogic paths such as *hatha* (“seats” or postures), *jnana* (contemplation), and *bhakti* (devotional service).

or deathless self, is a joyful, effulgent being. Without this conscious engine, the body ceases to function. The *atma's* nature is *sat-chit-ananda*: ever-existing, fully self-aware, and joyful. By virtue of its immortality, the *atma* is also resilient to external trauma. Still, stress caused by ambition and the pursuit of money numbs that resilience and compromises the *atma's* natural equanimity. At death, the *atma* leaves the body and moves into another body fashioned around the thoughts and deeds of that previous life. The more souls transmigrate from one lifetime to another, the more they identify with the body and its work. "To the extent that who we are is defined by our job," writes Buddhist teacher and software entrepreneur Lewis Richmond, "anything that disturbs that identity can represent a serious threat" (Richmond 1999: 59).

The yoga texts urge, "Wake up. No more illusion: go to the eternal reality. No more darkness: go to the light. No more birth and death: become again immortal."<sup>2</sup> The three men and women interviewed for this chapter share that inspiration:

Those on the yoga path are resolute: their aim is one. The intelligence of those less self-aware is many-branched.

Bhagavad Gita 2.41

What does it feel like to be immortal and self-realized and how would that state of full awareness affect workplace behavior? In the above verse, the Gita describes such an enlightened state as *vyavasayatkmika-buddhi*, steady minded or resolute. Workplace yogis, whatever their status on the food chain, perform as agents of change. They remain cautious about falling into self-doubt, jealousy, and fear of vulnerability. They know how to summon invisible resources when confronting such emotions through prayer, meditation, or other contemplative practices that evoke commitment to the task at hand. "It is not the mountain we conquer," Sir Edmund Hillary once said, "but ourselves."

A yogi views work dispassionately, asking how to best serve the moment. That's hard when confronting unfair or abusive behavior, but by literally breathing through the moment of crisis, a yogi moves the emotional clouds aside to reveal hidden opportunity. And we're always in crisis, so that's a handy skill. Cardiologist Dean Ornish once remarked that some of his patients swear a heart attack was the best thing that ever happened to them. The crisis forced them to focus on health and make changes they would never have otherwise made. If progress is made not by avoiding crisis but by managing it properly, then yoga culture's contribution to crisis management begins with lesson one: as eternal, unchanging consciousness our self-worth is not dependent on results in the office.

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<sup>2</sup> *Brihadaranyaka Upanishad* 1.3.28.

## Company Policy: Mantras

Sonia Chopra knows about commitment. Ms. Chopra is founder-president of a marketing and consulting firm specializing in India-related partnerships. From childhood, she was raised on the Bhagavad Gita but describes that it was only after moving to America that she began to value her upbringing. She particularly appreciates knowing what to do when facing a conflict of interest between her convictions as a devotional yogi and the needs of a client.

“You can sense in an initial meeting whether a potential client cares about the consequences of their corporate behavior or not,” she says. “If my impression is that they are only looking to enhance their bottom line by hook or by crook, then I move politely away. Usually I explain that other projects are monopolizing my time and that I’m not available just now. I stick by my values and refuse to do business the wrong way.\*

“That’s hard, especially in a down economy, but there are always opportunities,” Chopra explains. “One door closes and another opens. You can live with yourself if you do the right thing. What yogis call karma functions almost like an equation in physics: equal and opposite reactions. That’s a good reminder to live your life conscientiously, knowing you’ll face reactions down the road.”

Common folk are inspired by the deeds of great souls: whatever standards great souls set by example, all the world pursues.

Bhagavad Gita 3.21

Chopra relies on chanting mantras and a diet of vegetarian meals sanctified with prayer as her daily practice. “Initially it was a problem,” she says, “because I chant in the mornings and I insist on that hour to gather my energy for the day. At first my husband didn’t get it. ‘You’ve got so much to do. How can you sit there so peacefully as if nothing is going on?’ My answer would be, ‘It’s this or antidepressants.’ For me to maintain peace of mind, that hour in the morning is critical. Chanting, cooking, and offering meals on my home altar—these are things that my family has come to appreciate.”

Chopra says that her devotional yoga practice is “a series of moment by moment choices that add up to how we live our lives” and that each decision carries great weight. Something as commonplace as buying soap can be done mechanically or intentionally, as part of lived yoga. “What kind of company makes this product?” she asks herself when shopping. “Do I want to support this company with my business? If you are awake to the divinity of everything, then your mind gravitates to that kind of thinking. Eventually it becomes second nature. Now, automatically I look for products that don’t use animal testing. I go to stores that sell locally made goods. I’ll support that kind of company policy. I’ll support people who, like me, are trying to do the right thing. Our children reflect that example. My daughter is very particular about not buying food made with rennet, which is an animal extract. The small things add up.”

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\*Endnote: See line 463

They are the true yogis who, by comparing with their own lives, see the equality of all beings in their happiness and distress.

Bhagavad Gita 6.32

Such a yogic perspective can have unexpected applications. One of Chopra's clients makes a revolutionary low-cost water filtration system. In many parts of the world, the device is a lifesaver. "Somewhere in the world," Chopra says, "another child dies every eight seconds from lack of drinking water. That the equivalent of eight Jumbo jets carrying two hundred passengers each, crashing every day. People aren't generally aware of how great the water crisis has become globally. People are drinking from filthy wells and lakes because there are no other sources of water. They are killing themselves, and they know it, but they have no choice. They would prefer to die of disease than thirst."

Chopra's client had a solution: a low-cost hand-operated device which takes contaminated water and purifies it to drinkable condition in less than a minute. By minimizing their profits, the company put the device within affordable reach. To encourage locals to help distribute the water purifiers, management prints a wisdom saying on the side of each device. In India, it is a verse from the Bhagavad Gita which says that the Divine can be perceived as the pure taste in water (BG 7.8). "People seeing that simple message," Chopra says, "have become inspired to do more. When you add the spiritual piece, that's when life starts to change. And without it, what do you have? All you need to do is interact for even a little while with people who are anxious for power and success and you see how shallow life can be. I'm not putting anybody down. You have to see them as the product of a heartless culture. These are people who deserve compassion. It's so pathetic what this culture does. I feel empathy with them because, well, I've been there myself."

## **A Monk in the Boardroom**

Kenny Moore doesn't think of himself as a yogi but as a priest. In essence, the two callings trace parallel tracks. He entered a monastery at age 18. Fifteen years later, he was ordained. Soon after, he left the monastery to find his way in the larger society, and the experience of going back into the secular world was devastating.

"What did I feel? Shock. Inadequacy. Fear. Depression. In one sweeping event, your whole identity is wiped out. I mean, I had a very clear, high place in the social structure—I was revered! Then I had nobody and was going for job interviews. But what could I do for a company? Give a homily? Pray?"

His job search led to a position as special assistant to Bob Catell, the CEO of Brooklyn Gas and Electric (soon to be renamed KeySpan), one of the country's largest energy providers. The company delivered energy to millions of customers in New York and New England. Moore retired in 2010 to dedicate himself to teaching, but during his tenure the company had more than 12,000 employees, and he was their liaison with management.

“As a divine plan nothing could be funnier than taking a person with a religious discipline and putting him in that kind of environment,” Moore says. “They brought me in from the outside and figured I must know something about performance reviews and so on. I didn’t have a clue. What I did know was that the accountants were still stuck with ‘aiding employees,’ ‘listening to their feelings,’ ‘learning organization,’ and that’s not what the workplace is about. When I spoke with people, nobody asked me business questions. They ask me spiritual questions.”

“Spirituality at work isn’t about hosting prayer groups or Bible study sessions,” Moore says. “I don’t think the business world is ready for that, and I’m not sure it should be. The separation of church and state continues to be a viable model in such a diverse world. I believe the Divine is more interested in having us acknowledge our God-given talents and using them for the betterment of others and ourselves. There’s something inherently holy about embarking on that effort.” (Cattell and Moore 2002: 234)

A sober person is not bewildered by change or transformation, not even by death.

Bhagavad Gita 2.13

Kenny Moore wasn’t the only one going through a transformation. So was the company. Because of mergers and market deregulation, KeySpan was in the middle of dramatic change. Like the company’s obsolete storage tanks, the energy business as they had known it was being blown apart. Employees lived with the threat of downsizing, anxiety over working for different employers, and fear of an unknown future. If this one-hundred-year-old gas company was going to survive, it would have to transform. Right from the start, Moore’s advice was spontaneous and radical. Change, he argued, starts not with a beginning but with an ending.

“I thought, why don’t we do a corporate funeral? Bob thought I was crazy.”

Catell agreed to the plan, and company executives and employees filed in to the auditorium where they were greeted by an unusual sight. On stage, Catell stood in front of a Styrofoam headstone engraved with the words “Brooklyn Gas, R. I. P.” There were flowers and candles. Kenny Moore stood to the side wearing his old priestly stole. This was a familiar scenario for him, a corporate equivalent of “The Exercise for a Happy Death” he had performed each month in the monastery.

Moore then brought a graphic artist into the KeySpan cafeteria to help executives sketch out a mural of how they envisioned the future of the company. He brought in a stand-up comic to help teach improvisational skills. The unorthodox strategies worked, and the transition took place with minimal disruption.

Moore credits his love of spontaneity to an aggressive form of cancer that nearly killed him and to a heart attack that led to a quadruple bypass. “Two near-death experiences have taught me that it’s not worth waiting to try to be who you are,” he says. “I show up with a sense of surprise because I don’t know why I’m here or what I’m supposed to do. I’m always open to where things might go. I have

no business plan. Life is improv and one of the rules of improv is whatever is given, you take it. Don't question it; don't judge it—go with it. That's enlivening and fun."

Life as a spiritual being is lived joyfully.

Bhagavad Gita 9.2

Every Monday morning Moore would stroll down the street from KeySpan to a local florist and order flowers for two employees whom he picked sometimes for good deeds, sometimes at random. The flowers arrived with an anonymous card: "You may think no one knows, but we do. Thank you for caring so much about being here—from someone who knows."

In Kenny Moore's spiritual view, what's good for the spirit is good for the company.

Moore's philosophy echoes the perspective of the Gita that there is more to workplace challenges than meets the eye. "Sure we've got to earn a living and sure we have a job to do. But there's other stuff going on," he says. "We have been given gifts, and we have been given obligations, and happiness lies in bringing those two together. That has social implications. Aristotle said, 'Where the needs of the world and your talents intersect, therein lies your vocation.' We have to be connected to some larger issues. Just saving our own souls is a little myopic."

Work performed without ego, with determination and enthusiasm, and without wavering in success or failure is work in goodness.

Bhagavad Gita 18.26

## The Feminine Mystique

Rukmini Walker shares Moore's sense of God's imminence in detail but less of his high intensity over finding it. She wears her spirituality like an old sweater, comfortable and roomy. She is the same age as Moore yet seems much younger, an ageless blend of Victoriana and Hindu mysticism, angelic and constantly smiling. Shuttling between her three clothing boutiques in metropolitan Washington, D.C., Walker is poised, relaxed, and graceful.

Like Moore, Rukmini spent many years in a faith community. Unlike Moore, she describes returning to secular life not as a break with the past but as a "continuum" in which little changed from the routine of her former life. Humanistic psychologist Abraham Maslow used the phrase "peak experience" to describe a condition of at peace with oneself (Rukmini's "continuum") and of being at home with one's life. "As [the individual in peak-experience] gets to be more purely and singly himself, he is more able to fuse with the world, with what was formerly not-self, e.g., the lovers come closer to forming a unit rather than two people, the I-Thou monism becomes more possible, the creator becomes one with his work being created..." (Maslow 1968: 105).



By age 15 in 1968, Rukmini was already reading popular literature—in particular, books by American mystic theologian Alan Watts and German poet-philosopher Herman Hesse—in search of answers to life’s grand questions. Oldest of three children born to nonpracticing Jewish parents, Rukmini remembers watching from the window of her affluent home in the suburbs of Chicago as people went off to work and thinking, “Why are they working so hard? They go to work, they come back—and then they die. Why? It made no sense to me.”

In 1968, she met Bhaktivedanta Swami Prabhupada, a revered teacher of *bhakti* or devotional yoga, and became his student. “The broadness of how Prabhupada spoke was very attractive to me,” she says. “When he spoke about Jesus as also being our guru—that type of religious inclusive understanding really hit home.”

Twenty-five years later, Rukmini and her husband, also a *bhakti* practitioner, decided the time had come to leave ashram life and earn a living. “We sat in our car, not knowing what to do,” Rukmini remembers. “We didn’t have a clue about finances. So we offered a little prayer: ‘May the rights doors open and the wrong doors close.’ Mostly, doors kept slamming in our face. We were like rats in a maze, forced to go in directions we’d never imagined and had never planned.”

Every endeavor is tainted by some imperfection, just as fire by smoke. Do not give up the work born of your nature, however imperfect.

Bhagavad Gita 18.48

The maze led them first to renting a small freestanding kiosk in a shopping mall where they sold a limited inventory of handmade arts and crafts. That kiosk led to another, and in 1994, they opened their first fully stocked store in Reagan International Airport, which they named As Kindred Spirits.

“We had no idea what we were doing,” Rukmini says. “We just kept reciting this little prayer and then sitting back in amazement at how things were snowballing.” Their first store did well, and within a year, they opened a second in Virginia and then a third the following year just a few blocks from the Pentagon. For the past six years, their stores have been included among the top 100 Retailers of American Crafts.

Rukmini points to three factors that validate her choice to go into business. One is the visceral satisfaction of seeing customers connect with spiritual teachings in her stores. “I can put a beautifully illustrated Bhagavad Gita in my store near the Pentagon or a book by Thich Nhat Hanh such as *Peace Is Every Step* and watch those books go into the hands of people leaving for places like Afghanistan. It’s immensely rewarding.” The second is the convenience of owning a home close to their stores, which allows her to perform daily services before work. The third is financial independence, which has permitted her to take time off for interfaith projects. She sits on steering committees for the Washington National Cathedral’s women’s programs. She serves as cosponsor, along with the National Conference of Catholic Bishops, of an annual series of Vaishnava-Christian dialogs. As representative for Hinduism to the Interfaith Conference of Washington, D.C., she is called upon to speak at international events such as the United Nations Global Initiative of

Women Religious Leaders. These many avenues of interaction with other religious communities fulfill her and enrich her daily meditations.

When asked what challenged her most coming out of an ashram, she answered in terms of balancing the material and spiritual sides of her life. “I wake up and I’m at war with the forces of time. It’s a constant struggle,” she says, “with nature pushing in different ways. The Bhagavad Gita describes three *gunas* or qualities of behavior: goodness, passion, and ignorance.<sup>3</sup> Sometimes you’re pulled in one direction, sometimes in another. I want to be working in goodness, and that’s a daily battle. I mean, I’m a grandmother—and I’ve made such little progress, really, internally. Jung talks about the energy of youth, and the flip side is the cynicism of old age. So maybe we can avoid becoming cynical old people. Those are the aspirations of my heart.”

“The Christian terminology hits home for me,” Rukmini said. “I feel so much like I’m in a place of desolation, and I long for *consolation*. I want to hear the voice of God. I want to be used as an instrument of God. Rumi uses the image of a hollow reed—to be a hollow reed and have the voice of God blowing through you. I feel that’s the goal of my life, but I’m so far from there, from hearing God’s voice and having my own realizations at every moment, and I want that so badly. That’s what I live for, and I fear complacency. I love what I’m doing, owning stores and connecting with beautiful handwork made by talented artists—that also feeds my spirit. But it doesn’t go as deep. If I could do anything for the next two weeks, I’d fly to India and go on retreat to read and study and chant and try to hear the voice of God—to get some communication from the other side.

She described the sensation as “an anxious yearning to see God.” Bhakti-yoga texts view God not as an impersonal force but as a transcendent person who is visible to bhaktas (advanced yoga practitioners) whose only desire is to serve Him with devotion. Bhaktas experience “anxiety in separation” (*vipralambha*), which provokes an exquisite longing that is exalted in sixteenth-century Bengali avatar<sup>4</sup> Chaitanya.

O my Lord, when will my eyes be decorated with tears of love  
 Flowing constantly when I chant Your holy name?  
 When will my voice choke up,  
 And when will the hairs of my body stand on end  
 At the recitation of Your name?  
 O Govinda (Krishna, the Divine), feeling separation from You  
 A moment seems to me like twelve years or more.  
 Tears flow from my eyes like torrents of rain  
 And the world is vacant.<sup>5</sup>

Rukmini’s devotion to a personal divinity should be studied by those seeking to inspire employees. It has moved her to noticing treasures in the details of life and to

<sup>3</sup> *Gunas*: Qualities of material nature, akin to primary colors, which mix in various proportions to create the landscape of human behavioral patterns. *Gunas* are described in Chap. 14 of the Gita.

<sup>4</sup> *Avatar*: Literally, “one who descends,” an incarnation of the Divine in human form.

<sup>5</sup> *Sri Sikshastakam* of Chaitanya Mahaprabhu, verses 6–7.

attend to the possibilities that surround her at every moment. Power does not intimidate her, and she speaks truth knowing a higher force guides her life. She credits bhakti-yoga with helping establish clarity to her day. In particular, she speaks of the resource of daily practice and moving away from work in order to better engage with it. “It doesn’t necessarily have to be done in a monastic environment,” she says, “but it takes some disengagement from the world, some withdrawing, to be able to pursue that.”

When asked how her yoga informs her day at work, she offers a simple example. “When I hear people in my stores talking about the latest episode of Donald Trump’s show ‘The Apprentice,’ I just feel like I don’t need this man’s *sanga* [company]. I don’t want him obscuring my vision. I don’t share his modes of nature or his values, and my training tells me that people who think this is a role model for success are going in the wrong direction.”

If management theory seeks to emulate natural sciences with quantifiable results and accurate measurements of human behavior, the stories of these three workplace yogis suggest how difficult that task can be. How are failure, uncertainty, and disengagement to be quantified as tools of management? Can measure be taken of immeasurable behavior such as divine intervention, grace, and a soul’s aspiration to rejoin God in a transcendent world—inner states of being that Sonia Chopra, Kenny Moore, and Rukmini Walker accept as building blocks of a higher reality and which underlie their effectiveness at work?

Similarities outweigh differences in their stories. All acknowledge acquiring valuable skills from their years of spiritual training (one at home, one in a monastery, and one in an ashram) particularly with regard to refined communications and an awareness of deeper purpose in working environments. Chopra speaks of an equanimity that allows her to walk away from lucrative but objectionable assignments, knowing there are greater opportunities ahead. Moore credits spontaneity and improvisational techniques with accomplishing more than predictable business plans and mechanical models of operation. Walker reminds us that stepping back from the immediacy of the moment for chanting, contemplation, or a retreat can defuse tensions and bring clarity to on-the-job performance.

It is significant that none of the interviewees condemns American free market democracy. Perhaps they ascribe to Churchill’s dictum that “democracy is the worst system in the world, except for all the others,” and if so they have chosen to support the workplace by encouraging its spiritual reformation and not its overthrow. It is also significant that moving into business never diminished their faith. Rather, entering the “real” world seems to have brought them closer to their spiritual goals. All three have, by their own assessment, become empowered to look into adversity and find connections with a spiritual calling. Consultants and analysts would do well to study the cognitive dissonance these three encountered and examine how that tension became a rich source of insight into the value of their spirituality in the larger world.

## The Future: Insight Before Oversight

Recent history has precipitated other efforts to reform the workplace. After the debacle of Enron and Arthur Anderson, for instance, the Sarbanes-Oxley regulations were implemented to impose on business stricter oversight, greater accountability, and transparency of operations. The heavier regulation of corporate practices was meant to create firewalls to future corporate malfeasance. In retrospect, it did little of the kind. Greed still rules Wall Street, as recent meltdowns have attested, and stricter oversight has stimulated even more cunning methods of circumventing regulations.<sup>6</sup>

For a business to survive and grow in the twenty-first century, insight must precede oversight. By the accounts in this chapter, that would begin by training executives to let go of the insecurities that since the inception of capitalism have bound us to acquisition and competition. That is a tough mandate, thoroughly un-American, but one that is facilitated by inspired exemplars of an enlightened life such as our interviewees. They are not naïve idealists: they work in businesses that range from \$2 million to \$7 billion per year in gross revenues, and all three know coworkers who have been devastated by falling profits and failing economies. Yet they share an expanded definition of profit as more than a bottom-line equation. From their perspective, profit is not the purpose of enterprise but a by-product of enterprise conducted with integrity and respect for the divinity of life.

A place for practitioner-business leaders such as the “workplace yogis” we meet here is slowly emerging, yet as Minister Emily Click cautions, “Teaching with a praxis model is messy” (Click 2003: x). People who practice anything that has a name—yoga, religion, and spirituality—are likely to be viewed as less than objective, conversational, different, and at odds with a business’s financial purpose. Still, serious belief structures are no less disciplined than business courses and within their own environments also form effective executives capable of guiding larger employee populations. For yogis who choose to stay in the world, bringing spiritual skills to work goes beyond an exercise in political correctness. It is an interpretive challenge aimed at revitalizing business and industry and establishing their relevance in the twenty-first century.

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<sup>6</sup>“The Social Contract” epilogue to Peter Ressler and Monika Mitchell’s acclaimed book *Conversations from Wall Street* offers two models of enlightened practice for the financial services industry that conform closely with precepts of the Bhagavad Gita (Ressler and Mitchell 2011: 197).

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# Chapter 11

## Managing and Leading from a Maori Perspective: Bringing New Life and Energy to Organisations

Chellie Spiller and Monica Stockdale

**Abstract** Attending to the life-energy of an organisation is an important, yet often overlooked aspect of management and leadership. Ignoring energy dimensions in an organisation can lead to dispirited, dysfunctional workplaces. In this chapter, we explore how nourishing different life-energies can revitalise relationships within the workplace and with communities to support organisational thriving. A central premise of this theoretical enquiry is that organisations which cultivate healthy, thriving life-energies offer added value for their stakeholders, including employees, customers, social and cultural communities, and the environment. We focus on indigenous Maori conceptualisations of life-energies and offer a series of touchstones, drawn from theory and our management and research experience, to guide sustainable business practice with the *kaupapa*, intention, of bringing new life and dignity into dispirited modern enterprise.

We dwell within ‘the woven universe’, within the web of existence and no part of the whole is comprehensively autonomous. The purpose of life is to live within this intricate web of relationships and to become a conduit for the energies of life, to enable these energies to rise and fall within us. (Royal 2011 p. 7)

All organisations emit certain energy. Ghoshal and Bartlett (1994) call this “the smell of a place” (p. 94), and they propose that the most crucial management responsibility is to shape this smell. Similarly, Kao et al. (2002) suggest that all business involves the management of energy whereby business “is a tool through which energy is directed, monitored and controlled by human beings” (p. 14).

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When organisations are humming, they can be dynamic, thriving sources of passion and meaning as people within them solve problems, provide services, create experiences and invent products that cater to the many aspects of human life. However, all too often, as Bolman and Deal (2009) highlight, there is a “darker side” to organisations. They can frustrate and exploit people, release flawed products to the market, fail to deliver on promises and neglect to care for their constituents. Despite the proclamations of corporate mission statements to nurture employees, for many people, work can be so meaningless that a job represents nothing more than a pay cheque (p. 7). In such dysfunctional organisations, people can be subsumed into conformity by a system which according to Heifetz et al. (2009) takes on “a life of its own” (p. 50) with immense power to sustain itself (p. 52).

It is this notion of an organisation having a “life of its own” that this chapter focuses on. As organisational life becomes increasingly complex and collective in nature (Bolman and Deal 2009) with an emphasis on the quality of relationships as the determinant of success (Heifetz et al. 2009), managers and leaders are encouraged to pay attention to how the power inherent in an organisation impacts people. One way, say Heifetz et al. (2009), to understanding this power is to track energy levels. For example, managers and leaders can begin by observing what stimuli cause their personal energy to increase or decrease when exposed to certain content, conflict, action and body language. As well as one’s own energy, they also encourage managers and leaders to observe how energy plays out in their organisations, for example, to observe during a presentation when audience energy becomes more alert and attentive or when energy seems to drop. Tracking energy levels helps enable the capacity for organisations to thrive.

To deal with the complexity and collective nature of organisational life, managers and leaders often develop schemas of how to bring social collectives under control. These schemas, however, can become rigid ideologies that do not serve the organisation and its people optimally (Bolman and Deal 2009). It is imperative, say Heifetz et al. (2009), that in the movement away from transactional modes of business towards relational modes as the primary lever for growth that old schemas are supplanted by adaptive skills that build trust and mutual understanding between parties. Adaptive leadership mobilises people to “tackle tough challenges and thrive” (p. 14), and to do so, managers and leaders need to consider what thriving means in particular contexts.

From a Māori<sup>1</sup> perspective, all entities, including organisations, are comprised of a complex of spiritually endowed life-energies that signify its “thrivability,” that is, a healthy vital life force. Achieving a healthy life force involves growing, nourishing

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<sup>1</sup>There are many *iwi* (tribes), *hapū* (subtribes/clans) and *whānau* (extended families) of Aotearoa New Zealand who comprise the cultural grouping ‘Māori’. They are united as the *tangata whenua*, the indigenous people of Aotearoa New Zealand, who have retained strong, thriving and dynamic tribal traditions despite the enormous impacts of colonisation from the 1800s.

and renewing various energies. We explore some of these energies in the context of managerial and leadership practice with the *kaupapa*, the intention, of bringing new life and dignity into dispirited modern enterprise.

A central premise of this enquiry is that organisations who cultivate a healthy, thriving life force offer added value, which we call relational value, for their stakeholders, including employees, customers, social and cultural communities and the environment. In creating relational value, organisations gain a comparative edge. Māori organisations have been shown to have a “Māori edge,” a phrase coined in a report produced for the Ministry of Māori Development, Te Puni Kōkiri, by the New Zealand Institute of Economic Research on Māori economic development (Te Puni Kōkiri 2007). A “Māori edge” refers to comparative advantage, and the report raised questions such as, “Where is it that this edge, or comparative advantage lies? Is it people, products or processes, or some combination of the three?” (p. 21).

Earlier research has suggested that the edge is embodied in the relationships within and between these dimensions of people, products and processes (see Spiller et al. 2010) that together offer the market high value propositions that can sway purchasing decisions (Jones and Morrison-Briars 2004; Wilson et al. 2006). For example, people working in Māori cultural tourism aim to develop ties of affection through infusing relationships with their *aroha*, that is, their love, kindness, respect and compassion for others and their *wairua*, their spirituality. This relational value approach is not a mechanical product-oriented mode; rather, it is a giving of oneself so that relationships are maintained in a healthy state (Spiller 2010).

We deepen the conversation about the relational edge and the processes of adding value in organisations through exploring important life-energies. For managers and leaders, this means creating the conditions whereby others can tap into their sources of well-being. When life-energies are in a state of well-being, people are better placed to contribute more fully at work.

Organisations can be a force for change and have the potential to transform stakeholders’ lives by creating well-being. This chapter promotes transformation whereby managers and leaders can help their organisations adapt and operate at the highest level of economic value, which, say Pine and Gilmore (1999), requires moving on from the lower levels which are, respectively, commodities, goods, services and then experiences. Transformation in organisations involves transforming others:

Nothing is more important, more abiding, or more wealth-creating than the wisdom required to transform customers. And nothing will command as high a price.... (Pine and Gilmore 1999 p. 190)

Our view is that transformation occurs in relationship, with oneself and others. Managers and leaders can act as catalysts for transformation by helping others connect to themselves through relationships with nature, the spiritual domain, ancestors, culture and people. Attending to the well-being of people, as explored through energies and associated touchstones, contributes to the value-added proposition of the organisation. The nascent theoretical insights and touchstones in this chapter may cast more light on this transformational, value-adding process.



The practical insights, called touchstones, offered in this chapter draw on scholarly Māori literature and our combined managerial and research experience. Over 30 years ago, Monica Stockdale set up Te Aroha te Hau Angiangi Māori Addiction Services at Queen Mary, Hanmer Springs, Aotearoa New Zealand. Monica's life-long commitment, passion and drive are seen by many in the sector as inspirational. She has held senior management roles and has developed a range of interventions, education, advocacy, assessment and treatment services for families who have problems with alcohol, drugs, gambling and other *whānau* (family)-related issues. She is a director on a number of national boards.

This chapter also draws upon Chellie Spiller's doctoral research of Māori organisations and subsequent research in this field including a Fulbright senior scholarship to Harvard Kennedy School at Harvard University and the University of Arizona in 2011–2012. Chellie has also had extensive management experience including 15 years abroad, during which time she was codirector of a niche wholesaler developing tours into countries such as Bhutan, India, Vietnam, China and throughout Indonesia. Chellie has also worked in personal investment advice, training and development and sustainability. We belong to the Ngāti Kahungunu tribe on the east coast of the North Island of Aotearoa New Zealand, and our ancestral home is the village of Iwitea. We are mother (Monica) and daughter (Chellie).

The energies and practices explored in this work do not constitute a prescribed list of practices that must be fulfilled in order to create healthy life-energies at work. Each manager is encouraged to find their own ways of bringing new life to their organisations through careful consideration of context and precedence under the guidance and tutelage of mentors and elders. Managers and leaders are encouraged to reflexively engage with their stakeholder communities to create their own praxis of appropriate culturally, spiritually, socially and environmentally relevant protocols.

The discussion in this chapter is consciously kept at a level we consider appropriate for its *kaupapa*, purpose, of affirming and helping managers and leaders nurture their people, communities and places and to see their organisations as part of the living interwoven world of creation, not separate from it. In doing so, we hope to encourage more humanistic, sustainable, life-cherishing, en-spirited enterprises and illuminate the many ways we all share similar aspirations to cultivate well-being. By entering a conversation through a particular cultural world view, we can often gain fresh perspective on our own. It is this fresh perspective we hope to inspire and encourage.

This chapter begins with a brief exploration of how organisations reflect the world view from which they emerge. This section considers how different conceptualisations of the universe, such as mechanistic and quantum views, have influenced management theorising. Some key concepts that situate organisations in a Māori world view are introduced in this section. We then deepen understanding of how Māori organisations reflect their world view and introduce the first step in our map of life-energies, which takes the shape of a *puna*, a spring of water. Following the Spring of Life-Energies section, various dimensions of energy are explored: *whakapapa* (genealogies), *mauri* (life force), *mana* (inherited and endowed authority),

*wairua* (spirituality) and *hau* (reciprocity). For each of these explorations of energy, we offer some touchstones to guide managers and leaders in their thinking towards how to incorporate creating life-energy into their management practice. The discussion section explores how all organisations can operationalise the practices and the limitations of this enquiry and provides suggestions for future research.

## Situating Māori Organisation in Its World View

No entity can be conceived in complete abstraction from the system of the universe...  
(Whitehead 1978 p. 3)

How organisations are created and organised reflects particular cultural and spiritual conceptions of the universe. For example, a Westernised mechanistic understanding of the universe tends to promote conceptions such as reductionism, absolutes, linearity, cause and effect and immutable laws. These ideas, and others associated with a mechanistic view, have had certain managerial implications including specialisation that imposes divisions, often independent of the wider context, and has promulgated a sense of hyper-individualisation and autonomy.

Taylor's (1947–1967) managerial precepts epitomise a mechanistic view. His was one of the earliest attempts to apply science to the engineering of processes and management in order to improve economic efficiency and labour productivity. His methods rested upon mechanistic ideals including decision-making from data analysis, rationality and empiricism leading to standardised and prescriptive best practices. Workers in this system were largely considered as instruments in the pursuit of mass production.

Fayol (1967), like Taylor, promoted the argument that specialisation increases output by making employees more efficient. The notion of unified theory and immutable laws permeates Fayol's view. Employees in this system needed to obey rules and were brought together under a unity of command, unity of direction and unity of plan. His was a highly ordered organisational world, with a line of authority from top management to the lowest ranks (the scalar chain), and efficiency was accomplished through people and materials being in the right place at the right time.

Western science has come to a quantum understanding which conceives of the relational and interconnected nature of the universe. Conceptualising a quantum universe similarly has implications for management. Organisational theorists have explored complexity, including how organisations relate to their environments (e.g. Anderson 1999; Brown and Eisenhardt 1997; Kauffman 1993; Levinthal 1997; March 1991; Rivkin and Siggelkow 2003; Weick 1976) and the implications for organisations of chaos theory (Levy 1994; Wheatley 2006). Organisations reflecting this world view are conceived as complex and dynamic processes, and scholarly enquiry seeks to understand how things influence one another within a whole. Senge (1990) has been especially influential in the field of systems thinking whereby organisations that are able to adapt quickly and effectively are considered

better equipped to excel in their field or market. Systems' thinking focuses on interactions within the organisation and in between organisations as a whole.

A quantum and M-theory view of the world (see Hawking and Mlodinow 2010) notes 11 dimensions that include internal states and space, appreciation of the situational (different theories in different situations), the past as spectrum of possibilities, that there are different universes with different laws, that there can be expansion without growth, that time is circular, curled and that the world is mysterious. These Western scientific explanations echo many aspects of long-held Māori understandings and knowledge systems, for example, in terms of conceiving a multiverse, interconnectedness, many dimensions, a woven universe of energies and the non-linear (see Marsden 2003).

One of the greatest gifts of Māori ways is locating the person in a relationship of deep belonging within *te ao nui mārama*, the universe, wherein self-actualisation involves spiritual unification with all creation (see Shirres 1997). Māori aspire to unify the spiritual and material worlds wherein the “cultural milieu is rooted both in the temporal and the transcendent world, this brings a person into intimate relationship with the gods and his universe” (Marsden 2003 p. 23).

Historically, a Māori institution reflected in its purpose and processes the will to belong within *te ao nui mārama*, the universe. As Royal (2011) explains of Māori institutions, “...our traditional knowledge and traditional institutions were constructed upon the idea that humankind is born from the earth, that we live within a set of kinship relationships with all life, particularly with the earth and her bounty.” Pathways were laid down within the culture to “sustain a kinship based, creative and mutually enhancing relationships (sic) with natural world environments” (p. 2), and this pursuit, says Royal, is something many Indigenous cultures continue to share.

The following sections explore various aspects of a Māori world view. It is by no means a comprehensive or detailed account of this enormous and refined body of knowledge, in what Mead (2003) describes a “super subject” that encompasses “all branches of Māori knowledge, past, present and still developing” (p. 305). Mead (2003) cites philosophy, astronomy, mathematics, language, history and education as some of the many aspects that comprise *mātauranga Māori* (Māori knowledge).

## Spring of Life-Energies

We selected the *puna*, the spring, as the guiding metaphor for our exploration on life-energies in organisations for several reasons. Water is a source of well-being and nourishment for all; in water, we replenish our spirits and revitalise our bodies. Water symbolises flow, unification, purification and life. In this chapter, the symbol of the spring, *puna*, represents life-energies as a source for organisational thriving. The map in Fig. 11.1 presents the *puna*, spring, and five dimensions of energy:

1. *Whakapapa* (genealogies)
2. *Wairua* (spirituality)

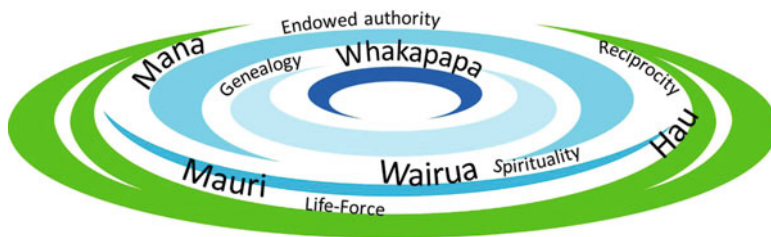


Fig. 11.1 *Puna* of life-energies

3. *Mana* (inherited and endowed authority)
4. *Mauri* (life force)
5. *Hau* (reciprocity)

For each of these five life-energies, we give a brief overview and offer suggestions for putting them into practice in the workplace. We refer to these suggestions as “touchstones.” These touchstones are practical ways in which managers and leaders can generate a healthy, vibrant life force at work. In doing so, managers and leaders can help create the conditions whereby greater value is created for the organisation and its constituents through cultivating a relational edge that infuses products, processes and people.

### ***Whakapapa: Genealogies***

*Whakapapa* is an ordering principle and a spiritual link between generations. It refers to the layers of genealogy that link people to many relationships, past and future. Valentine (2009) captures the spiritual dimensions of *whakapapa* in her sharing of an elder’s comment:

Koro [male elder], what is wairua? the child asked, eyes wide open.

Wairua [spirituality] my moko [grandchild] is what gives us life, handed down to us from a time past. At the moment of your beginning, you shared with me the wairua of your tupuna [ancestors]. For I am your link with the past, and you are my link with the future... (p. 52, translations added)

The idea of the “eternal present” links ancestors and events of the past with people today (Shirres 1986 p. 18), and Moana Jackson (as cited in Bargh 2007) explains *whakapapa* as a “history of repetitious beginnings” wherein the “present and future are only the past revisited—ka puta mai—things come into being, are born of something else” (p. 173). Thus, *whakapapa* is cyclic, not linear, and reflects a view wherein “the universe is not static but is a stream of processes and events” (Marsden 2003 p. 21).

Genealogies not only link people with each other but to all of creation. Everything possesses a genealogy: fauna, flora, minerals and water. In the book, *The Rope of*

*Man*, Witi Ihimaera (2005) quotes, “*Te tōrino haere whakamua, whakamuri*. At the same time as the spiral is going forward, it is returning” (p. 271). The *puna*, spring, with its spiral dynamic is a reflection of this movement forward and returning to our core. Māori words bear testimony to the *puna*—*tūpuna* refers to the ancestors, and *mokopuna* are the grandchildren. Thus, we are each a reflection of our past, and our future is a reflection of us—it is the unified flow of creation. The precise layers of genealogical order reveal a shared point of origin in *Io*,<sup>2</sup> the Supreme Being (Marsden 2003). The pre-eminence of spirituality is reflected in the *puna* of life-energies by the placement of *Io* at its centre to denote *mātāpuna*, the spiritual source.

When introducing themselves, Māori trace their relationships through the layers of divine order by citing *whakapapa*, which illuminates the fullness of a person through relationships. Unlike Western protocol, wherein a person is more likely to introduce themselves by name, what they do and where they live, Māori will identify genealogical connections to many relationships including their sacred mountains, oceans, rivers, ancestors, ancestral home, tribal canoe, tribal links, subtribe and family. One’s name is likely to be the last thing mentioned. In expressing *whakapapa*, a person comes into being through these relationships as they express connectedness. In this state of oneness, people “become one with the *atua*, the spiritual powers” (Shirres 1997 p. 57; see also Durie 2003 p. 84).

Sharing one’s genealogy, in spiritual fullness through links across multiple relationships (such as ancestral, tribal, family, place), provides a platform for connecting to each other. These introductions give listeners information to find connections to the person speaking and is a well-instituted and refined art of networking. For example, the following story provides insights about how proper attention to introductions can elicit tremendous results:

In 2011, a round-table discussion was held between ten Chinese and ten Māori, all leaders in the community and/or business, who had gathered to discuss the growth and partnership opportunities between Chinese and Māori businesses. An objective of the round table was to create a platform to identify and progress joint opportunities. The meeting opened with a formal welcome and *karakia* (prayer) by a tribal leader. Participants were then invited by the convenors to consider the space at the centre of the rectangular seating arrangement as a *whāriki*, woven mat, upon which to place their ideas.

First, however, the weaving of the *whāriki* needed to take place. The *whiri*, the plait that joins all the *whenu* (strands) together, begins the weaving process. Thus, starting the round-table dialogue was like plaiting the *whiri*, whereby each participant gave a brief introduction and cast the threads of their initial thoughts. As the warp and weft of threads were braided during these introductions, an interesting five-themed pattern began to emerge through these discussions which provided the basis for future dialogue. It was discovered,

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<sup>2</sup>Royal (2006) highlights that it remains a point of debate as to whether the *Io* tradition existed prior to the arrival of Christianity. He points out that debate aside Christianity has influenced the *Io* tradition in a number of ways. *Te Ara*, the Encyclopaedia of New Zealand (see <http://www.teara.govt.nz/>), highlights that in the twentieth century, debates about the *Io* tradition were accepted as part of the Ngāti Kahungunu and Ngāpuhi tribal traditions. The authors of this chapter belong to Ngāti Kahungunu.

again, through the process of full introduction that both cultures shared a deep appreciation of the role of ancestors and elders, service for a greater good and a preference for face-to-face meetings. The two cultures recognise the significance of *whakapapa* (genealogies) and family ties and storytelling as a medium for keeping history alive (see Spiller 2012).

The example of the meeting highlights another key value in Māori culture, that is, the principle of *whānaungatanga*, of creating community, which embraces *whakapapa* (genealogies) and focuses upon engendering a sense of belonging. Managers and leaders can draw on *whānaungatanga* to build belonging and community at work, often around a shared *kaupapa*, or intention. At work, Māori are likely to feel personally responsible for the group result and are oriented towards sharing group rewards. As Spiller et al. (2006) highlight, successful organisations often require employees to work in project teams to achieve faster, smarter outputs and improved results. Working in a team environment demands that employees have high levels of collaborative skills, and many Māori acquire these skills through their culture, which values shared activity and working with others. The ability to collaborate is particularly evident in the many facets of Māori life where people come together, often very quickly, to organise large-scale events.

*Whānaungatanga* is also about belonging to community even when relationships get strained. For example, if a former employee, or leader, has left the organisation, they may not have left the community of that organisation—and there is a shared history to be respected. Belonging extends beyond organisational “boundaries,” and people show up to important life events, acknowledge each other and do not lightly turn their back to one another either physically or metaphorically.

Another aspect of *whānaungatanga*, community building, is to ensure the health and welfare of *whānau* (family) at home. *Whānau* are the foundations of Māori society and are a source of strength. Healthy workplaces embrace *whānau*. For example, a Māori organisation might encourage a job candidate to bring their *whānau*, or people from the previous organisation, to the interview.

The following touchstones are suggestions to guide managers and leaders in their thinking about how to include *whakapapa* (genealogies) in their management and leadership practice from their own cultural and spiritual world view.

## Whakapapa Touchstones

1. Create time for relationship building. Welcome people warmly through *manaaki* (hospitality), especially when new people start, through *mihi whakatao* (introductions) that include *karakia* (prayer, ritual chant); *waiata* (song), which places the relationship building in a state of *tapu* (sacredness); and followed by a cup of tea, which puts everyone back to *noa* (a state of ordinariness).
2. Honour the network of relationships each person brings with them.
3. Weave people’s *whānau* (family) into the workplace, which includes supporting people with their service, commitments and needs. For example, supporting

them by contributing to *tangihanga*, Māori funeral processes, and personally attending these as a sign of respect.

4. Integrate organisational systems, policies and procedures to support *whakawhānaungatanga*, community building.
5. Respect all, even those who have left the work family, as they have not left the community (in the world). Do not speak ill of them.
6. Weave people around a shared *kaupapa*, purpose, of what they are seeking to achieve as a group.

### ***Wairua: Spirituality***

*Wairua* is what lives on when people die: It is the spirit. Pere (1982) explains the two aspects of the word *wai* (water) and *rua* (two) refer to spiritual and physical energy forces that complement each other, and she emphasises that every act has implications for both the spiritual and physical dimensions. Valentine (2009) explains that *wairua* is an intuitive consciousness which enables Māori to engage with their reality and express their identity; forge relationships; maintain balance, which may involve restrictions and safety; transmit healing; enhance growth; and connect the spiritual and physical worlds. She also highlights that through *wairua*, Māori gain a strong sense of conviction.

Marsden (2003) encourages people to examine the “ultimate questions posed by life” (p. 59) and calls attention to conviction as a central aspect of attaining authentic existence. He encourages Māori to achieve authentic being and realise their full potential within the world and offers the phrase, “‘Kia eke ki tōna taumata’—that it may attain to the excellence of its being; or, to authentic existence” (p. 39). To attain excellence of being, people are encouraged to create and connect to a centre within, a place which contains “our most basic convictions—ideas that transcend the world of facts” (p. 59). From this centre, says Marsden, people are better placed to be in charge of their life:

The centre is where he must create for himself an orderly system of ideas about himself and the world in order to regulate the direction of his life. If he has faced up to the ultimate questions posed by life, his centre no longer remains in a vacuum which continues to ingest any new idea that seeps into it (p. 59).

Managers and leaders can explore how conviction is expressed in their organisation. Are people empowered and enabled to reach into their centre and their inner knowing and express their conviction in a meaningful way? What does conviction look like in practice? For example, a health organisation might see that many of the “clinical norms” they must abide by tend to engender heartless and spiritually barren systems. Given the strong emphasis placed on systems and auditing, Western clinical protocols can sometimes leave a detached space between the patient and the therapist. Many Māori, however, prefer sharing of *wairua*, spirituality, before

discussing interventions about how to manage a problem. What can be given to a person in a *wairua* way is healing, and Māori medicine, *rongoā*, is bound up with the *wairua* of the person who is giving the medicine or treatment.

In Māori society, individual potential is realised mutually in relationship, and emphasis is placed upon the “we” and the unity of all things. The maxim “I belong therefore I am” (Spiller 2010, Spiller et al. 2010) supplants the Cartesian “I” that atomises people from each other and nature. Belonging involves upholding an ideal of reciprocity, wherein to serve others is to serve one’s extended self (Marsden 2003 pp. 39, 41). The managerial and leadership implications are to find ways to enable people in the organisation to contribute meaningfully to the greater whole (Spiller 2010) through programmes that connect the person with projects at work or in the community that make a difference.

Cajete (2000) says of Indigenous traditions, “what we think and believe and how we act in the world impacts on literally everything. We bring our reality into being by our thoughts, actions and intentions” (p. 73). *Karakia* (prayer, ritual chant) is a way of bringing forth reality and is to be one with the ancestors, one with the environment and one with the spiritual powers (Durie 2003; Shirres 1997). *Karakia* “directs the way we think” (Hohepa Kereopa, as cited in Moon 2005 p. 58) and reflects a belief that actions need to be spiritually aligned to intention. Porter (2009) explains that *karakia* is a declaration that invokes a reality.

Sharing *karakia* invites participation in the unfolding meaning of the greater whole; a person is speaking the language of a deeper, unfolding reality. *Karakia* forges relationships between the material and spiritual world and invites mindfulness to penetrate all activities. By stating intentions through *karakia*, people create a pact between the spiritual world and the physical world. *Karakia* is a way of “connecting the human situation with a wider reality,” and its wider purpose is to “create a sense of unity” (Durie 2003 p. 84).

*Karakia* is often held before gatherings in a Māori organisation and addresses the spiritual requirements of a meeting (Spiller et al. 2006). After a gathering of people, a cup of tea and refreshments are offered to lift the *tapu*, sacred restriction that everyone has been placed under by *karakia* (prayer, chant). Through the sharing of food, everyone and everything are *noa* (normal, ordinary) again. Managers and leaders may wish to draw on formal *karakia* or, as has been observed in numerous settings, invite people to open up a meeting or a gathering in their own language of communion, be that a prayer, a special poem, proverb or reading. In one Māori organisation, of around 50 people, each day starts with a 10–15-min gathering to connect to each other and the day ahead. People are organised into teams, and team leaders check in briefly what is happening, using that time to also acknowledge special events. The gatherings are led by an elder and include *karakia* (prayer, ritual chant) and *waiata* (song).

The following touchstones are suggestions to guide managers and leaders in their thinking towards how to include *wairua* (spirituality) in their management and leadership practice from their own cultural and spiritual world view.



## Wairua Touchstones

1. Take time for reflection to connect to one's spiritual source. This can be done through connecting with the group and sharing through *karakia* (prayer, ritual chant) and *waiata* (song).
2. Observe how thoughts, actions and intentions permeate one's own *wairua*.
3. Encourage *karakia* (prayer, ritual chant) and *waiata* (song), whatever form that takes, to support the higher intentions of the group.
4. Create opportunities for people to connect in a *wairua* way and contribute meaningfully to the whole, the organisation and the community.
5. Empower people to develop their inner compass, integrity and conviction to help them answer the question, how do I know what is right, loving and just in this situation?

### *Mana: Inherited and Endowed Authority*

Royal (2006) describes *mana* as a “special and non-ordinary presence or essence that can flow in the world” (p. 4). This presence or essence can be in people, places or events. He says it is the degree to which people feel empowered, illuminated and warm about themselves and their life. He promotes the idea that *mana* is a quality, energy or consciousness in the world which can be harnessed and expressed in activities through acts of generosity and wisdom, compassion, an ability not to react to *whakapātaritari* (provocations) and forgiveness. A person of *mana* has an authority about them, and they tend to exhibit a peace and stillness in relation to the changing world. According to Durie (2001), contributing to others through acts of generosity produces well-being and enhances and uplifts the *mana* of all (p. 83). Thus, *mana* is very much a collective energy.

For managers and leaders, cultivating these qualities of generosity, wisdom, compassion, calm, stillness and forgiveness assists with developing their *mana*. Wise managers and leaders will also seek to create the conditions whereby *mana* can grow in others. Accepting where people are, and valuing what they bring, helps ensure *mana* grows in people because each person comes with their own *kete*, basket of knowledge; their own *whakapapa*, genealogies; and their own understanding of what *whakawhānaungatanga*, community building, means. Managers and leaders are encouraged to meet people where they are and to help each person to achieve their own potential and grow their *mana* by supporting their professional goals and personal growth. The manager is a conduit for people to feel a sense of being valued. Royal (2006) highlights that a person of *mana* helps awaken the deeper possibilities in others to see the whole person and all that they bring.

Porter (2009) describes *mana* as a spiritual power that illuminates the way. People emerge into the world with *mana* across multiple dimensions, he says, having been imbued with manifold *mana* in their mother's womb, *te uma atua*, the

divine womb (also known as *ahu rewa*, the sanctuary of harmony). The mother harmonises this *mana*, and when the baby is born, it arrives into the world with increments of *mana* drawn from various sources which include (but are not limited to) *mana tangata*, human authority; *mana toto*, authority from blood kin; *mana tatai*, authority from genealogy; *mana tūpuna*, ancestral sovereignty; *mana whenua*, authority drawn from ecosystems; and *mana atua*, divinity. Thus, everyone enters the world with spiritually derived *mana* (Porter 2009).

Being born with manifold *mana* requires a person to respectfully cultivate their own *mana* and the *mana* in the world around them. *Mana* is therefore a relational quality wherein personal well-being is intimately linked to the well-being of others. Managers and leaders are tasked to enhance, grow and uplift the *mana* of all, and they are, in a sense, *mana*-gers. They manage *mana* as part of their contribution to healthy, thriving relationships in the workplace.

Because *mana* is a collective quality, a key principle is that one is not able to speak about one's own *mana* (Royal 2006). A popular Māori proverb "*kāore te kūmara e whaakii ana tana reka*" which translates as the *kūmara* (sweet potato) does not say how sweet it is refers to humbleness. Another way of explaining this is to "let your *kete* (basket) speak for itself."<sup>3</sup> An empty basket speaks volumes. For example, if a person is speaking of their accomplishments and people look into their *kete* (basket) of life-work and see it is empty, the "*mana seeker*" will lose respect. It is how people have truly been of service to others that fills the *kete*.

In terms of *mana*, the measure of a person, then, is not what they say about themselves, rather it is the regard others hold for that person. Thus, *mana* is conferred by others in recognition of a person's service. It has to be earned. As soon as a person speaks about their own *mana*, says Royal (2006, p. 10), then their *mana* diminishes. This is part of the reason why, as a mostly positive value, he argues, *mana* fosters relationships and community, whereas power may not necessarily. *Mana* has little application outside the collective context—as a group-enhanced quality, it belongs to the group.

Managerial and leadership implications are to see that position is not about power, especially personal power, and *mana* is not a personally "owned" attribute, it is held in the group. For example, a manager who claims that the effort of the group is a result of the manager's own efforts diminishes the *mana* of everyone in the group including the manager's own. In another example, a manager bidding for a contract will be standing in the power of the *mana* of the work and the people of the organisation. In bidding for that contract, the manager will be promising the *mana* of the service, and the people, to do the best they can to fulfil that contract. It is the manager's duty to ensure that people in the organisation are empowered in themselves and in their roles to contribute to the *mana* of the whole.

Managers and leaders take time to reflect deeply and seek solutions that grow the *mana* of all even in the face of challenges. They consider how the *mana* of

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<sup>3</sup>This saying is a wisdom passed to us by our mother and grandmother, Wikitoria Wairakau Puhake Te Taite.

employees is affected in the corporate environment, particularly when disciplining a person. For example, what might be normal for a Western organisation in terms of dismissing someone is not the same for a Māori organisation. Rather than dismiss someone, the manager is encouraged to identify solutions for strengthening that person, who, as a member of a broader community, has *mana*. The manager seeks solutions to help the person, such as providing skills training, moving them to another department or a role change. “Firing” a person can be deeply demeaning of their *mana* and can bring the company into disrepute with the community. This is not to say that someone ought not to be dismissed, especially if a serious offence has occurred; however, in a Māori organisation, it is ideal when there is mutual recognition and a supportive *mana*-based solution.

Royal (2006) argues that people of *mana* usually have insight; they can see possibilities that others might not. A number of Māori organisations have been started by people with visionary insights, and an exemplar is Whale Watch Kaikoura, which was sparked by the vision of tribal elder Bill Solomon and his sisters Miriana and Aroha, who recognised the special nature of what Kaikoura had (see Spiller and Erakovic, 2005).

Finally, many Māori leaders have been groomed for their positions and taught how to behave with *mana*, through having mentors and elders to guide their journey. Managers and leaders wishing to grow their *mana* so they may be of better service to their workplace and communities are encouraged to work with mentors who will bring wisdom, depth, clarity, honesty and integrity to the leadership journey.

The following touchstones are suggestions to guide managers and leaders in their thinking towards how to include *mana* (inherited and endowed authority) in their practice from their own cultural and spiritual world view.

## Mana Touchstones

1. Recognise that managers and leaders stand in the power of the *mana* of tribal ancestors and the *whakapapa* (genealogies) of the people who work for the organisation.
2. In conflict situations, consider the *mana* of the person whilst honouring one’s own and search for *mana*-based solutions to create win-win outcomes. *Mana*-based solutions acknowledge and respect the inherited and endowed authority each person brings through their genealogies and other forms of *mana*.
3. Accept and respect that all people have their own *mana*—create the conditions so *mana* can flourish in others, in a spirit of generosity.
4. Encourage the release of a person’s potential through training, supervision and personal growth.
5. Always seek to enhance the collective.
6. Be *tika*, in integrity, regarding making and keeping promises.

7. Seek the guidance and wisdom of a *pakeke* (acknowledged person/mentor) or a *kaumātua* (elder) in the tribal/local community.

### ***Mauri: Life Force***

*Mauri*, philosophically speaking, is a life force. When a person dies, it is *mauri* that departs. Everything in creation has a *mauri*, which endows uniqueness of being and intrinsic worth (Morgan 2008). Marsden (2003) describes *mauri* as an energy that “is immanent in all things, knitting and bonding them together” (p. 47), thus bringing unity in diversity (p. 60). Reflecting Marsden and Morgan, being bound together through *mauri* unifies all aspects of creation and is not unity without differentiation but unity appreciative of the intrinsic spiritual worth, and difference, of each.

Hohepa Kereopa (in Moon 2003 p. 94) emphasises the relational aspects of *mauri*. He explains that it can be weakened by the hurtful actions of others and conversely strengthened by the goodness of others. Managers and leaders are encouraged to support and strengthen the *mauri*, life force, of the people in their organisations, so they are able to connect with other people’s life forces. Strong interconnected life forces create and facilitate the conditions for thriving and realisation of individual and collective potential. The emergent whole is more than the sum of the parts—it is the coalescence of each person’s *mauri*, along with other aspects such as processes, protocols, behaviours, attitudes and intentions within an organisation that give it an overall *mauri*. Managers and leaders can start, following the advice of Ulrich Cloher and Johnston (1999), to keep the *mauri* flowing by constantly nurturing awareness of it (p. 48). Encouraging everyone within an organisation to act with *tika* (integrity), *pono* (honesty) and *aroha* (warmth, compassion and love) helps ensure a healthy life force to support the well-being of the overall *mauri* of an organisation. Thus, *mauri* is a central life force of the group, of a service and of an organisation.

*Mauri* can become contaminated. The vitality of an organisation can be greatly diminished and can even become toxic, if the *mauri* of the organisation is allowed to become unhealthy. Organisations require vitality to truly be considered successful in terms of well-being. An organisation may be proficient at generating a profit, but if the *mauri*, the life force, of its people is the price paid for that profit,—then, in Māori terms, the organisation is not successful. For example, if co-workers are engaged in complaining about each other, it has the potential to affect the *mauri* of the organisation. A manager in such a situation needs to be aware and notice the damage being done to the *mauri* of the individuals involved and the organisation as a whole. Cleaning up *mauri* entails finding out what can be done to strengthen people in their capacity to act with integrity and to be honest and loving.

The following touchstones are suggestions to guide managers and leaders in their thinking towards how to include *mauri* (life force) in their practice from their own cultural and spiritual world view.

## Mauri Touchstones

1. Nurture awareness of *mauri*, the life force.
2. Encourage people to be straightforward and honest about their problems.
3. Encourage people to act with integrity at all times.
4. Encourage a loving, caring approach in the organisation.
5. Clear up any issues in the organisation before they fester.
6. Respect the intrinsic worth of each.
7. Bring everyone together once a week to look at the organisation's *kaupapa* (purpose), address any issues that need clearing and recognise achievements that need to be celebrated (e.g. birthdays, course completions, graduations) and acknowledged (e.g., major life events such as the passing of a loved one, health challenges).

## *Hau: Reciprocity*

*Hau*, like *mauri* (life force), represents an abiding belief in the importance of reciprocal exchange as Henare (2001) explains:

Denial of the responsibilities of guardianship over creation, and being unable to nurture and feed both the life forces (*mauri* and *hau*) of the diverse substances and forms of creation, has profound implications for both humans and nature (p. 212).

*Hau* can literally mean breath (Williams dictionary 2004) and, interpreted in the context of this exploration of energies at work, reflects the interconnectedness and interdependence represented by the giving and receiving that occur through the sharing of breath. Every aspect of creation is breathing in and breathing out in multifarious ways, and this is an aspect of the state of gifted exchange, or reciprocity, upon which well-being depends, as Cajete (2000) evocatively explains:

Breath was seen as being connected to the breath and spirit of the Earth itself. We breathe the same air that the plants breathe; we breathe the same air as animals; and we depend on the same kinds of invisible elements as plants and animals. Therefore, we share a life of co-creation in an interrelated web of relationship that had to be understood, respected, and manipulated to maintain right relationships among important parts (p. 117).

The exhalation of one element becomes the life force available to be inhaled by another. *Hau* is a process of continuous receiving and giving, in which all of creation exists in a state of reciprocity through the exchange of life-energy. *Hau*, like *mauri*, is not merely a metaphysical concept but has practical application to local situations. Resource management from a Māori perspective recognises that resource use has both physical and spiritual dimensions (Henare 2001; Kawharu 2002; Morgan 2008). The antithesis of *hau* is *kaihau*, eating the *hau* (Patterson 1992 p. 96), which can lead to disharmony and imbalance. In other words, in this context, to act thoughtlessly with greed regarding the gifts of nature most likely will result in a loss of vitality and well-being which, in turn, will affect the well-being of people.

Managers and leaders are encouraged to nurture the *hau* reciprocity in their organisations through a respectful and reciprocal relationship with the environment, which in modern vernacular is similar to the concept of sustainable development. In organisations that are not directly using the Earth's gifts, *hau* can be maintained through purchasing decisions regarding items such as cars, recycling initiatives and energy plans—right down to the details such as paper, toner, office coffee and kitchen and bathroom supplies.

Another aspect of reciprocity under this broad exploration of *hau* is that of exchange, which encourages sharing and being of service to each other. A wide body of literature acknowledges the principle of reciprocity as a central feature of Māori economic approaches (Bargh 2007; Mauss 1950/1990; Mead 2003; Patterson 1992; Petrie 2006; Walker 2004). Reciprocity, from a Māori economic perspective, is not necessarily about achieving an immediate financial return; rather, reciprocity is a qualitative state of sharing and contributing which has spiritual dimensions. Managers and leaders adopting this approach value the quality of relationships and seek to link everyone and everything in an ever-looping progression of ongoing relatedness to encourage all parties to act in good faith with each other (see Mead 2003). Mead (2003) suggests “the exchange of gifts should add something to the mana of the partners” (p. 183) and offers the following explanation:

One may give the same gift back, or one similar to it, or one equivalent to it, but the preferred option is to improve the value. Some have likened this to interest accruing on the value of the object. But the important issue is not to give offence to the partner in the transaction or belittle the thought behind the gift or the gift itself (p. 182).

Although Mead is describing the traditional gift-exchange process, the same dynamic is observed as modern Māori organisations seek to improve the value proposition they offer trading partners. Mead points out that the longevity of relationships, wherein a return gift might occur many years later, is an intrinsic aspect of gift-exchange protocol. He also emphasises the pragmatic nature of gift exchange to enhance relationships (p. 182). Māori organisations infuse their trading relations with added value in the same spirit as one would give a gift to strengthen these relationships.

Managers and leaders can facilitate the conditions for employees to create heartfelt connections with customers, community members and other stakeholders through infusing work with their own special gifts and intentions. Spiller (2010) noted that Māori employees infused something of themselves into the products and services of the organisation, for example, through song, healing, stories and *mātauranga* knowledge. These words do not adequately capture the spiritual integrity of this. From a Māori perspective, knowledge is sacred and within a person's body of knowledge are their songs, proverbs, artistry and understandings of healing—all the ways of being and knowing that are imbued with the ancestral cultural and spiritual inheritance of a person. Managers and leaders encourage a sharing and exchange ethos. Examples might be gathering for shared meals, inviting the community into the workplace to share a meal or visiting people in the community.

Some of the worst corporate disasters have been a result of distorted views about money's primacy. Companies such as Ford and the Pinto case, Union Carbide, Enron and Worldcom are illustrations of such distortion. Leadership has an enormous impact on how money is perceived within an organisation, and for many Māori organisations, money is but one means to an end, which is to create multidimensional well-being (Spiller 2010). Cultivating a healthy approach to money as part of a well-being-creating long-term approach moves business away from an immediate transactional, contractual and self-interested mode concerned solely with short-term profit maximisation.

The following touchstones are suggestions to guide managers and leaders in their thinking towards how to include *hau* (reciprocity) in their practice from their own cultural and spiritual world view.

## Hau Touchstones

1. Nurture a culture of reciprocity through sharing and contributing.
2. Adopt a healthy approach to competition and promote opportunities for collaboration and cooperation.
3. Be mindful of impacts on the environment, seeking to give back, care for and contribute to the well-being of the environment.
4. Value the unique gifts of each employee.
5. Encourage a sharing and exchange ethos, such as shared meals, celebrating events.
6. Cultivate a healthy approach to money through nurturing reciprocity.

## Nourishing Life-Energies Are Everybody's Business

The touchstones presented in this chapter provide a starting point for developing theories and insights about the importance of attending to life-energy in organisations. It opens a line of enquiry to better understand how to enhance the well-being of collective existence in organisations. We encourage people from all cultures to explore from within their own cultural world view the nature of how life-energies can support and sustain relationships in the workplace.

One way that culture is expressed in organisations is through how it calibrates its values and practices (Kotter and Heskett 1992; Hofstede and Hofstede 2005). A learning culture in organisations (Argyris and Schön 1978; Kotter and Heskett 1992; Schein 2004; Senge 1990) includes the ability to extract information and insight from experience and to accumulate and transmit this knowledge over time: "The organizations that will truly excel in the future will be the organizations that

discover how to tap people’s commitment and capacity to learn at *all* levels in an organization” (p. 4). Heifetz et al. (2009) suggest that it is the commitment to the source of beliefs or practices that is most compelling.

Managers and leaders are invited to reflect upon how they can implement protocols to support a healthy organisational culture. A number of ideas have been presented in this chapter in the form of touchstones. These are précised in Table 11.1 in an overview format.

All managers and leaders need effective systems and have to balance the regulatory environment alongside the culture of the organisation. For example, a health service organisation must demonstrate that its patient files comply with the standards and protocols of the health authority. In addition, the manager may insist that all files are kept off the top of desks, not only because of privacy and confidentiality, but in cultural and spiritual terms to protect the dignity of the person whose precious and intimate information and knowledge are contained in the file. It is about apply-

**Table 11.1** Summary of the five energies and touchstone practices

<i>Whakapapa</i> genealogies	<ol style="list-style-type: none"> <li>1. Create time for relationship building especially when new people start</li> <li>2. Honour the network of relationships each person brings with them</li> <li>3. Weave people’s family into the workplace, which includes supporting people with their service, commitments and needs</li> <li>4. Integrate organisational systems, policies and procedures to support community building</li> <li>5. Respect all, even those who have left the work family, as they have not left the community (in the world). Do not speak ill of them</li> <li>6. Weave people around a shared purpose of what they are seeking to achieve as a group</li> </ol>
<i>Wairua</i> spirituality	<ol style="list-style-type: none"> <li>1. Take time for reflection to connect to one’s spiritual source. This can be done through connecting with the group and sharing through prayer and song</li> <li>2. Observe how thoughts, actions and intentions permeate one’s own spirituality</li> <li>3. Encourage prayer and song in whatever form that takes to support the higher intentions of the group</li> <li>4. Create opportunities for people to connect in a spiritual way and contribute meaningfully to the whole, the organisation and the community</li> <li>5. Empower people to develop their inner compass, integrity and conviction to help them answer the question, how do I know what is right, loving and just in this situation?</li> </ol>

(continued)



**Table 11.1** (continued)

<i>Mana</i> inherited and endowed authority	<ol style="list-style-type: none"> <li>1. Recognise that managers and leaders stand in the power of the authority of the ancestral, tribal and family connections of the people who work for the organisation</li> <li>2. In conflict situations, consider the innate authority of the person whilst honouring one's own and search for win-win outcomes</li> <li>3. Accept and respect that all people have their own innate authority—create the conditions so this can flourish in others, in a spirit of generosity</li> <li>4. Encourage the release of a person's potential through training, supervision and personal growth</li> <li>5. Always seek to enhance the collective</li> <li>6. Be in integrity about making and keeping promises</li> <li>7. Seek the guidance and wisdom of a mentor or elder in the tribal/local community</li> </ol>
<i>Mauri</i> life force	<ol style="list-style-type: none"> <li>1. Nurture awareness of the life force</li> <li>2. Encourage people to be straightforward and honest about their problems</li> <li>3. Encourage people to act with integrity at all times</li> <li>4. Encourage a loving, caring approach in the organisation</li> <li>5. Clear up any issues in the organisation before they fester</li> <li>6. Respect the intrinsic worth of each person</li> <li>7. Bring everyone together once a week to look at the organisation's purpose, address any issues that need clearing and recognise achievements and significant events</li> </ol>
<i>Hau</i> reciprocity	<ol style="list-style-type: none"> <li>1. Nurture a culture of reciprocity through sharing and contributing</li> <li>2. Adopt a healthy approach to competition and promote opportunities for collaboration and cooperation</li> <li>3. Be mindful of impacts on the environment, seeking to give back, care for and contribute to the well-being of the environment</li> <li>4. Value the unique gifts of each employee</li> <li>5. Encourage a sharing and exchange ethos, such as shared meals, celebrating events</li> <li>6. Cultivating a healthy approach to money through nurturing reciprocity</li> </ol>

ing thoughtful integrity throughout all processes and systems. Managers may need to decline contracts and partnerships if important cultural and spiritual protocols do not fit with the requirements of other institutions.

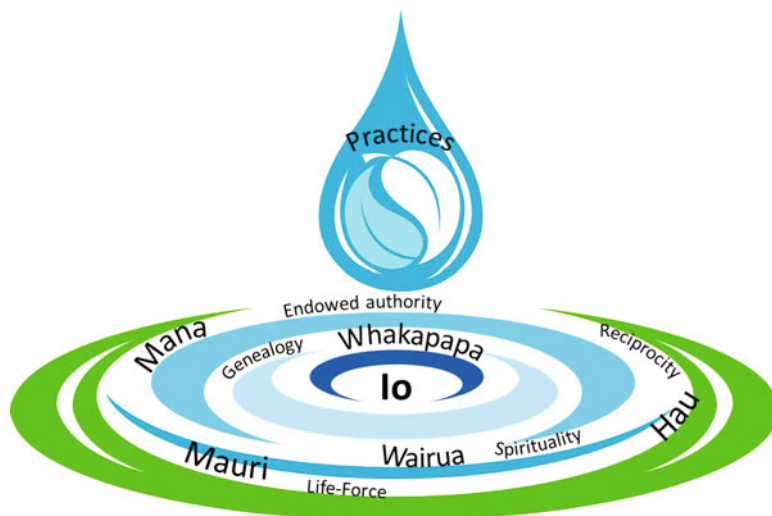


Fig. 11.2 *Puna* of life-energies with *Io*, the spiritual source at the centre

Attributes of this learning journey include leading by personal example, taking responsibility for being truthful, exercising discernment and seeking balance in what and how much to deliver, being open to learning from others, being willing to share and care about others and including younger people in the learning journey. Managers and leaders support the growth of employee's confidence in accessing their internal cultural compass to decide the "right thing to do and say," and they aim to develop confidence, awareness and authority in their staff and, in doing so, develop stronger, succession-oriented organisational cultures.

Returning to the *puna* of life-energies, practices are a reflection of the whole and keep the wellspring of life-energies replenished. The droplet in (Fig. 11.2) represents the practices that an organisation implements; the two leaves at the centre of the droplet represent the reciprocal relationship between the individual and the organisation. Organisations both draw from the spring of life-energies and at the same time replenish it with the same energy that accrues from manifesting the life-energy practices in the organisation.

The final step is to emphasise the "woven universe" (Marsden 2003) nature of the *puna* of life-energies acknowledgement that we all draw from the wellspring of life-energies. We connect to a spiritual source, have divinely endowed authority as our birth right, exist in a web of reciprocity with each other and all creation, have genealogies, are empowered with life force and are spiritual beings. The practices illuminated in this chapter offer ways in which all managers and leaders can reflect upon how they can nourish and grow life-energies in themselves and in others.

## Discussion

We believe there are at least two ways in which the concepts in this chapter might address contemporary concerns with the dispirited nature of many workplaces. First, the touchstones may complement processes, policies and systems such as those required, for example, by auditing, safety, clinical and legal standards. The touchstones offer reflection points for managers to consider ways in which they can bring new life and energy to their workplace. Second, applying this relational well-being approach can add value to the organisations' market offering, wherein value is embodied in relationships and accrues to create a competitive edge for the organisation (see Spiller et al. 2010; 2011 for a discussion on relational well-being and wealth at work and an overview of the business case).

Attending to sources of energy contributes to the relational well-being of an organisation. As a relational approach, the energies and touchstones cannot be isolated from context; rather, they must be grown as part of a dynamic living whole connected to communities and ecologies. The nascent explorations in this chapter offer a platform for discussion and further research, and managers and leaders from other cultures are encouraged to draw upon their own wisdom traditions as they examine the potential for cultivating life-energies in the workplace.

## Limitations

This exploration is a movement towards understanding the role of energies in the workplace. There are a number of energies not explored in this chapter, such as *wehi*, “a response of awe at a manifestation of a divine power,” or *ihi*, a “vital force or personal magnetism” which radiates from a person and “elicits in the beholder a response of awe and respect” (Marsden 2003 pp. 7, 4). Other energies were given passing mention, such as *tapu* (sacredness, restriction) and *noa* (ordinariness, unrestricted) not because they are not important but rather the opposite. Whilst these energies are explained in a wide variety of media such as books, articles and websites, many, in our view, need to be properly transmitted and guided by Māori mentors, elders and skilled *tohunga* (experts).

Nothing compares to first-hand experience; the *puna* of life-energies is a map; it is not the territory, and just as a map is not the territory, so too, as Freire (1970) argues, “there is no transformation without action” (p. 87) that reflection and action together form praxis. The touchstones in this work are placed on a *whāriki* (woven mat) for managers and leaders to consider as is appropriate to their people, context and place. All managers and leaders are encouraged to seek the guidance of wise mentors and elders in their local area.

## ***Future Research***

Future studies could develop performance measurements for each of the life-energies discussed in this work, that is, measurements that take account of tangible and intangible aspects. Morgan's (2008) study, in particular, provides invaluable comment on the concept of *mauri* (life force) as has Durie's (2006) framework for measuring Māori well-being and Valentine's (2009) qualitative and quantitative study of *wairua* (spirituality). In-depth case studies, larger-scale quantitative work and studies of other energies would greatly enhance this work. Further research on the nature of interwoven practices, building on earlier work (Spiller 2010), would be a significant contribution to the field. Additionally, research that draws together other cultural views of life-energies in organisational settings and identifies the linkages between would make a valuable contribution to this nascent line of inquiry.

We hope the ideas in this chapter offer a gateway to understanding what is really going on in organisations. It affirms and encourages what many Māori managers and leaders already know and do. For those from other cultural world views, the insights in this chapter are placed as an offering on the *whāriki* (mat) of the field of management and leadership in organisations to support enquiry into more humanistic, spiritual and relational modes of management that attend to the sources of well-being at their spiritual heart. It is helpful sometimes to see the world from a different perspective to step outside one's own "reality"; doing so can lead to deeper insight about how to bring new life and energy to organisations.

Kia tau te rangimārie ki a tātou katoa. May peace be with us all.

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## Chapter 12

# Indigenous Spirituality at Work: Australia

Frances Miley and Andrew Read

**Abstract** In Australia, the federal and state governments recognise that indigenous Australians have a unique culture based on their spirituality and that this creates challenges in the workplace (Department of Education Employment and Workplace Relations 2008; Director of Equal Opportunity in Public Employment 1997).

In the first part of this chapter, we have provided an overview of indigenous Australian spirituality and the various policies and practices that have had major impact on indigenous Australian culture. Since the culture is derived from the spirituality of indigenous Australia, it is important that issues that have impacted adversely on indigenous culture are canvassed. In the second part of this chapter, we explore three major themes:

- Issues for Western business employing indigenous Australians
- Issues for businesses owned by indigenous Australians but operating within a Western capitalist system
- What Western management can learn from indigenous Australian spirituality

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In Australia, the federal and state governments recognise that indigenous Australians have a unique culture based on their spirituality and that this creates challenges in the workplace (Department of Education Employment and Workplace Relations 2008; Director of Equal Opportunity in Public Employment 1997). Indigenous employment has long been problematic in Australia: there is a high level of unemployment in the indigenous population, yet a shortage of indigenous applicants for advertised positions (Nicholas and Sammartino 2000). This has largely been attributed to inadequate education, poor job skills and lack of commitment (Nicholas and Sammartino 2000).

We would question the perceived lack of commitment. Rather, we would argue that the problem lies in the mismatch between indigenous spirituality at work and the construction of work and the management of workplaces in an economy predominantly based on Western capitalist society. In this chapter, we examine this mismatch, looking both at the indigenous Australian worker as employee and business owner. In either role, there is a mismatch between indigenous and nonindigenous culture: for indigenous Australians, culture and spirituality cannot be separated.

There is a lack of research into indigenous Australians in the workplace, so our understanding of the problems they face at work is limited (Swan 1991). There is no extant research into the contribution indigenous Australian spirituality might bring to enhance contemporary workplaces and workplace relations, but we considered this an important area to address in this chapter. By considering the lessons of indigenous spiritualities for contemporary workplaces, we give them ongoing relevance aside for their intrinsic and cultural value. Geertz (1973) said to enhance understanding, it is necessary to use a new perspective. Indigenous Australian spirituality offers a different way of viewing work environments and business management. It is ironic that the new perspective offered in this chapter comes from the spirituality of peoples believed to be our oldest surviving culture. Indigenous cultures were forged in a different time and place. In moving forward, it is often easy to overlook or dismiss the lessons from the past.

The indigenous population is thought to have lived on the Australian continent at least 50,000 years. A conservative cumulative estimate of Australian inhabitants during that time suggests that there have been 360 million indigenous inhabitants of Australia, although it may be four or five times larger: by contrast, since white settlement of Australia in 1779, there has been a cumulative nonindigenous population of a mere 40 million (Graetz et al. 1992).

The indigenous population of Australia represents approximately 2% of the Australian population (Australian Bureau of Statistics 2009) and comprises many tribes or groups that have lived and continue to live throughout mainland Australia and Tasmania, its southern island state, the Torres Strait islands to Australia's north and a number of smaller islands off the Australian coast, each with their own culture, language and history. However, it is the many commonalities in their spiritual beliefs that have formed the basis of our discussion. By considering the contribution that indigenous Australian spirituality could make to knowledge in the context of the contemporary workplace, we give voice to a sector in Australian society that has



suffered racism and displacement as a consequence of white colonisation and continues to be disadvantaged economically and socially despite recent attempts to rectify past wrongs (Gardiner-Garden 1999; Rudd 2008) and indigenous resistance to colonial oppression (Reynolds 1982).

The importance of indigenous Australian spirituality to Australia's indigenous population has become increasingly evident to nonindigenous Australians through access to indigenous art, which provides an important expression of indigenous spirituality. Schools created to teach indigenous children in their native language about their tribe's culture and spirituality have been established through successful government lobbying by indigenous elders, and the challenge of writing languages with an oral but no written tradition and producing culturally appropriate teaching resources in indigenous languages is being met. Indigenous elders advise Australian governments. All public events in Australia commence with a short ceremony recognising that they are being held on indigenous tribal lands and by paying respect to the traditional owners of that land. When the culture of indigenous Australians is valued, so too is indigenous spirituality because the two are inextricably linked. These represent moves to recognise and value indigenous culture and spirituality. Recognising and valuing the indigenous population has been a long time coming in Australia and continues to be problematic. This chapter is written to contribute to previous attempts to redress an imbalance that has ignored or suppressed indigenous knowledge in Australia and other countries where colonisation has displaced not only people but their culture and spirituality.

In the first part of this chapter, we have provided an overview of indigenous Australian spirituality and the various policies and practices that have had major impact on indigenous Australian culture. Since the culture is derived from the spirituality of indigenous Australia, it is important that issues that have impacted adversely on indigenous culture are canvassed. In the second part of this chapter, we explore three major themes:

- Issues for Western business employing indigenous Australians
- Issues for businesses owned by indigenous Australians but operating within a Western capitalist system
- What Western management can learn from indigenous Australian spirituality

Our aim was to give sufficient detail in the first section to cover central spiritual concepts and provide and allow those unfamiliar with indigenous Australian spirituality to understand both the benefits and challenges it offers for the workplace. Indigenous spirituality in the workplace is an enormous topic, so we have made choices about what to exclude from this chapter while providing a broad coverage that shows the depth in indigenous Australian spirituality and the breadth of its impact.

We acknowledge that it is presumptive for nonindigenous researchers to discuss the spirituality of indigenous Australians. Sometimes it is necessary for those perceived as part of the dominant culture to recognise the value of a subordinated culture for that subordinated culture's voice to be heard. This is not the way it should be, but it is all too often an unfortunate political reality. We hope that indigenous

readers will feel that we have treated Australian indigenous spirituality respectfully in acknowledging the value their spirituality-based perspective can bring to a workplace.

## Overview of Indigenous Australian Spirituality

Before addressing the relevance of indigenous Australian spirituality for the contemporary workplace, in this section we have provided a description of the traditional belief system of indigenous Australians. Although the beliefs of each tribe are not identical, there are sufficient similarities across all tribes' beliefs for an overview to be presented. Contemporary Aboriginality encompasses a diverse range of religious beliefs ranging from traditional indigenous beliefs to a full range of adopted faith practices, but this chapter focuses exclusively on the lessons from traditional indigenous spirituality. Many indigenous Australians also hold Christian beliefs. This has come about through the work of the Christian churches in indigenous communities, which commenced soon after the first white settlement of Australia, and the effects of former government policies that ranged from assimilation to eradication of the indigenous population. Indigenous spirituality and Christianity are not in conflict, and indigenous Australians often hold both belief systems simultaneously (Stockton 1995). Hence, during Papal visits to Australia both in 1987 and 2008, smoking ceremonies were held by indigenous elders to bless the Pope. Smoking ceremonies use smoke from green leaves on a small fire to cleanse an area and people. It is a strong sign of reconciliation with the land and others and can only be performed by those with special cultural knowledge. It is often accompanied by the playing of a didgeridoo and followed by traditional song and dance. Non-Christian faiths may also be reconcilable with indigenous spiritual beliefs. This is yet to be researched.

Indigenous Australian spirituality is a cosmological belief system centred on universality, kinship and country. "Country" is not used here in the nationalistic sense to refer to Australia. Although tribes wandered nomadically hunting and gathering over vast regions, they stayed within their own tribal territory. Hence, "country" refers to refer to the land over which each tribe would traditionally wander and with which its members continue to feel a part. Aboriginal spirituality is based on a cultural landscape whereby all creation has purpose and meaning. It is through this cosmological approach and the ongoing work of creation that personal identity is developed. Knowledge is always relational: people understand themselves and their place in the created cosmology by understanding and knowing the creation around them.

Dance, art, song and stories are foundational ways of transmitting knowledge about spiritual beliefs. Indigenous Australians tell stories of the creation of the world by totemic ancestors. In that time, the Dreamtime, only the ancestors lived: there was neither flora nor fauna, and the earth was flat and formless. The great Rainbow Serpent stirred and went throughout the land in search of his people.

As his huge body moved over the earth, it caused the mountains and valleys, the crevices and creek beds, until the Rainbow Serpent finally came to his people, the ancestors, singing and dancing. They welcomed the Rainbow Serpent, and he taught them how to dress and live and build shelters. Tales of the ancestors tell how they instituted a system of cause and effect and how they created the heavenly bodies, more landscape features and, eventually, the animals and birds. The features of animals and birds are linked to stories about the actions of the ancestors: one story tells of an ancestor throwing a firestick at the koala who was fleeing after a theft. The firestick hit his tail, and that is why the koala has a darker patch of fur on its rump. Another story tells of Tikkapilla, a fat man who was very lazy. He did not hunt with the other men of the tribe, but when they brought meat back from the hunt and placed it in the fire to cook, Tikkapilla would come and steal the best parts of the meat for himself and his family. The other men noticed that Tikkapilla grew fatter, and the best meat was being stolen so they hid near the campfire in wait for Tikkapilla. When he came to steal the meat, they threw their arrows at him. Tikkapilla fell into the fire. From the fire emerged a small roundish dark animal, crawling slowly and covered with spikes all over, which were the protruding spears. It is now known as the echidna. Like many stories, the story of Tikkapilla provides a moral in addition to explaining about the land and its inhabitants. This story teaches about the periods of greed and laziness while reinforcing the importance of sharing equally among the tribe and honesty and explaining how the echidna came to be as it is.

Stories that explain creation, life and all features of the land, skies and seas are passed on through families. Memory and consciousness are developed not from the wisdom one person has accumulated in their lifetime. They come from experiences intertwined with the stories of one's family and tribe. Each family will have its own special stories that are guarded and held secret within that family. In indigenous Australian spirituality, virtue is found when ancestral precedents are followed. Stories and songs can provide a living tradition of those precedents that are used to teach ethical behaviour. There are different types of stories with different purposes and for different groups within the tribe. Some are suitable for children or can be told to those outside a tribe. There is inside knowledge comprising stories only known to the older men of a tribe and other stories known only to the older women. Each person has their own unique path in life that will determine the stories that must be revealed to them in addition to the collective knowledge passed down to all in the tribe through its stories. At key milestones in one's life, the tribe will hold commemorative rituals and relevant stories will be passed down.

Family stories may revolve around particular animals, birds, landforms or other items of significance to them and their stories, and they may have multiple topics for stories that they guard as secret so may speak, for example, of kangaroo Dreaming, emu Dreaming, cockatoo Dreaming or even Holden Dreaming. Holden is an Australian-based car manufacturer: it is a subsidiary of General Motors. The Dreamtime remembered is the Dreaming, though language can be used imprecisely in this area with Dream time, Dreamtime, Dreaming and the process of having a dream all used interchangeably (Morton 2000). The Dreamtime continues today in the Dreaming. There is no exact English translation of the Dreaming, but roughly

translated, it refers to the eternal and the contemporary manifestation of indigenous spirituality. Using the language of the Arrernte tribe, whose land is in central Australia, Morton (2000) explains that the Arrernte word for “Dreaming” means “to call by name.” As in the Judeo-Christian scriptures, where God spoke to create the world and all that is in it, the totemic ancestors spoke the names of the trees, birds, animals and all other parts of creation to bring them into existence. In other indigenous stories, ancestors would dream a landscape feature before it existed; then it would become projected onto the landscape as a reality.

There is not one moment of creation: it is a series of independent moments, and these are ongoing. Different parts of the landscape were created by different totemic ancestors. In establishing these features and the way they relate to other parts of the cosmological pattern, the ancestors also created a field of ancestral precedent, known as the Law. It binds all things together, and without it, nothing could exist. The Law ensures harmony and helps each part of creation understand its role in the entire pattern of the cosmos. Each country, or tribal area, is protected from intrusion by its Law, which the ancestors established: knowledge of the Law is a closely guarded tribal secret.

Dreamings are eternal, transcendent and have existed since the dawn of time, and they encapsulate the fundamental religious knowledge of a group. This leads to a different conception of time: each person is seen as a continuum back through time because their Dreaming goes back through time, even where there are gaps in the memory. People are the sum of their experiences with others, both animate and inanimate, and this crosses barriers of time. Older indigenous tribe members who hold and can pass on the collected memory of the tribe are valued for their wisdom.

Dreams are not the route way to spirituality, despite the term “Dreamings.” Songs, stories, art, music and dance can tell stories that transfer spiritual wisdom and give long-held beliefs and rituals contemporary meaning. Stories in particular can locate people in the cosmology. The cosmology includes the sky-world, earth-world and sea-world. The sky-world is a place where many ancestral spirits and heroes dwell, and the sky-people can travel along shamanic pathways, making the sky-world a vibrant place that creates energy which infuses and gives meaning to other forms of life and the natural landscape. The night sky represents a series of interconnected maps with symbolic meaning. Indigenous Australians do not identify the star constellations in the same way that they are identified by contemporary astrologers. Both stars and the dark patches between them have mythological, cultural and seasonal meaning.

Generally, possessions are shared in indigenous Australian culture, and there is no concept of individual ownership, particularly of land. The main exception to this involves Torres Strait Islanders who have a concept of individual land ownership. However, it is based on connections to a family’s ancestors and not to Western-style forms of land title transfer. In changing Australian law to acknowledge the indigenous owners of the land, the 1992 Mabo Case was a turning point in Australian law. When the British settled Australia, they assumed the British legal position of *terra nullius*, which meant they assumed Australia had no existing legal system.

On 3 June 1992, the High Court of Australia overturned the doctrine of *terra nullius* when it recognised the claim of the Meriam people, represented by elder Eddie Koiki Mabo, to their traditional land in the Torres Strait Islands and held that land rights existed before colonisation and continue to exist. Called native title, this overturned the myth that Captain Cook discovered an empty or uncivilised land.

Indigenous spirituality is based on what has been termed pattern thinking, as opposed to Western triangle thinking. Triangle thinking revolves around ownership, property, power and money with success measured by their increase. The world is composed of many triangles, separating everything into layers of power and administration.

Pattern thinking is about belonging. With pattern thinking, everything is networked, so nothing is separate from anything else. Although the network was established in the Dreamtime by the ancestors, it continues today in the Dreaming and cannot be altered because it is set down in the Law. Pattern thinking transcends time and place to make indigenous people one with all that is and has been. Art, ceremonies, music, dance and stories help Aborigines respect and remember the Dreamtime and bring the power of the Dreaming into contemporary life.

Everything is included in the pattern and related to everything else in the pattern. This includes land, people, nature, the heavens, the past, present and the future. Power infuses the entire pattern only to ensure its harmony. Money cannot buy part of the pattern. Within the pattern, there are many centres or locations: the world is multcentred. For instance, each tribe is a centre in the pattern, making all tribes equivalent and linked to each other through the pattern, just as they are linked to everything else in the broader pattern of existence.

Indigenous Australian knowledge flows from the cosmological view of the world and pattern thinking and is relational. Instead of recognising knowledge as an objective truth, as promoted by Western thought, knowledge is understood only in relationship to all other parts of creation and its place in a harmonious pattern of existence. By recognising each person as a centre in which a networked creation operates, there is acceptance that individuals may know the same thing from different perspectives because each person is viewing the same knowledge from a different centre.

Indigenous Australians are so attached to the land that they may describe themselves as “the land” or “part of all.” Nonindigenous people may feel a special connection to their country or where they live, but this is not the same as the indigenous response, which is that the person and the land they inhabit are one. This blurring of borders reflects unity with the cosmology and the indigenous person being part of a greater pattern, both of which are grounded in their spiritual beliefs. Although ancestral spirits inhabit the sky-world, they also lie dormant but conscious and active in the land, releasing their life force and energy into the world through their ancestor children. Land is the place where sacred acts of creation occurred and continue to occur, making the land sacred, although some places are recognised as more sacred than others. Places where ancestors lie and landforms that represent the body or part of the body of an ancestor, or the externalising of an emotion by an ancestor, are especially sacred. The land is the locus of life, the mother source of life and a living thing (Stockton 1995). Land is also closely connected to beliefs about

kinship. If a tribe's ancestors are in the land, but continue to be life centres, or sources of energy that assist the ongoing work of creation, then indigenous Australians are connected to country by bonds of kinship. Land is often referred to as a parent, usually a mother, which makes all creation brothers and sisters.

When a person dies, their spirit continues on. It returns to the Dreamtime, carrying its memories back into the Dreamtime. Eventually, the spirit will return to the earth. It may be reborn in human form or another form such as an animal, bird, tree or rock. The form is unimportant because everything is equal and shares the same spirit of the Dreamtime. This is not reincarnation as it is understood in other religions and spiritualities because the Dreamtime is all around in the land and earthly things, not a removed place or concept. Indigenous Australians do not require a special place of worship because everything they touch and see is alive with the spirit of the Dreamtime, and everything shares a common spirit or soul. This means that the long-fought struggle of Australia's indigenous population for land rights, which refers to recognition of its traditional ownership of the land, was not only a political battle, but also it was a spiritual one.

Indigenous Australian spirituality has been classified with animist religions (Stockton 1995), but it is an uncomfortable fit partly because it is such an ancient belief system but also because the early physical separation of Australians from other land masses meant that indigenous Australian beliefs have developed in a unique way that is not replicated in other animist belief systems.

## **Difficulties from Enduring Disadvantage**

Two centuries of genocidal policies and practices have scarred indigenous spirituality, and many indigenous Australians bear the scars of this genocide and the scars of trying to reconcile their spirituality with an uncompromising and assimilationist mainstream. Part of the rationale of these policies and practices was "breed out" and eradicate Aboriginality, including the spirituality of the indigenous population. These policies and practices have contributed to the construction of contemporary indigenous culture *inter alia* by impacting on indigenous spiritual beliefs and practices. Since indigenous spirituality and indigenous culture are so closely linked and so important in Australia to defining the person in contemporary indigenous society, we believe that they must be recognised before we consider indigenous Australian spirituality in the workplace.

## ***Perpetual Poverty***

Until the 1970s, indigenous Australians were paid, by law, lower wages than other Australians. For those living in remote regions, 75% or more of the pittance they were paid was withheld by the government. Frequently, the money which was meant to be withheld by the government from the wages of Aborigines was stolen by the

employer, corrupt government officials and by the government itself. This has prevented indigenous families from accumulating wealth which still contributes to their impoverishment today (Miley and Read 2011).

### *Distrust of White Power Structures*

Indigenous Australians have faced over two centuries of discrimination and oppression. For much of this time, the form of oppression faced by indigenous Australians came within the United Nation's definition of genocide (United Nations 1948). While the most serious forms of oppression have been removed from Australian law, some forms of oppression remain as well as negative community attitudes.

### *Incarceration*

Indigenous Australians have the highest rate of imprisonment of any community in Australia. The mental damage done to young indigenous men in particular led to a high level of deaths in custody. National inquiries were held which recommended that imprisonment of young indigenous men be a last resort. This has not led to a substantial lessening of the numbers of indigenous men in prison.

The deaths in custody were due to several factors including suicide and murder by other prisoners. Indigenous communities have been highly sceptical of the investigation into the actions of police and prison officers in these cases. There is some justification for this scepticism as there have been inadequate controls over conflicts of interest. What is clear from the inquiries however is that imprisonment leads to very high levels of mental anguish and mental illness which scar the released prisoners for many years (Office of the Aboriginal and Torres Strait Islander Social Justice Commissioner 1996).

### *Substance Abuse*

Indigenous communities, particularly in remote regions, suffer from high levels of substance abuse. The most commonly abused substance is alcohol, but there are also problems with glue and petrol sniffing, particularly among the young, and with marijuana and other illicit drugs. This substance abuse has contributed to the breakdown in the strength of spirituality in the community. The substance abuse has contributed to the high level of imprisonment for indigenous Australians. Indigenous Australians have the highest rate of hospitalisation for substance abuse-related mental illnesses (Aboriginal and Torres Strait Islander Social Justice Commissioner 2009).

### ***Educational Disadvantage***

Indigenous Australians have the lowest levels of educational achievement in the Australian community. One of the factors exacerbating this is high levels of truancy. This has led to difficulty in obtaining jobs and perpetuates the cycle of poverty. Another contributing factor is the lack of secondary and tertiary educational opportunities in remote regions and the difficulty of attracting teachers to remote regions which have high levels of social dysfunction (Aboriginal and Torres Strait Islander Social Justice Commissioner 2009).

### ***Health Disadvantage***

The ongoing health issues in indigenous society create disadvantage in the workplace; indigenous Australians are often viewed as unreliable due to their high absenteeism from ill health. Indigenous Australians have the shortest life expectancy and the highest infant mortality rates in the Australian community. Part of this is due to lifestyle factors such as unhealthy diet and substance abuse (Aboriginal and Torres Strait Islander Social Justice Commissioner 2009). Part of it is due to suspicion about Western medicine.

In the past, there were unsubstantiated claims that indigenous Australians were murdered by giving them poison disguised as medicine. In this climate of mistrust, failed medical treatment or adverse reactions to drugs and vaccines are perceived to be evidence of a continuing conspiracy to murder indigenous Australians (Elder 2003).

### ***Unemployment***

The indigenous population of Australia suffers from higher than average unemployment. Households with concentrations of unemployed people tend to be larger than other indigenous households, and there is a fatalism associated with long-term unemployment in indigenous Australians which increases the likelihood of government employment initiatives failing. This has been linked to the continuing social exclusion of indigenous Australians (Hunter 2000).

### ***Remote Locations and Urbanisation***

About one-third of indigenous Australians live in major cities with just over a quarter living in remote regions. Indigenous Australians are far more likely to live in remote regions than other Australians and have limited education, health and lack of employment opportunities (Aboriginal and Torres Strait Islander Social Justice



Commissioner 2009). The urbanisation of the indigenous community has contributed to the breakdown of familial and tribal support mechanisms and to the dissemination of traditional spirituality among the urban residents.

### *Sporting Success*

Indigenous Australians have had great sporting success, particularly in rugby league, rugby union and Australian football. However, this has contributed to the contemporary stereotype of indigenous Australians as having prowess solely in sporting areas.

### **Issues Concerning Employment of Indigenous Australians in Businesses Based on Western Capitalism**

Australian governments have published guides to assist Western businesses employing indigenous Australian staff to ensure that cultural differences are respected but also that indigenous staff are integrated into the workplace (Department of Education Employment and Workplace Relations 2008; Queensland Government 2008). Indigenous culture is grounded in spiritual beliefs, so it is difficult to separate culture from indigenous spirituality. There are policies of positive affirmative action that attempt to redress the gap between the percentage of nonindigenous Australians in employment versus the percentage of indigenous Australians in employment. These seek to overcome a history of employment disadvantage (Norris 2001). There are also specific issues that flow from indigenous spirituality.

### **Isolation**

Indigenous employees are unlikely to feel bonds of connectedness to others in their workplace. They may not understand how to locate themselves in the pattern of the workplace so may feel isolated. Since indigenous people may not make eye contact, as that is a sign of aggression, nonindigenous employees may feel that they are unfriendly or uncooperative, adding to the workplace isolation felt by the indigenous staff member.

### **Property**

With the exception of Torres Strait Islanders, there is no concept of private property ownership in traditional indigenous spirituality. In interviewing a teacher in an indigenous preschool, we were told that it was difficult to explain to the extended

family of the children that school property could not be borrowed and used by them for private purposes. This may also be an issue in the workplace. Indigenous employees may not realise that what they consider an acceptable use of property is viewed as theft under nonindigenous laws.

### ***Real Property Ownership***

The indigenous concept of land ownership is different to Western concepts. To even call it ownership is to misconstrue the meaning of the belonging to the land. Land is not perceived as an economic resource to be developed or used for financial gain nor it is a resource that can be traded or mortgaged for financial gain. Land's meaning is spiritual, and the tribal country is a communal and intergenerational belonging that includes deceased and unborn generations.

### ***Personal Property Ownership***

To call personal property "personal" incorrectly describes the ownership. Ownership is communal.

### ***Spiritual Property Ownership***

Spiritual property is not a concept used in Western culture. Groups within indigenous society can possess what for want of a better name; we have called spiritual property. Possession of spiritual property bestows on the owning group a set of rights and responsibilities.

The indigenous construction of property rights and responsibilities is not recognised in Australian law. Their existence may lead to a conflict between rights and responsibilities associated with spiritual property and rights and responsibilities under Australian law.

### **Workplace Training**

Storytelling is the primary form of knowledge transmission that teaches about indigenous beliefs and the Law that has come down from the Dreamtime. Unless workplace training is story based, indigenous employees may not engage with their learning and fail to understand what is being taught. A study of indigenous teachers and children of the Yanangu tribe showed that they feel shame and children fail in school if their schooling does not support their Yanangu culture and spirituality and

reinforce the domain of the person as it is understood through Yanangu Dreaming (Keeffe 1987).

## **Absenteeism**

Indigenous spirituality and culture demand that family obligations, ceremonies and rituals take precedence over other commitments. This can lead to frequent and unexpected absenteeism. Health-related absences can also cause a problem: the indigenous community suffers from endemic health issues. While this may not seem to be related to indigenous spirituality, historically, the indigenous population was separated from and discriminated against by white settlers and made the quintessential “Other” by *inter alia* its spiritual practices and beliefs. Many of the problems of economic, social and financial disadvantage continue to impact on the indigenous community (Miley and Read 2011).

## **Hierarchical Structures**

Indigenous spirituality creates networked organisational structure. Social authority creates both rights and responsibilities. Corporate hierarchical structures do not fit this model: lines of authority in Western-styled businesses are irreconcilable with indigenous spirituality.

## **Nepotism**

What we in secular society calls nepotism and view it as inappropriate behaviour is an obligation under indigenous spirituality. If a member of a tribe has a job, it is their responsibility to try to get all family and tribal members jobs as well. This can lead to unauthorised job sharing.

## **Loss of Work**

It is fallacious to assume that the repercussions of loss of employment between indigenous and nonindigenous Australians are identical. For indigenous workers, loss of employment can serve to reinforce resentments brought about by long-term discrimination against the indigenous community. However, there are also differences in attitude to loss of work between male and female indigenous Australians (Daly and Hunter 1999), which could partly reflect different gender roles in indigenous culture.

## **Issues for Businesses Owned by Indigenous Australians but Operating Within a Western Capitalist System**

Websites established by Australian governments and grants to indigenous communities assist indigenous Australians to start small businesses and manage areas that have been identified previously as contributing to business failure. These primarily concern finding marketing for goods from remote communities, accessing business management information to overcome the impact of educational disadvantage and accountability mechanisms. In this section, we suggest some other areas where there is a conflict between practices based on indigenous spiritual beliefs and Western-style business practices. Although we have not considered partnerships between Western-style businesses and indigenous communities, these have provided successful opportunities for indigenous involvement in business (Muir and Evans 2005).

### **Defining Work**

The understanding of what constitutes work differs between indigenous Australians and a Western capitalist system (Butler 1998). Work has meaning if connected to cultural and spiritual values (W Sanders 2000). This is problematic for indigenous Australians who seek to operate businesses in a predominantly Western capitalist economy but wish to remain faithful to their indigenous culture.

### **Combatting a Colonial Rhetoric**

As indigenous Australians seek to establish businesses consistent with their culture, they continue to deal with negative stereotyping and ongoing historically based discrimination (White 2010).

### **Limited Liability Company**

The artificial separation between the owners and the business created by limited liability corporation is beyond the world view of indigenous spirituality. This can lead to confusion between what is corporate property, what is the employees' property and what is the shareholders' property.

## **Access to Finance**

Negative stereotyping of indigenous Australians lessens their ability to access finance which is exacerbated by the difficulty for the banking system when determining credit risk of indigenous borrowers who live in remote communities and live a largely traditional lifestyle. Credit providers also have difficulty assessing credit risk of indigenous Australians who undertake casual short-term employment options: this is more common in but not exclusive to the indigenous population (Hunter 2000).

## **Accountability**

Traditional accountability is to the tribal group. This is inconsistent with accountability to stakeholders separate from the tribal group such as third-party credit providers. Where conflicting financial priorities exist, indigenous Australians are expected by their tribal group to place first the needs of group members.

## **Governance**

It is inconsistent with younger members to hold positions of power because indigenous spirituality teaches that older members of the tribe retain more wisdom. This could cause governance problems for younger members of a tribe who are entrepreneurial in establishing a business. If the governance structure of the business differs from the governance structure of the tribe, actual management structures may be irreconcilable with legal management structures.

## **Values at Work**

Indigenous spirituality leads to a value system that gives pre-eminence to core values of sharing, relatedness and kinship obligations, yet Western capitalist management systems such as accounting are predicated on the need for quantification, objectivity, efficiency, productivity, reason and logic (Greer and Patel 2000). Indigenous business owners are required by law to produce accounting documents for purposes such as taxation that are inconsistent with the approach they will bring to required business accountabilities.

## **What Western Management Can Learn from Indigenous Spirituality**

Indigenous Australian spirituality offers a way of thinking that differs from Western-style approaches to the workplace. This section is a reflection of areas in which indigenous spirituality could offer a fresh perspective to Western-style business. These might also be viewed as opportunities for future research.

### ***Respect for Country***

Although environmental awareness in society continues to increase, the profit focus of business can prevent businesses spending on environmental care unless it is not required by law. Indigenous spirituality challenges businesses to care for the environment in which they operate irrespective of legal mandate and challenges the accounting profession to consider how to record and disclose environmental responsibility for financial reporting purposes.

### ***Stories***

Stories are the main method of transmitting knowledge about indigenous spirituality to younger tribal members. Stories are communicated in words, song, art and dance. The value of storytelling in the workplace as a way of transmitting tacit knowledge has been recognised (Boje 1995; James and Minnis 2004). Indigenous Australian spirituality provides a model for a broader use of stories. By telling stories about the history of the firm, like the stories elders tell about the history of the tribe, pride in being a member of the group may be developed. In the tribe, particular stories are appropriate at particular points in a tribe member's life. Indigenous spirituality provides a model for a planned approach to using stories in the workplace, so appropriate stories are shared at various milestones in an employee's staff development.

### ***Connectedness***

Indigenous spirituality offers a view of connectedness of all things that offers a challenge to businesses to be viewed not as discrete entities but as entities that operate within a connected society. The challenge of this view is for businesses to manage their profit motive in conjunction with their responsibility to the society within which they operate. Some businesses have achieved this through sourcing local inventory; others have undertaken sponsorship or donations in their local community. This suggests that social connectedness can be combined with profit motives.

## ***Ongoing Creation***

Indigenous spirituality appreciates the ongoing work of creation. Whether business decisions change if business output is understood to be part of the ongoing work of creation is an area for future research. In particular, research should focus on the impact this might have on responsibility and whether this broadens attitudes of accountability.

## ***Pattern Thinking***

The challenge of pattern thinking is not to destroy contemporary business structures but to consider the organisation as part of a network of connectedness. This could include the organisation locating itself within society rather than viewing itself as a discrete entity. It may influence, for example, the level of external consultation undertaken for some business decisions or whether a business should source raw materials and supplies locally. Within a business, it may impact on the level of disclosure to employees and whether they are given opportunities to acquire equity interests in the business.

## ***Relational Knowledge***

Indigenous Australian spirituality views individual knowledge as subjective and relational. This has potential for harmonious relationships in the workplaces where different perspectives can cause tension. To allow different views to coexist is to respect the rights of the individual; even though in this case, it is based on a non-individual view of the world.

Indigenous Australian spirituality values the knowledge of each member of the tribe. In particular, it values the knowledge of elders in the tribe, who have special knowledge known only to them. In a society that can be sexist and ageist, where people can be made to feel like they have a use-by date in the workplace, indigenous spirituality offers a challenge to look beyond artificial barriers of prejudice and value the contribution of all in a workplace.

## ***Allegiance to the Group***

Indigenous spirituality and culture promote respect, trust and willingness to work for the group instead of the individual. These are all qualities which contemporary employers seek in those they employ. The ability to work in teams is a characteristic valued in many workplaces. Universities recognise the importance of this skill and try to enhance the ability of students to work in teams, recognising it as an important

graduate attribute (Cortez et al. 2009) and acknowledging the problems that failure to develop the skill of working collaboratively will cause (M Sanders 2008). Indigenous Australian spirituality values non-competitive co-operation over individualistic behaviour (Stockton 1995). This may mean that indigenous employees with traditional spiritual beliefs and traditional cultural upbringing are less suited to tasks that involve taking a risk for which an individual would be held responsible.

### *Grieving and Loss in the Workplace*

The interconnectedness of indigenous spirituality leads to a culture of listening with interconnectedness, a sense of mission and empathy. This form of listening is formally acknowledged and valued in indigenous spirituality and is known as “*dadirri listening*.” It has been suggested that it forms a model for listening in the workplace that could be used with grieving employees (Tehan 2007).

### **Conclusion**

Indigenous Australian spirituality is of ancient origin but continues to be relevant to the lives of contemporary indigenous Australians and to impact on all aspects of indigenous life and culture. Despite its importance to the indigenous community and government policies and practises that seek to increase indigenous participation in the workplace, there have been relatively few research attempts to understand indigenous Australian spirituality in the workplace.

In this chapter, our main focus has been to examine three areas of indigenous faith at work: the challenge for Western-style businesses with indigenous employees, the difficulties for indigenous businesses when Australia’s business economy is derived from the culture of white settlement and the lessons that indigenous spirituality might offer to contemporary thinking about work and the workplace. Each of those areas deserves to be the subject of further research, if only to redress the balance towards a culture that has been suppressed and the subject of discrimination and genocide, yet which continues to represent Australia in a unique way which white settlement, through its limited history in Australia, could never achieve.

In the brevity that one chapter provides, it has been necessary to be selective, and so we are conscious that this necessitates making generalisations which may be unsustainable in particular cases. Also, we have theorised in areas where the extant research is lacking, particularly when considering lessons that indigenous Australian spirituality might offer to Western capitalist thinking. Bubna-Litic (2009) described it as a taboo that has prevented research into indigenous spiritualities in the workplace. The history of indigenous Australia suggests that this may be too charitable a view and that it may be an artefact of entrenched discrimination and negative stereotyping that has led to the voices of indigenous Australians being relatively silent in contemporary workplace research. We do not speak as indigenous Australians nor



do we speak for them but we wish to acknowledge that our indigenous Australian brothers and sisters offer a unique contribution that enriches both Australian workplaces and society and which deserves to be given greater prominence both in the research and in contemporary Australian society.

**Acknowledgements** We would like to acknowledge the Ngunnawal people who are the traditional custodians of the land on which we live and work. We would like to pay respect to the elders past and present of the Ngunnawal nation and extend that respect to other Aboriginal people.

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## Chapter 13

# Pipeline to the Future: Seeking Wisdom in Indigenous, Eastern, and Western Traditions

Edwina Pio, Sandra Waddock, Mzamo Mangaliso, Malcolm McIntosh, Chellie Spiller, Hiroshi Takeda, Joe Gladstone, Marcus Ho, and Jawad Syed

**Abstract** In this chapter, we explore the ways in which the dominant wisdom, economic, and social traditions of the West can potentially integrate with some of the wisdom, economic, and social traditions of indigenous and Eastern cultures in the interest of creating a more complete understanding of links between wisdom, economics, and organizing. Western thinking tends to be based not only on a modality of constant growth but also on a worldview that is based on linear thinking and atomization and fragmentation of wholes into parts as paths that lead to understanding. These ways of thinking have resulted in the West's putting economics, materialism, consumerism, and markets ahead of other types of values and issues. In contrast, many indigenous and Eastern traditions offer a more holistic, relationally based set of perspectives that might provide better balance in approaching issues of work, economics, and organization. Indigenous wisdom traditions, illustrated through African, Chinese, Indian, Islamic, Japanese, Māori, and Native American worldviews, offer

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insights into a worldview of relatedness where foundational values inform members of society on how to lead a wise life through serving others, including the environment. We believe that by integrating the perspective of wisdom traditions that offer these more holistic, interconnected, and nature-based views of the world, Western traditions could be more appreciative of the intrinsic worth and ontological differences of people and environment and that such perspectives can be very useful in our globally connected, interdependent, and, in many ways, currently unsustainable world. We offer this synthesis as a beginning of that conversation.

*There are many gates to the house of wisdom.*

Edward Counsel, *Maxims*

Western culture values knowledge and wisdom as both cognitive (Hinterhuber 1996) and practical (Ryan 2008; Clark 2010). The *Stanford Encyclopedia of Philosophy* concludes that a beginning theory of wisdom in the West, based on Aristotle and other philosophers, would encompass four components: (1) knowledge-factual and theoretical, (2) knowing how to live well, (3) being successful at living well, and (4) having few unjustified beliefs (Ryan 2008). We believe, however, that it is time for the dominant wisdom, economic, and social traditions of the West to begin to integrate some of the wisdom, economic, and social traditions of indigenous cultures and those of the East into both wisdom and economic/business traditions. Along similar lines, Chen and Miller (2010) argued for an “ambicultural” approach to integrating and rebalancing Western and Eastern management approaches that could help avoid some of the limitations that exist in any one culture, as well as integrating what appear to be paradoxical or opposite tendencies. This chapter picks up on that theme and offers several contrasting Eastern and indigenous perspectives as a counterpoint to and potential source of integration with the dominant spiritual, wisdom, and cultural perspectives of the West and as a frame for understanding this core aspect of spirituality in management practice.

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## Western Approaches to Wisdom and Economics

Western tradition has focused on aspects of wisdom that involve feeling, doing, and thinking and has in one definition been claimed to be the “integration of affective, conative, and cognitive aspects of human abilities in response to life’s tasks and problems,” where conative indicates the capability to act or strive (Birren and Fisher 1990, p. 326). The “balance theory of wisdom” defines wisdom as “the application of tacit as well as explicit knowledge as mediated by values toward the achievement of a common good” (Sternberg 2001, p. 231). According to Sternberg, who has developed this theory, wisdom is achieved by balancing among (a) intrapersonal, (b) interpersonal, and (c) extrapersonal interests; by balancing (a) short- and (b) long-term interests; and by balancing among (a) adapting to and (b) shaping existing and (c) selecting new environments (Sternberg 2004, 2001, 1998). Aristotelian wisdom traditions speak about *phronesis* or practical wisdom (Aristotle, undated), and others claim that wisdom involves “seeing through illusion” (McKee and Barber 1999, p. 156). Combining these elements, Waddock (2013) has defined wisdom as follows:

Wisdom is the capacity to integrate three capabilities—moral imagination (the good), systems understanding (the true), and aesthetic sensibility (the beautiful) into (future-oriented) actions and decisions focused on the greater good.

What is notable about all of these definitions is their orientation toward the individual rather than community with the idea that wisdom is carried by the individual even if, as in some of the definitions provided above, that wisdom is oriented to the good of the whole. In this wisdom context, many Western cultures are considerably more individualistic in their orientation than are most Eastern, Southern (Lodge and Vogel 1989), and most indigenous cultures. The latter tend toward what Lodge and Vogel labeled communitarianism, an orientation toward putting the community’s interests ahead of those of the individual’s. In contrast to the linear, atomistic, and often fragmented perspective of many ways of thinking about spirituality, society, and economics in the West, Eastern traditions tend to be more holistic, relational, and community-minded (e.g., Hinterhuber 1996; Wang and Juslin 2009; Rajeev 2007; Amaladass 2009; Chen and Miller 2010).

Combining the Western view of wisdom with the dominant belief in science and the structuring of societies that place economic interests in a priority position, one interpretation of living well in the West has to do with the accumulation of wealth and material goods for the individual, who “accumulates” because she/he has numerous rights that permit it. Similarly, businesses operate in a highly competitive, dog-eat-dog environment with what some have called a “winner-take-all” mentality (Frank and Cook 2010). Indeed, Clark (2010, p. 678) recently argued that economics in trying to become scientific has largely excluded ethics (and certainly spirituality as well) and simultaneously relied on an overly narrow conception of the human being as a self-interested profit maximizer. Using this approach, economics and economists have largely ignored the sociopolitical, cultural, and historical context in which the economy resides, not to mention spiritual traditions. Eastern and indigenous cultures in contrast to Western ones tend to put community interests, social

relationships, and the “whole” ahead of the part or the individual, and in some parts of the world, spirituality also plays a significantly more prominent role than in the West (albeit religiosity has become dominant in some Western cultures in recent years). As a result, definitions of wisdom, which we will explore from several cultural contexts, also tend to differ.

Western approaches in general tend to derive from a Cartesian logic (e.g., “I think, therefore I am”) that is fundamentally premised on a material and scientific basis. Generally, Western cultures are oriented toward scientific and linear solutions, breaking things into the smallest part to understand them (atomization and fragmentation), and demanding empirical and scientific evidence for conclusions. These and related orientations have culminated in a dominance of belief in science and, not incidentally, in an economics conceived as science (e.g., Capra 1983, 1995; Hinterhuber 1996; Lipton and Bhaerman 2009) in the West.

One study, for example, found that while emphasis on leadership in the West is based on cognitive domains, the complexity of today’s world suggests that Eastern wisdom approaches, which are more aligned with emotional domains, would usefully be integrated (Hinterhuber 1996). Further, concepts that are prevalent in many Western cultures as wise courses of action, including things like human rights, democracy, business ethics, and consumer rights, “assume a society which enjoys a sense of economic and social security and freedom for people to act” (Amaladass 2009, pp. 76–77) that may not be present in non-Western cultures, which may also have a different conception of what it means to be human. Eastern attitudes toward and beliefs about the economic and social systems, the organization’s and the individual’s place in that system, and management differ considerably from the ones that Westerners are used to, albeit many people cross-cultural as well as spiritual traditions and our global culture have the potential for assimilating numerous traditions. Richer integration of Eastern approaches into Western tradition, we believe, can potentially better take into account the relational, socio-emotional, and holistic (including ecological) elements that are likely to become increasingly necessary in the future as issues of sustainability, community, equity, and collaboration gain prominence (Waddock 2011).

A deeper synthesis or integration of indigenous and Eastern perspectives with Western ones could be particularly useful as a counter to the growth imperative that is so deeply embedded in Western thinking. That growth imperative is problematic in terms of ecological sustainability in a world whose human population (having quadrupled in the past century) has now surpassed seven billion and whose activities have resulted in human-induced climate change according to a wide scientific consensus (e.g., IPCC 2007). If the global financial crisis (GFC) that haunted the planet long after the dramatic economic meltdown of 2008 holds any wisdom lessons, they certainly must include a sense that perhaps it is time to rethink the fundamental assumptions of growth, free trade, and consumption on which the world has largely been run since the Bretton Woods Institutions were established shortly after World War II (Cavanagh et al. 2002).

Despite recent advances in behavioral economics, the assumptions on which the economic system is based are still largely those of Chicago-style economic theory.

Notwithstanding the fact that behavioral economics has now shown that people are not “rational” decision makers in the sense of neoclassical economics and that many choices do not promote personal interests and even can hurt people (Clark 2010, p. 681), the “rational man” still holds sway in much business and economic thinking. Many economists still hold what amounts to a faith in economic theory, that is, that “free” markets will solve many of the world’s ills and take care of any deficiencies, even while acknowledging that externalities exist.

Because much of economics (behavioral economics aside) has become theory- and mathematics-driven, rather than based in practical understanding of the economy (Clark 2010), it misses a main point, “Society is held together more by solidarity than by self-interest. This is a point Adam Smith understood (see Smith 1790)” (Clark 2010, p. 681) and that biologists and ecologists clearly understand as they look at the symbiosis and interactions that support life. Economic assumptions have proved dramatically wrong with respect to climate change, missed the systemic risk associated with the collapse of the mortgage industry in the USA and the global gambling casino created by the financial services industry, and ignored the social, human, and political consequences of the impact of “modernization” policies imposed on developing nations by the WTO, World Bank, and IMF (e.g., Perkins 2004, 2007, 2009; Clark 2010), among numerous other issues that might be mentioned. Another assumption is that growth and ever-increasing rates of consumption are economic and social “goods,” and societies and the organizations and institutions that constitute them cannot be successful without such a growth imperative. Many observers are now beginning to question such assumptions—and observers from Eastern and indigenous cultures with a different understanding of human’s relationship to the natural world might have questioned them all along.

Western thinking tends to be based not only on a modality of constant growth but also on a worldview that is based on linear thinking and atomization and fragmentation of wholes into parts as paths that lead to understanding. These ways of thinking have resulted in the West’s putting economics, materialism, consumerism, and markets ahead of other types of values and issues. The “success” of our current petrochemically based industrial and agricultural systems has resulted in a global human population that has quadrupled since 1900, a natural environment in which every single ecological system is thought to be in decline, and a global scientific consensus on human-induced climate change that some believe may jeopardize human civilization itself. The 2008 economic meltdown, combined with the inability of the world to deal effectively with the issue of climate change or other issues associated with the collapsing ecologies of the world—in part because doing so would interfere with business as usual, growth, and the dominant economic culture—suggests that there are significant disconnects between man and nature, as well as between business and society.

The West clearly needs a more holistic orientation toward our world—our societies and humans relationships to the planet—if things are going to get better. The question we pose with the rest of this chapter is: What can we learn from more holistic, relationally based Eastern and indigenous ideas of wisdom that could help to moderate the worst of these trends, while maintaining what is good and useful about Western approaches?

## Indigenous and Eastern Wisdom Traditions

Indigenous wisdom traditions offer insights into a worldview of relatedness where foundational values inform members of society on how to lead a wise life through serving others, including the environment. Our use of the term indigenous refers to peoples as having an historical continuity with preinvasion and precolonial societies, which developed on their territories (SPFII 2004), and are peoples who are the “inheritors and practitioners of unique cultures and ways of relating to other people and to the environment” (UNPFII 2006). Indigenous scholars Cajete (2000), Marsden (2003), and Royal (2002) say what truly unites indigenous peoples is a sense of sacred kinship with all of creation. The African, M ori, and Native American perspectives presented in this chapter are embraced within this understanding of indigenous. Our use of the term indigenous is different from that of Tsui et al. (2007, p. 429), who use it to refer to country- or context-specific research with a high degree of contextualization where the research populations “live in their own nations within their indigenous cultures.”

The Chinese, Indian, Islamic, and Japanese perspectives in this chapter are gathered together under the broad descriptor of “Eastern.” Both indigenous and Eastern wisdom traditions offer more holistic, interconnected, and nature-based views of the world that are appreciative of the intrinsic worth and ontological differences of people and environment. Such perspectives could be very useful in our globally connected, interdependent, and, in many ways, currently unsustainable world. For many business organizations, such a shift would mean moving from a philosophy that asserts primacy of the individual to one that recognizes the system or community as a whole, as being at least equally important (Waddock and McIntosh 2011).

Chen and Miller’s (2010, 2011) concept of a relational “ambicultural” approach to integrating and rebalancing Western and Eastern management approaches and Gupta (2011) pushes the ambicultural approach further by discussing the need to differentiate across relationships, contexts, and time. These authors seek integration to help avoid some of the limitations that exist in any one culture, as well as incorporating what appear to be paradoxical or opposite tendencies. A pipeline to wisdom can mean moving from “I think therefore I am” to “I belong therefore I am” or “We exist therefore Thou art.” In this perspective, in enriching/diminishing others, we enrich/diminish ourselves. In contrast to the linear, atomistic, constant growth and often fragmented perspective of many ways of thinking about both society and business in the West, Eastern traditions (e.g., Capra 1983, 1995; Hinterhuber 1996; Lipton and Bhaerman 2009; Lodge and Vogel 1987) tend to be more holistic, relational, and community-minded. While there are certain drawbacks to indigenous and Eastern perspectives (see Chen and Miller 2011, for a discussion pertaining to Eastern relational approaches), these cultures have something to offer to the now globally dominant Western paradigm of free markets, constant growth, and economic efficiency that pervades business—and much societal—thinking, with significant management implications.



Below, we briefly explore a number of Eastern and indigenous wisdom traditions—arranged alphabetically—to be able to compare and contrast them with the Western tradition and its implications as discussed above.

## **African Wisdom: Ubuntu—A Pan-Sub-Saharan African Spiritual Value**

There is almost universal acceptance among organizational theorists that the practice of management is circumscribed by national as well as cultural boundaries (Ahiazu 1986; Hofstede 1993; Kras 1989). Many have studied the influence of national cultures on the practice of management in places such as the Far East, Eastern Europe, Latin America, and the Middle East. Yet within the scholarly management literature, surprisingly little attention has been paid to understanding the nature, imperatives, and influences of African culture in the practice of management in Africa. Perhaps this is because some have questioned the practicality of designating a philosophical perspective that is “African” because, unlike, say, the Japanese, Africans have incredibly diverse sociocultural, linguistic, and ethnic (or “tribal”) groups. In our experience this view is overly discriminating since, even though there is considerable variation across the countries of Europe, we are still able to distinguish a pan-European character and culture. In a similar vein, therefore, an underlying sub-Saharan African character has been noted to exist as a result of the continent’s unique geographic, historical, cultural, and political experience (Ahiazu 1986; Kiggundu 1991; Sithole 1959). In as much as Africans can be identified by certain common characteristics in their way of life, there certainly is a clearly identifiable African thought system of which two most common characteristics are the high degree of harmony among the elements and an emphasis on the unity of the whole rather than the distinction of the parts. The phrase that best captures the essence of this philosophy is *ubuntu*.

Upheld throughout sub-Saharan Africa, with a population of close to a billion people, the concept of *ubuntu*, and its linguistic equivalents in the various African languages, captures a particular human construction of reality that has been lived and experienced there since time immemorial. Literally meaning the “state of being human,” *ubuntu* signifies the fact that all humans are descendants of the common ancestor, called *Ntu* in some languages, and therefore belong together, absorbed into the collective, yet each retains his/her own individual identity (Khoza 2006; Nkondo 2007). In that sense it promotes a pervasive spirit of caring and community, harmony and hospitality, humility, respect, and responsiveness among people. Ontologically, *ubuntu* is predicated on the assumption that humans are social beings, gregarious, discursive, and yet always caring for one another and their environment. This notion is well articulated in the famous Xhosa adage that *umntu ngumntu ngabanye*, which means that a person is a person through other people (Khoza 2006; Nkondo 2007; Mangaliso 2001). The situations in which *ubuntu* manifests itself in organizations abound and a number of these have been highlighted in the literature,

including the role of leadership, relationship with others, communication, decision making, conception of time, productivity and efficiency, age and seniority in promotion decisions, and the vital role of spirituality and beliefs (Ahiauzu 1986; Khoza 2006; Mangaliso 2001; Sithole 1959; Weir et al. 2010). We elaborate on the last three of these in the next few paragraphs.

In the *ubuntu* philosophy, age and seniority are equated with more experience and accumulated wisdom. Aging is regarded as an ongoing process of maturing, and gray hair is a sign of wisdom. All things being equal, seniority—defined to include not only the individual's chronological age but also his/her service to the company and experience in the current position—becomes a key consideration in promotion cases. Older and longer serving workers are seen as a source of experience, wisdom, networks, and connections to the organization. In the Western traditional management, norm appointment and promotion decisions are typically based on qualification, ability, performance, and results. But in the African milieu, it becomes awkward when a more junior worker is placed in a supervisory position over employees with more seniority, no matter how well qualified he/she might be. This is because of the ingrained socialization known as *ukuhlonipha*, meaning that a younger person must show respect and deference to people older than him/her. Exceptions are made, but in so doing, the younger supervisor's interpersonal skills become a crucial factor in making the appointment.

Productivity and efficiency in the traditional Western leadership/management perspectives are defined in terms of the ratio between production output and input cost. Maximizing productivity is the *raison d'être* of organization in the Western management tradition. Everything is about limiting costs and producing faster and promoting competition among employees, who are considered to input costs. Needless to say, this attitude contributes to fractured relationships, which contradicts the core belief under *ubuntu* that humans should take care of one another. In *ubuntu* the priority is on peaceful, harmonious coexistence and social well-being of fellow humans, productivity and efficiency become an outcome rather the *raison d'être* of organization, and optimization of productivity and efficiency therefore becomes of operational goal. In times of economic downturns, for instance, employees would rather take across-the-board pay cuts than hold on to their current salaries at the expense of having their co-workers laid off as would be the recourse in Western management practice.

It is worth noting that prior to the arrival of Islam and Christianity, African people believed in the existence of the omnipotent, the Creator—known variously as *uQamata* (Xhosa), *uNkulunkulu* (Zulu), *Modimo* (Sotho), etc. Life was seen to exist in a continuum that connected past, present, and future generations into an organic whole. It is believed that when people die, they join the ancestors in the mesocosmos to become mediators to the Creator on behalf of the living. When someone dies, in Zulu, it is said that *udlulile*, which means that he/she has “passed on” to the next phase of life. In this belief, only certain people are anointed with special qualities to communicate with the Creator through mediators, among whom the *isangomas* or the traditional healers are the best-known examples. These individuals are revered in African communities. Surveys have revealed that a significant number of

Blacks still consult *isangomas* in the case of illnesses that they believe cannot be cured by Western-trained doctors (Natrass 2005). Managers who understand indigenous beliefs have sometimes engaged the services of the *isangoma* to solve the problem of pilfering or any related problems in the workplace, and this has proved to be more effective in stemming the problem than traditional Western approaches. By contrast, the Western management solution to solve the problem of pilfering in the workplace is the use of monitoring devices, fingerprinting, police investigations, etc., which is more about monitoring and controlling. By making a connection between spirituality and practice (pilfering in this situation), the *ubuntu* approach helped to elevate the intervention into more intrinsic and therefore sustainable behavior modification.

Research that has emerged from studies conducted in Malawi, Senegal, South Africa, Tanzania, Zimbabwe, and other countries in Africa has shown that firms adopting the human-centered management philosophies such as *ubuntu* perform at higher levels than the norm (Inyang 2008; Karsten and Illa 2005; Koopmans 1991; Mangaliso 2001; Sigger et al. 2010). The best-known examples include SABMiller, the second beer manufacturing company in the World, and South African Airways, the flagship air carrier from South Africa. Cashbuild Cash and Carry is a company that started off as a small entrepreneurial grocery store in South Africa before it grew to more than a billion dollar company with operations in various African countries (Koopmans 1991). In these examples *ubuntu* should be understood not only to be the counterpoint principle to the largely individualistic Western value system but one that also proffers quite a different paradigm to managing. Contrary to the perception that *ubuntu* is in essence incongruous with the ethos of competitiveness, we will argue that the two may be inextricably bound and mutually reinforcing. The most salutary aspects of *ubuntu* have been engaged in ways that have complemented and bolstered the effectiveness of organizations. Ignored, they have the potential to bring about unintended negative consequences to organizations in Africa and elsewhere.

Below, this chapter will elaborate on the existence of *ubuntu*-like cultural values in other societies around the world and conclude by arguing that the insights gained from an understanding of *ubuntu* and other indigenous cultures will inject a timely contribution toward the development of a more holistic management theory.

## **Chinese Wisdom: Rich Legacies from Confucianism, Taoism, and Buddhism**

With over 5,000 years of history and tradition as a civilization, Chinese wisdom permeates the cultural and everyday lives of the Chinese within China and the Chinese diaspora throughout the world. Ancient Chinese society has been described as an “oxymoron melting pot” (Faure and Fang 2008), producing a rich legacy of spiritual, religious, and philosophical traditions. Chinese wisdom, thus, encompasses a myriad of influences from the teachings of Taoism, Confucianism, and Buddhism. These influences constitute the essence of the traditional Chinese culture

and continue to influence management and business in the People's Republic of China (PRC). The humanistic doctrine of Confucius, the natural teachings of Lao Tzu, and the spiritualism of Buddhism have woven a moral system and cultural regimes for Chinese society. A brief account of these towering influences allows a view of the core of Chinese wisdom, particularly in examining change in modern Chinese society (Thompson 2011).

Confucius (Kongzi, 551–479 B.C.) stresses “*Ren*” (benevolence, love) and “*Li*” (rites) as foundations for building a humanistic government and political and social order. “*Ren*” is the Confucian virtue denoting benevolence and altruism between the actor and the object of action. It encompasses the notion of “*Yi*,” the action that is righteous or morally fit. The philosophical nature of “*Li*” refers to institutional norms and rites that establish, define, and regulate political and social behavior in a system of social hierarchy. These elements interweave into a coherent moral and social system that dominated throughout the many dynastic cycles of succession in imperial China. Mencius (Mèng Z , 372–289 B.C.) elaborated on this Confucianist ideal, advocating a policy of benign government and a philosophy that human beings are good by nature. Confucianism became the dominant official ideology in feudal China and, in the long course of history, drew on both Taoism and Buddhism.

Lao Tzu (Lao Zi, sixth century BCE), a contemporary of Confucius, promoted his vision of *Tao* as the way of the cosmos and everything in it. “*Tao*” is the source and ideal of all existence; it is unseen, and it is not transcendent but immensely powerful yet supremely humble, being the root of all things. Lao Tzu’s masterpiece, “The Classic of the Virtue of the Tao” (*Daodejing*), prescribed the dialectical philosophy of inaction (*wu wei*). The concept of *wu wei* is complex and reflects multiple meanings (Watts and Huan 1975). In essence, *wu wei* is harmony with the *Tao*. Lao Tzu used the term broadly to describe value distinctions and ambitions as from the same source, with simplicity and humility as key virtues, often in contrast to selfish action. Thus, people are instructed and expected to treat each other with equality and harmony. Taoism has greatly influenced Chinese thinkers, writers, and artists. de Bettignies et al. (2011) note that “if Confucianism represents much of the ethos of kings and the powerful ruling elites in the establishment, Taoism shapes much of the folk beliefs of the common people, the powerless and the ruled” (p. 625).

Buddhism as a religion and a philosophy was created by Siddhartha Gautama in India around the sixth century B.C. Buddhism was introduced into China some 2,000 years ago through Central Asia and influenced both Confucianism and Taoism. The central belief in Buddhism is that human life is full of sorrow and spiritual emancipation is the highest aspiration. There are two main schools of Buddhism—Hinayana and Mahayana. Mahayana, which was incorporated into the Chinese variant of Buddhism, peaked during the Tang Dynasty (618–907 EC), and this form of Buddhism emphasized morality and ritual. Buddhism’s spiritual tenets shaped the mind-set of the Chinese people, affecting their aesthetics, politics, and philosophy.

In practice, Chinese wisdom based on these ancient Chinese practical wisdoms encompass moral cultivation, family and interpersonal relationships, respect for seniority and hierarchy, face (dignity or self-esteem), and harmony (Tian 2007). Examples of these wisdoms translated into management, business practices, and

thinking are *guanxi* (Luo 2000), negotiation (Fang 1999), business strategies (Campbell and Adlington 1988), and people management (Warner 2009). However, as a transitional socialist economy, the People's Republic of China (PRC) is a mixture of the traditional and modern. As new personas and influences such as agrarian mentalities, Maoism, Sun Tzu's stratagems, and the last 30 years of "open door" policies have progressed within the PRC, the wisdom of the Chinese, markedly different from Western views, embraces and mixes the old and new. Further, Western-accepted paradigms of work practices such as human resource management (HRM) and project management work practices have fundamental differences in how relationships between employees and stakeholders in companies are used and understood (Chen and Partington 2004; Fu and Kamenou 2011). Thus, for example, the use of *guanxi*, valuing seniority, and responsibility for employees are central concerns of a good employer and company. Recent research has found that with the influx of Western management ideas into Chinese companies, conceptualizations of managerial autonomy, leadership, and responsibility are adapted around Chinese ideals (such as Confucianism) toward the benefit of the collective and the establishment of a harmonious society (Ip 2011; Vermander 2011; Woods and Lamond 2011).

## Indian Wisdom: Bodhicitta and Dharma

India is home to 1.2 billion people and more than a thousand gods and goddesses. It has also been the source for Brahmanism or the more modern term Hinduism and the religions of Buddhism and Jainism. Adherents of Christianity both in its Western and Indian forms, Islam, Judaism, Zoroastrianism and the Baha'i faith coexist in this land of ancient civilization and modernity epitomized by Indian Silicon Valleys such as Hyderabad and Bangalore. Within this complex mix, selecting Indian wisdom traditions can be a highly contested area of discourse. However, we hope we have made a judicious selection, based on some common wisdom threads. *Bodhicitta* or the enlightened mind and *dharma* or righteous duty with a focus on *nishkama karma* or the meritless deed will be interwoven to represent Indian wisdom.

Many Indians believe that divinity exists in all things, and thus, everything can serve as a symbol of the sacred. This is the theme of Indian texts such as the Bhagavad Gita and the Upanishads. In enacting the sacred in oneself and the world, there is a search for interiority (*antaryamin*) and a contemplative outlook on the world. A contemplative outlook leads to wisdom and an enlightened mind or *bodhicitta*. As one develops more interiority, interactions with community and society are enhanced, and one follows the path of nonviolence (*ahimsa*) (Sheth 2002), along with following one's righteous duty or *dharma*. Among the many pathways which lead to wisdom, four can be considered as structurally interrelated themes—*jnana*, *yoga*, *dharma*, and *bhakti* (Flood 2003).

*Jnana* is knowledge and discernment which leads to wisdom through constant reflection, meditation, and concentration. *Jnana* results in one pointedness (*ekagata*) or intense focus of the mind and the whole self. It can include the Gandhian *maun*

or weekly day of silence, as well as fasting (*tapas*). The *Brahmaviharas* of early Buddhism which in ascending order of progress are love or friendliness (*metta*), compassion (*karuna*), empathy (*mudita*), and equilibrium (*upekkha*) are stepping stones to such knowledge (Pio 1986).

Yoga leads to liberation through postures, breath control, and concentration. Yoga is the union of the individual self (*jivatma*) with the universal self (*paramatma*). Yoga is derived from the Sanskrit *yuj* to join, to bind, or to yoke and is meant to be a practice which brings the incoherent scattered mind to a reflective and coherent state—the communion of the human soul with divinity (Iyengar 1981). Yoga leads the seeker from ignorance to knowledge and wisdom and from darkness to light.

*Dharma* is righteous duty and represents the daily and seasonal ritual duties, family and organizational life, and jurisprudence, and it is central to right endeavor. No equivalent term for *dharma* exists in Western languages. *Dharma* is derived from the verbal root *dhr* which means to uphold, sustain, maintain, and keep in balance—hence, *dharma* is the right way to maintain order and balance in the universe (Flood 2003). In contrast *adharma* is when overall balance is disturbed. *Karma*, often translated as destiny, advocates the faithful performance of one's *dharma* but without any attachment to the fruit of one's actions or *nishkama karma*. All positions carry with them certain expectations—for example, *raja dharma* is the way the king or ruler should behave to ensure righteousness and similarly organizational leaders and employees need to implement *dharma*. Buddhist traditions for *dharma* (Sanskrit) or *dhamma* in Pali are likely to include the middle path of Buddha which avoids extremes consisting of the eightfold path of right view, intention, speech, action, livelihood, effort, mindfulness, and concentration (Horner 1959). The three interwoven practices of *Sila-Samadhi-Panna* or right conduct, mindfulness, and wisdom also encapsulate the position of Indian wisdom to be in harmony with oneself, in business, and with the community (Lewis 2010). The concept of the *bodhisatta* (Pali) or *bodhisattva* (Sanskrit) refers to the individual on the path to wisdom or enlightenment, who has to practice virtues (*paramitas*) such as generosity, patience, and proper conduct in order to gain final salvation. Practicing these virtues in a community could enable one to reach the ultimate goal of Buddhahood or wisdom. Gandhiji believed that work is worship and therefore organizations or places of work are sometimes referred to as *Shram Mandir* or The Temple of Work (Pio 2007). Ethnobotanical wisdom through wise ecology is also a manifestation of *dharma*.

*Bhakti* leads to union with divinity through love and devotion manifested in worship and the service of the transcendent. *Bhaj* the root of the word *bhakti* connotes to enjoy, possess, experience, cultivate, honor, and adore, and though translated as devotion, it is a complex and multidimensional relationship between the human and divine (Sheth 2002).

Wisdom resides in the practice of *dharma* so that one becomes *bodhicitta* and hence the significance of praxis in action for attaining wisdom. Indian companies which exemplify the wisdom of India include the Tata group of companies which believe in returning wealth to the society they serve. Large amounts of equity are held in philanthropic trusts that have created national institutions for

science and technology, medical research, social studies, and the performing arts. Founded in 1868, the Tata group comprises over one hundred operating companies in more than eighty countries. An abiding belief of the Tatas is that the community is not just another stakeholder in business but is, in fact, the very purpose of its existence. Indian Oil Corporation, India's flagship national oil company with business interests straddling the entire hydrocarbon value chain; Biocon, an emerging biopharmaceutical innovator on the path to delivering affordable innovation; and SEWA or self-employed women's association are other exemplars of Indian wisdom.

## Islamic Approach to Wisdom and Economics

Islam is derived from an Arabic word *salama* which means peace and submission. Islamic ideology requires full submission to Allah and acceptance of Islam as the complete way of life. From an Islamic perspective, our lives in this world are but a small fraction as we have eternal existence in the Hereafter. According to a *hadith* (the Prophet Muhammad's tradition), "the world is the cultivation field from the Hereafter."

The relevance of Islamic traditional wisdom in the modern economic and management context is due to the increasing influence and presence of Islam in various countries, societies, and communities. Islam is the fastest growing religion in the world with more than 1.6 billion adherents (often described as members of one *Ummah*, i.e., worldwide Islamic community), many of whom live in fast-growing economies with young populations (Pew 2011). Future changes in the world's economy and demography are likely to further increase the importance of Islamic business practices and Islamic views on management and economics.

Islam offers directions on righteous ways of living so that humans can attain prosperity both in this world and the Hereafter. In essence, Islam covers three major aspects: *aqidah* (articles of faith, e.g., belief in one God and the Prophet), *sharia* (Islamic law about what is allowed and what is forbidden), and *akhlaq* (ethics). Sharia (Islamic law or jurisprudence) can be divided into the *ibadat* (worship—relationship between human and God) and *muamalat* (social relations among humans) (Karim 2005). In Islamic wisdom, good conduct (*amal-i-salah*) encapsulates worship, social relations, and ethics.

The Islamic worldview is based on the supremacy and oneness of God, total submission of humans to God's principles (Islam), the unity of world system and knowledge, and that God consciousness must be reflected in all human activities (*ibadat and muamalat*). Islam does not distinguish between *ibadat* (ritual worship) and *muamalat* (practices in worldly affairs, e.g., economy, management). In a broader sense, *muamalat* can be categorized as *ibadat* as far as the *muamalat* activities are conducted in compliance with Islamic ideology.

Further, Islamic business ethics itself is unique. As Muhammad himself lived the life of a trader and charismatic leader, Islam offers clear instruction in terms of ethical business practices. An honest business person is highly appreciated as it is said

in the *hadith*: “The truthful and trusty merchant is associated with the prophets, the upright, and the martyrs.”

Islamic law describes a dual obligation for its followers. One is duty toward the Almighty and the other is duty toward fellow humans. This dual obligation encompasses all walks of life. *Tauhid* (Islamic monotheism) means that Allah is the only God and is the only one that can create and bring death and the only one to be praised and worshipped. Muslims believe that God consciousness and submission to God’s will are pathways to salvation and eternal happiness. Freedom is freedom from human desires and man-made ideals. Through prayer, fasting, and almsgiving, self-discipline and self-control becomes a focus of a model Muslim and a foundation for human dignity.

Consistent with the Islamic teaching of self-control or discipline, Beekun (1996) argues that in addition to physical and mental development, Islamic teachings point toward three states or stages of the development of the human soul (*nafs*): (1) *ammara* (Quran 12:53), which is prone to evil and, if not checked and controlled, will lead to perdition; (2) *lawwama* (75:2), which feels consciousness of evil and resists it and asks for Allah’s grace and pardon after repentance and tries to amend (it hopes to reach salvation); and (3) *mutma’inna* (89:27), the highest stage of all, when the soul achieves full rest and satisfaction after “*aql*” (intellect) has checked the evil tendencies of man. If a Muslim persists in behaving unethically, he (or she) is succumbing to the *ammara*; if he is behaving Islamically, he is fighting the evil impulses of the *ammara* and responding to the directions of the *lawwama* and the *mutma’inna*. Of course, what will govern his ethical behavior and the interaction among these three states of the soul is his level of *taqwa* or piety. Depending on which level his *nafs* is at and whether he is winning or losing the battle against temptation and evil, he may be more or less prone toward behaving ethically (Beekun 1996).

In an Islamic economy, individual is encouraged to produce more subject to three conditions: his or her responsibility to God, that is, only *halal* (or Islamically permissible) means can be used to engage in *halal* types of businesses; responsibility to society, that is, business should not cause any harm to the society, environment, or the people and that a portion of business income be spent on charity; and the understanding that the total bundle of economic wants is not infinite, there is an emphasis on frugality, humility, and prudence. The Islamic standard of living is expected to be modest and simple instead of luxurious and pompous. Even within these standards, production and consumption of goods and services will remain subject to *halal* and *haram* (forbidden) as per Islamic *sharia*.

In the last few decades, we have seen an increasing number of businesses paying attention to Islamic ethics and wisdom. For example, today, there are numerous institutions, even in the Western world, offering financial services and products in accordance with Islamic *sharia*. In the UK, legal changes introduced by Chancellor Brown in 2003 enabled British banks and building societies to offer Muslim mortgages for house purchase. Several banks (e.g., Islamic Bank of Britain) offer products and services to its UK customers that utilize the Islamic financial principles, for example, *Mudaraba*, *Murabaha*, *Musharaka*, and *Qard*. Looking at the increasing size of this market segment, many Western financial institutions offer products that



comply with sharia law, including Citigroup, Deutsche Bank, HSBC, Lloyds TSB, and UBS. In 2008, at least \$500 billion in assets around the world were estimated to be managed in accordance with *sharia*, and the sector was growing at more than 10% per year (Eaves and Noer 2008).

## Japanese Wisdom: *Ku* (空) and *Toku* (徳)

In order to learn from the business practices and cultures of the Japanese, it is important to consider two Japanese cultural norms: *ku* (空), which originated in India, and *toku* (徳), which originated in China. In these traditions, business practices are just the tip of the iceberg of management thoughts which are beneath the surface of the sea and are invisible. As stated in the *Kodansha Bilingual Encyclopedia of Japan* (1998), “many traditional Japanese beliefs and practices hark back to prehistoric customs, and most of these form the core of Shinto, the only major religion indigenous to Japan. Indian Buddhism, the Chinese contributions of Confucianism and Taoism... and, much later, Christianity were introduced to Japan from outside. All these foreign traditions have undergone significant transformations in a process of mutual influence with the native tradition” (p. 478). *Ku* and *toku* are discussed here because, among these traditions, Buddhism and Confucianism have the most influence on Japanese management thought (Sato 2005; Yui 1969; Nakagawa 1970).

*Ku* represents the Eastern perspective of the universe and is regarded as the basic truth of Buddhism. *Ku* means that all things follow the law of coming into existence by depending on cause and condition (*in-nen*: 因縁), and they are relative, interdependent, and interconnected. If we believe the philosophy of *ku*, we do not have any apparent opposites such as competition and cooperation, exploitation and exploration, shareholder value and social welfare, individualism and collectivism, global and local, long term and short term, and West and East. If we believe that all things are relative, interdependent, and interconnected, we can believe that all is one. We understand that such seeming polarities have relations between a light and a shadow. If there is a light on the right side of a thing, there is a shadow on the left side of a thing and vice versa. If we observe a corporation’s activity carefully, we realize that corporate activity is competitive in one sense and cooperative in the other sense. The philosophy of *ku* has been accepted in Japan, China, Korea, Taiwan, Hong Kong, Tibet, Mongolia, Nepal, and in some parts of India and Pakistan for almost 2,000 years.

Similarly, *toku* is a unified concept of virtue and profit that sometimes seem to be incongruent. *Toku* is the basic concept of Confucianism which is, together with Buddhism, a basis of the Eastern culture. *Toku* originates in ancient China, and its values have been accepted in Japan, China, Korea, Taiwan, Hong Kong, and Singapore for 3,000 years. *Toku* is therefore a base of the Eastern management thought and philosophy. *Toku* is a commonly used word and is considered one of the highest values in Japan. The meaning of *toku* is to develop one’s character, doing good deeds that result in profit, wealth, and fortune. In other words, “*toku* is a source

of which wealth is outcome.” Therefore, the most important thing in Confucian societies is to develop one’s character and do management by *toku*. *Toku* is considered potential standard of evaluation of people and companies in Japanese society so that businesses without *toku* are not sustainable in the society.

The philosophy of *toku* has long been in the mainstream of Japanese management thought. As Morimura (2007) explains, for example, Eiichi Shibusawa who is regarded as “pioneer of Japanese capitalism” (p. 235), advocated a fusion of morality and economics, and used the Analects of Confucius (論語) as his guide to business management. As stated in Morimura (2007), “he was ... responsible for setting up over 500 companies including Oji Paper and Tokyo Gas, playing a guiding role in the business world.... As well as investing in [about 600] charitable projects, he was a dedicated pacifist who did much to promote peace in society” (p. 237). Another example is Konosuke Matsushita, the founder of Panasonic who pursued peace and happiness of the world through his business. His management thought is worthy of mention, for in a sense he insisted that the state of one’s mind is important in management. He often argued for the importance of an open mind, and this is a reflection of the philosophy of *toku*. As a Chinese character, 德(*toku*) consists of 行(*go*) and 直(*open*) and 心(*mind*) so that the literal meaning of *toku* is to go with an open mind. This is also the reflection of the philosophy of *ku*. Based on the philosophy of *ku*, Japanese believe that a human being is both virtuous as a saint and vicious as an unenlightened person, depending on the state of one’s mind.

## Māori Wisdom Traditions of Aotearoa New Zealand

Flourishing Māori wisdom traditions are the unique heartbeat of Aotearoa New Zealand and enrich our understanding of wisdom in organizations. There are many *iwi* (tribes), *hapū* (subtribes/clans), and *whānau* (extended families) of Aotearoa New Zealand who comprise the cultural grouping “Māori.” They are united as the *tangata whenua*, the indigenous people of Aotearoa New Zealand, who have retained strong, thriving, and dynamic tribal wisdom traditions despite the enormous impacts of colonization from the 1800s. Traditionally, Māori had an existing economic framework with stable, well-established protocols for the conduct of trade to meet the needs of the individual and the collective. Their distribution systems were far reaching, and trading relationships were secured and strengthened through an “economy of affection” (Henare 2003). Such an economy of affection includes family, community, and the resources of the planet in a woven universe (Marsden 2003).

In 2012, Māori are a growing population who, at around 650,000 people, represent over 15% of the total population in Aotearoa New Zealand. Increasing numbers of tribal enterprises, Māori entrepreneurial firms, tertiary institutions, and health and service providers make significant economic contributions. While Māori organizations are often depicted as sharing the same goals and objectives as any conventional business—to create profitable, economically sustainable enterprises—they differ from the general business norm by viewing profit and economic well-being as

a means to serve broader social, cultural, environmental, and spiritual well-being goals (Spiller et al. 2010).

At the heart of a Māori economic approach is a sense of belonging that emerges from a deeply relational view of the world, a view which holds that all people are called into being through relationships (Spiller et al. 2010). A pathway into this belonging worldview is through Māori values which guide humans in their efforts to develop reciprocal relationships of respect, with each other and with all aspects of creation. Values contain relational wisdom that has been forged in a participatory relationship with the world through the ages—and transmitted from one generation to another as *taonga tuku iho*, precious knowledge handed down by ancestors. Each generation reflexively engages with practicing these values to support the creation of multidimensional relational well-being. Māori organizations similarly seek to abide by the wisdom of this approach (TPK 2006). Thus, values are among the body of sacred knowledge that guide an organization toward fulfillment of their strategic purpose of creating relational wealth and well-being (Spiller 2012).

For example, one of these values is *kaitiakitanga* or stewardship, which helps inform organizations how to build businesses where wisdom is consciously created through reciprocal relationships. Humans are stewards endowed with a mandate to use the agency of their *mana* (spiritual power, authority, and sovereignty) to create *mauri ora* (conscious well-being) for humans and ecosystems (Spiller et al. 2011). An oft-quoted proverb illustrates the ethos of *kaitiakitanga* and encourages an appreciation that personal and collective well-being depends upon the well-being of all of creation:

Hutia te rito  
 Hutia te rito o harakeke  
 Kei hea te komako e ko  
 He aha te mea nui i te ao  
 Maku e ki atu e  
 He tangata he tangata  
 He tangata hei (Mere Ngaroto, Te Aup uri)

This *pēpeha* (proverb) translates as, “If you remove the center of the flax bush, where will the bellbird sing? What is the most important thing in the world? I say it is people, it is people, it is people.” Bellbirds are attracted to the bright red flower of the flax, and when the bellbird sips the nectar, pollen sticks to its feathers and is carried to the stigma of another plant, a seed forms, and a new plant begins. If the flax center is removed, the flax will not flower and the bellbird is longer attracted, thus breaking the cycle of flax regeneration.

In the *pēpeha*, people are the “most important thing in the world,” not because they are better or superior to nature nor because they have more rights. Humans, says Morgan (2008), are “a part of the ecosystem, rather than superior to, or separate from it,” and practicing *kaitiakitanga* (stewardship) helps ensure that resources are managed “for broader goals than the selfish advancement of humankind” (p. 53). The *pēpeha* (proverb) calls for an intimate knowledge of our world, to see how each part interacts and to recognize the interdependence and unity in everything. Critical to sustainability, says Royal (2002), is the need for “the world and humanity, as a

whole ... to make some kind of quantum paradigm shift toward a fundamental unity” (p. 44). Developing *kaitiakitanga* practices helps foster this unity. One practice would be to self-institute a *rāhui*, which Mead (1997) describes as “a means of prohibiting a specific human activity from occurring or from continuing” (p. 168). A *rāhui* gives the environment space and time for restoration to natural balance. Marsden (2003) explains that “the law of self-regeneration latent within creation will, if not interfered with, tend towards healing and harmonizing the eco-systems and biological functions within Mother Earth” (p. 49).

*Kaitiakitanga* is one value in a whole interwoven system of knowledge that helps create *mauri ora*, consciously created well-being to realize, and manifest, the full potential in multidimensional relationships. In this deeply relational approach, Māori organizations can demonstrate that in serving others, including the environment, one is serving one’s extended self and self-actualization occurs in relationships (Spiller et al. 2010). Wealth is thus synonymous with well-being, and “profit” is understood as a means to ever-unfolding well-being ends. As a means toward ever-unfolding ends, rather than an end in itself, profit thus needs to be processed into purpose. The suggestion here is that the organization is not the profit it produces, rather the organization is the well-being it creates which is a “becoming” process.

## Native American People’s Spiritual Wisdom

Although more commonly known as Native Americans and American Indians, indigenous people within the United States, Canada, and Northern Mexico differ from those in America, south of the Tropic of Cancer. Key in this difference is a spiritual identity. Even though there is a difference across this global demarcation line, wisdom and spirituality among Native Americans in North America remains very diverse.

Moreover, it is important to point out here that describing people by titles places them into a category not chosen by them. Instead, power is given to those anointing the title (Foucault 1970/2002, 1973/2003), which is not just. A just way to identify these people is through their own names, such as *Siksika*, *Niimiipuu*, *Diné*, *O’odham*, *Puyallup*, and myriad other words each tribe uses to identify themselves as a common people. Yet, it is impractical to list each tribe, so a generalized name must be used. Despite the variety in these self-given names, they predominately are variations of a similar term in English: The People. It is with respect to all of The People that hereinafter this section will identify them as such.

Pointing out this identity as The People is important in order to have a better understanding of their wisdom and their spirituality, for The People’s spirituality begins at the center of each individual tribe’s world. These worlds are not simply geographic areas north of the Tropic, rather they are cosmic passages to other worlds, sometimes below or above this world, which itself is a cosmic plane. Native American spirituality is expressed through wisdom that crosses these planes and what can be referred to as transplaner wisdom.

Transplaner wisdom is a conscious act. Through this act, The People recognize interconnectedness among all things, because all things are animate (Cajete 2000), be they flesh or rock. Recognizing this interconnectedness helps affirm interdependence between people and with all other things that the people share in this world (Cajete 2000). With transplaner wisdom, people see their interdependent situations. Admitting interdependence may help direct thought for organization problem identification, affirmation, and resolution—interdependent processes in organization development, community inclusion in problem-solving, and improvement activities. The Blood Tribe—the Kainai—in southern Alberta have used this interdependent process, *Akak'stiman*, for decision-making activities within their social services programs (Crowshoe and Manneschmidt 2002).

*Akak'stiman* actively employs transplaner wisdom to interpret contemporary social problems from white Western contexts into a native understanding. Interpreting problems in a native way places the problems into the context of The Peoples' knowledge about interdependent relationships. When interdependencies are seen in the native context, those skilled with addressing the problems are brought in to work with their resolution (Crowshoe and Manneschmidt 2002). Transplaner wisdom is applicable to understanding challenges that all people face in managing organizations, especially when current management research is framed in a dominant Western context.

A number of questions emerge from a transplaner perspective. For example, how do The People understand their place in modern day trade? Where does a practice with a long history preceding Columbus' "discovery" fit with management education today? Transplaner wisdom is useful for modern day tribal organizations as they assert their sovereignty. However, a century of exposure under non-tribal thought toward management has deeply suppressed this wisdom, relegating it to traditional spirituality practiced wholly separate from its use for recognizing and affirming interdependence among all things that touch and influence organizations.

## **Wisdom Traditions and the Future of Management**

A wisdom intersection among indigenous, Eastern, and Western thought and spirituality potentially offers a holistic, interconnected view of the world appreciative of the intrinsic worth, and ontological difference, of people and environment. For many Western business organizations, this means moving from a philosophy that asserts primacy of the individual or the individual business toward something that more fully recognizes the value of the whole, that is, the community, the society, and the planet. We believe that integrating abiding Eastern and indigenous wisdom traditions with Western wisdom can assist modern organizations in recognizing the inherent interdependence and interconnectedness of all of us to the bigger whole. That recognition alone suggests that when we exploit others or treat them badly, when we do not recognize what we can call the integral sacredness of Earth itself, we are thereby hurting ourselves. Through receiving each other's wisdom, we can

generate effective and trusting relationships that bring benefits beyond what can be measured in profit alone. In producing economic well-being, wise organizations following these more holistic traditions thus seek to add value, not only to their products and services but also to all relationships and processes, and to add rather than subtract from the whole.

With increasing globalization, beyond the “East-Meets-West” dialogical context, alternatives to the dominant Western management models and values exist, many of which are rooted in indigenous and Eastern traditions of our world. A greater understanding of these traditions and their integration in scholarly conversations is essential for the development of a more overarching theory of management, especially as it pertains to the supraterritorial corporations who bestride our planet. The indigenous and Eastern traditions that we have explored help us to explore, listen to, and understand the nesting of relationships that actually exist within and without businesses. Individuals working in businesses, from more holistic perspectives, would see themselves as part of the larger whole, with purposes oriented toward community improvement—where community can be defined as narrowly as the business community, more broadly as the society in which the business operates, and even more broadly as the human community as a whole. The purposes of businesses in such contexts must be construed with a distinctly different ethos than solely in the economic terms of maximizing shareholder wealth. Rather, business purpose would be seen as contributing in significant ways to the harmonious progress of the relevant communities, including the “community” of nature on which we all depend. In other words, business would be seen as part of the broader societal and cultural context in which it operates, rather than as the main purpose of societies.

Attitudes toward the natural environment and exploitation of resources would also necessarily shift were Eastern and indigenous wisdom traditions to be incorporated into business. In many of these traditions, because nature is viewed as sacred and humans are considered human only in the context of their community or nature, natural resources would be valued and stewarded so as to highlight their inherent value—in and of themselves—not simply as resources that humankind can exploit.

Further, the ways in which employees and workers are treated in enterprise would necessarily shift under an integrated set of wisdom traditions. To the extent that humans are valued and respected, which is a core element of many of the traditions we explored, as part of their communities, then emphasis on creating true community that contributes real value (as opposed to manufactured “value” that is then marketed through sophisticated means to the vulnerable) would be more valued. People in enterprise could begin to see their roles as contributing to the betterment of a world in which they themselves were valued as part of the whole and the whole was valued for its own sake, as opposed to for what could be exploited from it.

From many of these traditions, we can also learn that because all things are relative, interdependent, and interconnected, whatever we do matters and affects others and the natural environment with its myriad creatures—and that therefore we must pay attention to the ethical/moral character of our actions, deeds, and thoughts. To the extent that we incorporate a sense that divinity exists in all of us, then all of us—and the institutions and enterprises that we create along with the Earth on which we

depend—are sacred and deserve to be treated respectfully, no matter what our station in life or work, that is, to be cared for, respected, and treated with dignity (not exploited). We have shown that the Western, Eastern, and indigenous cultures each draw upon a relational wisdom that offers us a place to stand. Western business as we have outlined can embrace moral imagination (the good), systems understanding (the true), and aesthetic sensibility (the beautiful) into (future-oriented) actions and decisions focused on the greater good. Eastern and indigenous cultures, some of which we have explored above, emphasize holistic, community-oriented, caring orientations. Therefore, we recognize ourselves in each other and discover that we are not so different after all when we operate from a wisdom position.

## A Reflection from the Authors

Although we have offered these thoughts in a way that highlights the significant distinctions between indigenous, Eastern, and Western traditions, we recognize that paradoxically in today's global environment, such distinctions are not always as readily discernable as our text might suggest. As one author puts it, "As someone brought up in the UK as a meditative Quaker, and having lived in Japan, worked for more than a decade in South Africa, been visiting for China and India for some 35 years, and now living in Australia with the world's most enduring indigenous peoples, I am a little uncomfortable with the dichotomisation, or sense of otherness. Also as a frequent visitor to places that are apparently Eastern (a European colonial term) two other thoughts occur. First, the rampant consumerism and consumer capitalist ethic is very alive and well in Japan, China and India often with little sign of or reference to the apparently embedded ways of seeing and experiencing the world the article suggests. We have all seen the literature that the world is divided between different socio-economic groups rather than ethnicities, nation states or other divisions."

We wish to acknowledge both this distinction and the integration it implies. We also wish to acknowledge the Eastern and indigenous traditions that have not been included in our text, as, for example, the Ayoreo of Paraguay, the Adivasis of India, and the Aboriginals of Australia. If we travel the world, one thing becomes obvious: the need for a sense of globality and real *global* citizenship, rather than territorial, ethnic, or cultural myopia. Particularly for companies whose reach is planetary in scope, their need is for leaders and managers who embody a global wisdom that incorporates a sense of the whole world and the essence of its many traditions, who embody, in effect, a true cosmopolitanism rather than a parochial or territorial stance. How does this person look, feel, smell, worship, eat, love, and die? This person, who travels hither and thither; speaks several languages; listens to Bach, Abdullah Ibrahim, Jan Garbarek, and Adele; reads Byron, Basho, and Khalil Gibran; eats sushi, tofu, quinoa, and avocado; worships by attending beautiful churches and temples as well as the world's art galleries and natural wonders with equal awe; and swings within and without modern consumerism and a wholeness found in quiet meditation, is me, and probably you too.

The “success” of our current petrochemically based industrial and agricultural systems has resulted in a global human population that has quadrupled since 1900, a natural environment in which every single ecological system is thought to be in decline, and a global scientific consensus on human-induced climate change that some believe may jeopardize human civilization itself. Indigenous and Eastern perspectives might be helpful foundations for businesses and their leaders going into an uncertain future and could help provide insight into reframing businesses, as part of healthy and thriving societies. There is an emerging global consensus on the deep braiding of science, wisdom, and the future that is driven by the urgent imperative to find a common way of staying alive on our planet home. The key to this deep braiding is recognizing that the wisdom traditions of the world’s cultures are an inheritance endowed to us by those that have gone before. As the ancestors of tomorrow, what will be our legacy?

Our prime purpose in this life is to help others. And if you can’t help them, at least don’t hurt them.

Tenzin Gyatso, 14th Dalai Lama

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**Part III**  
**Mapping the Terrain: Emerging Theory**  
**and Research**

## Chapter 14

# Understand It or Destroy It: Why Every Leader Needs to Understand Meaningful Work

Marjolein Lips-Wiersma and Lani Morris

**Abstract** In the past decades generating meaning for their employees has been seen as central to the role of the leader. Through inspirational speeches, vision and culture management, employees have often been treated as empty vessels waiting to be filled with meaning. Yet many leaders have experienced that such ways of managing meaning are complex and hard to sustain and can backfire. This chapter offers a Map of Meaning which makes Meaningful Work visible so that it can be taken into account in all decision-making. When it can be taken into account, all members of the organisation, including leaders, can create more of it and stop destroying it.

There are few things as frustrating as finding out that you have been producing the opposite result from what you intended. Yet this is the current situation for many leaders. Intending to motivate people, the reality is that leaders routinely destroy one of the single most important motivational factors in organisations—meaningful work (Amabile and Kramer 2012).

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And it's not their fault since at first glance it's difficult to see that meaningfulness has such a direct effect on the practical nature of work. Isn't it something only academics would be concerned about, something too big, abstract and vague to be useful in the day-to-day running of competitive organisations? If it is important, how are leaders going to get a handle on something so hard to grasp? How do they keep what matters most to employees visible when there seem to always be more pressing issues?

Even when leaders understand the significance of meaningful work, their focus is often fragmented because they try to "manage meaning" through a variety of initiatives that often seem disconnected to the employee such as management of engagement, culture management, motivation, leadership or teamwork training, empowerment or through developing corporate values and mission. Given the effort and resources that go into these initiatives, why doesn't employee enthusiasm last? What's not working?

The good news is that we've been trying to force something that will naturally occur if we understand and work *with* a primary human yearning for meaningful work.

Meaningful work (MFW) is not just another piece of the puzzle but is the key to long-term engagement and the success of organisations. Amabile and Kramer (2012, p. 2) found that people are "more creative, productive, committed and collegial" when work is meaningful to them. People yearn for meaning. It's the single most important factor that transforms them from time-servers turning up to collect a pay packet, complaining about work to colleagues, friends and family—into people who are committed, thoughtful and responsible at work. Because concern for meaning is intrinsic to people, you find them talking about it every day at work.

But it often sounds like this:

I don't see the point of this new initiative. We haven't even finished the last one. It makes all the work we've done irrelevant.

I want to get my people on board, but they just don't seem to engage, sometimes I wonder why I bother.

I'm sick of filling in forms all day, it just means that I can never get on with the real work.

Although the drive for meaning is natural, because it has been so hard to grasp, it has largely been experienced in an emotional way, as negative feelings, when meaning is lost as in the above examples. This has drained energy from both individuals and organisations and made meaning hard to address. It is therefore really important for leaders to have a clear understanding of the significance of meaningful work and to have a practical way of engaging with it. Better still, if *everyone* in the organisation can understand what meaningful work is and how it affects people and the organisation, everyone can take responsibility for it. Leaders can see their people fully engaged while their own role moves from "provider of meaning" to "remover of obstacles to meaning." But to make such a major shift, leaders need to know what they're doing and have a very clear rationale for why they are doing it.

Our research into MFW spans more than fifteen years. These findings were captured in a Map of Meaning. For the past 11 years, we have rigorously tested this map both through qualitative action research (Lips-Wiersma and Morris 2009, and quantitative research on a significant sample of people of a wide range of cultures and occupations (Lips-Wiersma and Wright 2012). We now offer a map that is tested, simple and effective to use.

## **Why Is It Important to Have a Map of Meaning?**

In the past decades generating meaning for their employees has been seen as central to the role of the leader. Through inspirational speeches, vision and culture management, employees have often been treated as empty vessels waiting to be filled with meaning. Yet many leaders have experienced that such ways of managing meaning are complex and hard to sustain and can be emotive and backfire.

Employees are required to contribute to vision or mission statements or otherwise indicate what they care most about. Sometimes they lack the skills to do this, sometimes it feels unsafe to do it, and often employees feel that what they have contributed has been “taken over” by the organisation and used for its own ends. They are left feeling that something that was intrinsically valuable to them has been treated without respect. As a person in our research said: “at first I experienced the vision and culture management exercises as a relief, finally we could talk about our values, but it quickly became apparent that we were still not being heard and everyone became more cynical than before.”

A map which clearly portrays MFW guides people at all levels of the hierarchy in what matters most with regard to the personal motivation people bring to work and helps to take this into account in the thousands of big and little decisions that are made in organisations every day.

What makes work meaningful is personal, but our research shows that meaning does in fact has clear and commonly held dimensions. These dimensions are simple and instantly recognised by people. This is an important discovery because otherwise it is too easy to dismiss meaning as something too personal or subjective to work with. Yet now that it is clear that people, while having different worldviews, do in fact share what is meaningful to them. This has great potential to energise people individually and collectively. Having a map allows us to see, for the first time, the elements and dimensions that show the whole of what make work meaningful so that nothing can be unintentionally overlooked. The map makes the complex easy to see and thus simpler to work with without making a deep human yearning banal. It helps to work practically with meaningfulness in the midst of the day-to-day demands of an organisation.

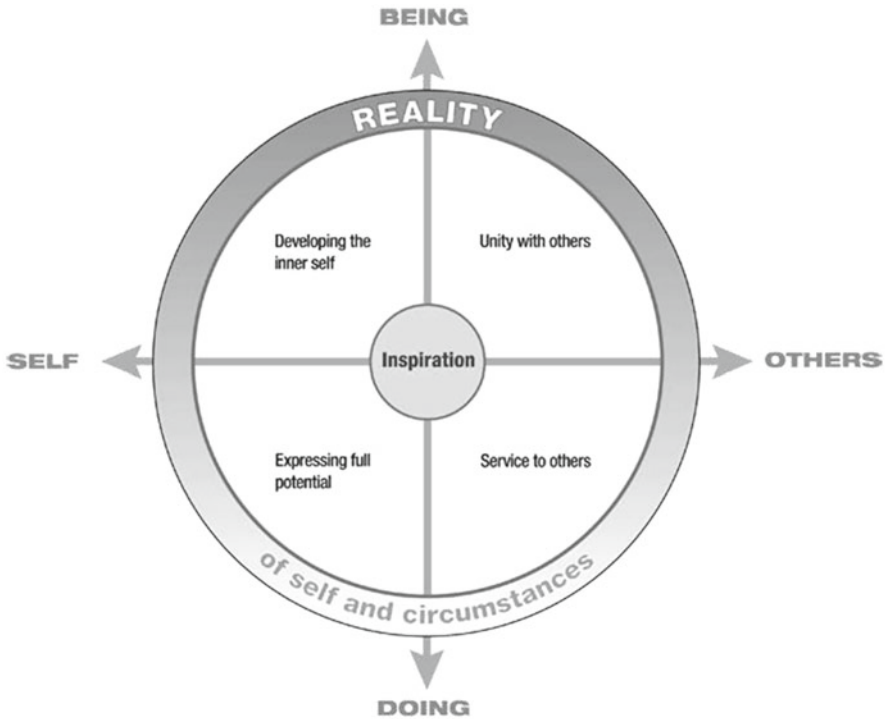


Fig. 14.1 The Map of Meaning

### The Map of Meaning: What is it?

When we asked hundreds of people to identify what is meaningful about their work, they all came up with the same dimensions of meaning (Fig. 14.1). These are as old as humanity, familiar and universal. The Map of Meaning does not tell you what you should do but captures what human beings have always known is significant in their work. In the table below we describe each of the dimensions of the map and (a) give an example of how each of the dimensions of meaningful work appears in people’s stories about their work and (b) how these themes are universal and (c) an example of ways in which the meaning gets lost.



What makes work meaningful? Unity with others	(a) Example of what makes work meaningful "I experience a bond with my colleagues."	(b) Quotes from the wisdom traditions, cultures and religions which have been concerned with this aspect of meaning "United we stand, Divided we fall." —Greek fables, 660 BC	(c) Example of how meaning gets lost in today's workplace "We have more admin but the same amount of patients. In our breaks everyone is now typing away in their offices. We never get to speak to or support each other anymore." "We make so many changes that I am switched from project to project before it is completed. I feel no sense of ownership or achievement." "I know that we have this useful purpose and great vision. But all we talk about is targets and efficiency gains." "We are incongruent with our organisational values. Not because we don't care, but because our superior tells us 'just get the job done, I don't care what it takes.'" "Sometimes we sit around talking without it going anywhere and other times we race around like crazy with no time to reflect at all. It all depends on what's driving the boss." "We have this service culture but it really means I don't get to have a moment to myself."
Expressing full potential	"When I put forward an idea and it gets taken up, it's a great feeling."	"All labour that uplifts humanity has dignity and importance and should be undertaken with painstaking excellence" —Martin Luther King	"We fluctuate wildly between inspiration, where we're encouraged to have these grandiose goals, and reality where every time people make a suggestion in a meeting someone else will say 'but in reality,' or 'we need to get real here'. Inspiration is not grounded and reality kills our dreams and aspirations."
Service to others	"I know that others are better off because I do this work."	"Let us love not in word, neither in tongue; but in deed and in truth" (John 3:18)	
Developing the inner self	"I am learning about who I am and how to stick to my values."	"Doesst thou think thyself only a puny form when the universe is folded up within thee?" —The Imam `Ali	
Balancing "being" and "doing"	"We went on a retreat together and it was great to spend time getting to know each other, having time to talk about questions that would normally be seen as too time consuming."	"When we do not hold the creative tension, action flies off into a frenzy and contemplation flies into escapism" —Parker Palmer	
Balancing "self" and "other"	"I'm learning to put myself first sometimes at work."	"If I am not for myself, who will be for me, but if I am only for myself, who am I?" —Rabbi Hillel	
Relating to both inspiration and reality	"We can safely point out to our CEO and each other where we aren't meeting our goals, and once we've got over being defensive or depressed, we can work out what we need to do to get closer to them."	"With only inspiration we become arrogant. With only wretchedness, we lose our vision. Feeling inspired makes us realise how vast and wondrous the world is. Reality makes us humble, it becomes the ground for understanding others" —Pema Chodron, contemporary Buddhist author	

## Leading: From Providing Meaning to Enabling Meaning and Removing Obstacles

Over the past decades there has been an intense focus on the need for leaders to motivate people. Charismatic, authentic, servant leadership all focus on the leader's ability to motivate. It was therefore surprising to find in our research how little spontaneous direct mention of the role of the leader occurred in relationship to meaningful work. So while it is vital to recognise the impact leaders have on their organisations "as conveyors of a symbolic as well as literal meaning that reinforces the vision or undermines it" (Hartman 1990), some leaders may feel challenged to let go of the role of guru. As Ralph Stayer of the Johnsonville Sausage Factory in Wisconsin said, "There's a lot of ego in saying 'I am the guy who has to make the decision because I know better'" (Hartman 1990). But as leaders who have the courage, insight and humility to make those changes have found, their role is more effective when they define it in terms of removing the barriers to what makes work meaningful for people. The workforce needs to be allowed to be adults and work from what is meaningful to them and top-down models are simply no longer effective (Carney and Getz 2009).

We can see how this works through a case study which, together with many other case studies, is in our book *The Map of Meaning* (Lips-Wiersma and Morris 2011).

Dave Burton has worked with the Map of Meaning in a variety of countries and contexts over the past 8 years. Dave was called in to work with Bill who is in his early thirties and managing the IT help desk for a large organisation. By definition Bill's job focuses on "service to others" as it is almost solely based on receiving and responding to customer calls and this is a task that never feels completed. The quality of Bill's work was suffering, his relationships with his family were suffering, he was getting frustrated and as a result doing his work less and less well.

Bill had already thought of some solutions to his situation: he wanted to put up a barrier between him and his clients, such as having an automated answering system or introducing web-based guidance that customers had to walk through before contacting him and of structuring down time when he was not available to respond to calls.

Dave helped Bill make visible what was going on for him by using the Map of Meaning. He asked the approximate percentage of time Bill spent in each quadrant of the Map. He spent 90–95% in "service to others" and the other 5–10% was spread across the other quadrants. Bill instantly saw that he was using his time in a seriously unbalanced way.

Dave asked Bill how he would approach his job if he was to bring to life all elements of what constitutes meaningful work. Bill immediately went to "unity with others" and identified that in order to experience unity he had to develop a relationship with his clients rather than just responding when they were having problems.

He decided to start here and met with clients individually and in groups. This meant the clients were no longer dealing with a faceless scapegoat on whom they could take out their frustrations. At the same time, Bill got to better understand their problems. Both led to a big increase in Bill experiencing meaningful work

through unity and having a sense that he could actually make more of a difference. He developed his full potential by using his skills to provide solutions. In taking charge, being proactive and listening carefully, he also developed his inner self. In our experience working with meaning is like this, if one dimension of meaningful work receives attention the others usually grow as well. Similarly as one dimension is lost, it negatively impacts on the others.

Because the sources of meaning are shared and can be talked about in ordinary language, it is easier to get others on board. In this case, Bill had little trouble getting not only clients on board but also his superior who simply had to enable him by shifting a minimum of resources to support the required changes.

There were three consequences to Bill's actions. First, his health, attitude and sense of purpose improved immediately and he regained a sense of being in charge of himself and the situation. Second, the number of calls coming to the centre dropped, and thirdly the company received higher quality feedback at no extra costs so that it could continuously improve. And all Bill's superior had to do was support him.

## **Increasing Organisational Responsiveness Through Meaningful Work**

Once people become responsible for actively shaping MFW, they become more grounded, discerning, energetic, committed and more playful. As a result, the organisations in which they work become more responsive. Once we have a solution to a problem like the one above, it can seem simple, as if it was a natural next step to take. However, the first solution we think about may not be the simplest one. In fact, we often fall back on putting more control and more systems into place.

Bill finds meaning in unity, in helping people, but if he'd gone along with his first idea and put in more systems, it would have made him less responsive to client needs and further distanced him. It would have reduced meaning, not only for Bill but also for his clients, mirroring the organisation in increasing complexity.

What we have found is that, just like Bill, once people can see what is meaningful for them, they actually know what to do, in a very simple and practical way. The Map of Meaning integrates task and motivation so people solve their own practical problems while sorting out their motivational issues. It is a natural way of working which provides practical, quick, creative and grounded insights. And once people get in touch with what is meaningful to them, they don't dither, but act quickly, because working meaningfully releases energy.

## **Constructive Cocreation and Reduction of Blame Through Meaningful Work**

Many motivational practices, including career, organisational culture and vision management, are focused on the needs of the organisation and rightly so. However, while this is happening, most individuals still have the question "but what about me?"

going on and rightly so too. When people are able to attend to what is personally meaningful to them and feel nourished through this process they bring peace to organisational processes and a richness and depth to their contributions, they make the connection between their natural yearning for meaning and how they are useful to the organisation which is energising and recommitting them to their work.

Because people have common sources of meaning, it helps them to connect the personal to the organisational and the organisational to the personal. It makes it easy to cocreate the practical expression of goals and plans because people are already engaged and aligned, just as in the case study where Bill created solutions with his clients creating a collegial way of working in that part of the organisation.

In another case study in our book, Anglican ministers who were described by a bishop as “pissed off and passed over” were invited to a week-long retreat to help them identify the wisdom and gifts they’ve gathered and to think creatively about what they could do with these in the organisation. The retreat began with the Map of Meaning and at the end of a week; these priests, who had previously been beset by career crisis, midlife crisis and faith crisis arrived banging on their bishop’s doors saying “You’re not using us properly. Here are the things we want to do for the church, for you and for us, so use us.”

## **Attending to the Whole of What Makes Work Meaningful**

Often “service to others” is a key focus of the whole organisation and leaders rightly point out, “Working for this organisation IS meaningful. We serve our clients and we do so in a way that is responsible to the planet and the communities in which we operate.”

While it is true that work is devoid of meaning if it makes no difference, it is equally true that, over the past decade, we have seen a significant loss of meaning occurs in occupations that have always made a difference, such as teaching and nursing. Just because an organisation has a focus on service, this alone does not make work meaningful.

Work is meaningful when all parts of being human can be brought to life. Too much focus on only one dimension over too long a period of time destroys meaning. So, while serving others is a vital part of what makes work meaningful, if your people (and you) do not have time or skills to reflect and be in touch with the inner self, they cannot evaluate how they are feeling. As a result they become disconnected from themselves and become inauthentic which can lead to thoughtless action and compromised values. If people do not have time or skills to be in unity, they waste enormous amounts of time and energy backbiting, keeping information to themselves and competing with each other. If people do not develop their full potential, they are bored, uncreative, spend too much time on non-essential activities and underachieve.

Our research shows that all aspects of meaningful work are important and that if any one aspect is underdeveloped for too long, people change jobs, become stressed out, switch off or shift all their energy to meaningful activities outside work. All

aspects of meaning are also important to organisational performance as an organisation that does not serve others, not have unity and not create conditions for people to stay in touch with their inner self and which does not provide opportunity to develop full potential clearly cannot function effectively.

The Map of Meaning allows people to see particular patterns in relation to the whole, so when it is used to diagnose a problem, the solution is holistic and sustainable.

One leader who found herself overwhelmed by the endless stream of leadership fads began to use the map as the basis for thinking about decision-making:

When I came across the Map of Meaning in a workshop it was as if I came home to something deep in myself that I already knew. Instead of reading about the latest way to be a leader and feeling inadequate yet again, I began to explore the four pathways and base my leadership in that. Service to Others obviously links with Servant Leadership, and also extends to how our organisation serves the community, how I serve my people because it meets a human need in me, and how the people in my organisation need to have the conditions to be able to fully meet the needs of our customers. Unity with Others helped me to realise my own need for collegial support, so I joined a group of other local leaders that meets once a month, but it also helps me be aware of the need to share values with other people inside the organisation. Expressing Full Potential challenged me to examine my lack of creativity and wonder what that might look like in leadership. I'm still waiting on that one. Developing the Inner Self made me take stock of just how demanding this role is, how I need time to reflect on who I am becoming in my role and make choices about this, rather than end up someone I don't like or someone who just performs a role without being connected to it anymore. So I asked the Board for funding for a mentor. Most of all I notice that I am more peaceful. The Map has helped me take leadership back into my own hands, and at the same time never lets me be complacent about my role as it always asks what matters most.

## **Engage Openly with the Gap Between Vision and Aspiration and the Current Reality**

New visions can and should create a buzz of excitement, “but reality always intrudes” (Ready and Conger 2008), and when it does, the vision often disappears.

Human life takes place somewhere between heaven and earth, between grace and gravity and between hope and disillusionment. Within our personal and organisational lives, we often swing wildly between the two. On the one hand we hear too much or even say too much, “let's be real here,” “nice idea but in the *real* world...,” or “we can't even consider these ideas within the current budget constraints.” “Reality” here is the graveyard of aspiration. On the other hand we've all been to meetings and listened to people whose ideas are off the planet or sat through (or even given) a motivational speech knowing all the time that the vision is never going to happen because of office politics or lack of resources. If we consistently portray the organisation as being without flaws and if this is inconsistent with the employee experience of organisational, interpersonal or personal reality, it also creates a sense of meaninglessness.

We can see the importance of chairing meetings between heaven and earth in boom times, when the temptation is to go for the limitless vision and not be aware of the long-term implications or the possibility of future downturns as in the case of financial forecasters in recent years. And also now, when reality is so punishing for many organisations and many strategic plans seem to be no more inspiring than simply keeping afloat.

It's the same when the leader focuses so strongly on cost-cutting that they kill meaning for their people. You can drive down costs, but also drive out your best people. Instead, using the map as a way to think through the organisational challenges can be a way to keep both reality—that is, “we have to reduce costs”—and inspiration alive. We can ask such questions as, “How would unity with others help us cut costs and also increase a sense of meaning?” One organisation we know worked out that they weren't the only people in their situation and decided to pool knowledge and resources with noncompetitors. First, they brought in members from other organisations into their board so that there was alliance at the top level. Next, the CEOs kept in constant touch working together to support a new marketing initiative in the community. This saved costs and gave greater strength to the marketing message.

Having an external reminder of the gap between inspiration and reality also helps leaders monitor the reality of their own performance. In a small, pithy article called “Why Leaders Fail,” Sternberg (2008) argues that unrealistic optimism, egocentrism, omniscience, omnipotence, invulnerability and moral disengagement are six cognitive fallacies failed leaders commit. To avoid them, there are three things leaders can do: be a reflective practitioner, actively seek honest 360 degree feedback and look at and evaluate the result of your decisions. All of these are easier if a leader can see both the vision and is willing to look at the reality of themselves and circumstances at the same time. The map helps with this.

As a CEO put it,

Having this present in a very matter of fact way, so without judging has been very helpful in my communication with middle managers. They sometimes swing wildly between ‘I'm competent and can do anything I put my mind to’ and ‘I'm overwhelmed, what difference can I really make?’ In working with keeping a balance between and amongst different drivers I can now see that both of these statements are true in some way and seeing that, we can move more steadily towards what we are trying to achieve. Support each other better where needed and be more tolerant with each other.

## **Understand Your Organisation from the Perspective of an Ordinary Individual Employee**

Amabile and Kramer (2012) argue that for a meaning not to be destroyed, it is important that leaders make sure that the view from the top matches the view on the ground so that they can accurately assess the effect of their actions on their employees. As Ralph Stayer says, “I discovered that people watched my every action to see if it supported or undermined our vision. They wanted to see if I practiced what I preached” (Hartman 1990).

Being a leader gives you a different perspective, the view from the bridge. Understanding MFW helps you to keep connected to what matters to each employee. And thus not only to connect every employee to the organisation but also to connect the organisation to every employee. Because the sources of meaning are universal, what's important to employees is also, at a human level, important to leaders. Using the Map of Meaning gives an insight into everyone in the organisation. It's a practical way of connecting directly, of finding yourself on the same wavelength and of removing the "them" and "us" so prevalent in organisations.

From this position, it is easier to be authentic and to say and do the things that truly do inspire and make a difference:

One of the key things I've found since working with the Map is that I can easily relate to anybody at any level, in any situation. Of course we are different and have different roles, but I now can speak directly to them and not in a way that is patronising or "acting authentic." I enquire whether a certain decision or action from me creates more or less unity, more or less opportunity to develop inner self, full potential or to make a difference. We share inspirational quotes and take turns. The truth is that I need that moment to reconnect with what is inspirational just as much as they do.

And this humble leadership is effective. Joseph Badaracco writes in his book *Leading Quietly*, "[w]hat usually matters are careful, thoughtful, small, practical efforts by people working far from the limelight. In short, quiet leadership is what moves and changes the world (2002, p. 9)". But this quietness is much more easily achieved by people who can grasp and remain grounded in the whole of themselves as the Map of Meaning helps leaders to do.

## Meaningful Work Simplifies and Integrates

Meaning is destroyed when systems are fragmented. Leaders regularly get caught between vision, bureaucratic needs and client demands, and employees experience organisations as a series of disconnected, competing and conflicting activities, practices and rules. For both groups, this fragmented focus leaves them feeling that they can never get on top of things.

Because meaningful work is so foundational to human well-being, it permeates and is relevant to all areas of the organisation. At the same time since the sources of meaning are consistent and enduring, the Map of Meaning offers a unifying framework that can reduce fragmentation.

When meaningful work is taken into account in every decision, it helps tremendously in integrating organisational practices. Take, for example, three practices which are all standard part of organising:

- Weekly meetings
- Performance reviews
- Strategic direction

In meetings we tend to be focused on the immediate agenda, often based around results, which while relevant to leaders unwittingly can destroy any sense of mean-

ing for others. We have found that when the Map of Meaning is understood and put on the wall of the meeting room, people start pointing to it asking, "How does this decision affect unity?" "How does it affect the ability of our employees to develop their full potential?" "Have we spent enough time considering the inspiration behind this and have we tested our vision enough against our current reality?" And if we do want to focus on results, we can still shape questions around meaning, such as "If we were to focus on increasing unity with our clients, how might this affect results?" In this way human motivation is naturally taken into consideration in all decision-making.

For example, one organisation keeps a big poster of the map in their board room. When they talked about the extent to which they wanted to engage with the union and were well into a discussion about how this would be efficient or inconvenient, someone pointed to unity with others on the map and asked, "What would the question look like from that perspective?" It shifted the discussion and later they welcomed the union onto their premises and have worked very constructively with them ever since. They used the map in other organisational quandaries such as restructuring, looking at leasing a fleet of new cars and used other questions from the map to open up new ways of thinking about decisions, all of which provided constructive outcomes.

Similarly we can evaluate performance reviews and even strategic planning through the Map of Meaning and quickly scan for how they contribute to unity, service, inspiration, etc.

Performance reviews although they were designed to be motivational are often seen as just another hoop to jump through. To make them purposeful one CEO put forward questions around the elements of the Map of Meaning for his people to think over before the interview, such things as "What do you think you did this year that increased unity in the team, in the organisation? Were there actions you took that decreased unity at any time? Do you feel that this year you were more creative than usual? Or less? What made the difference? What this year has made it easier for you to be more true to yourself?" While these were not the only questions asked, they opened up the review to a much richer and more rewarding dialogue. One thing that became apparent was that a focus on deadlines in sales targets got in the way of "developing the inner self", so the team decided to move to more flexible targets and found that by putting less pressure on customers, the organisation gained a better reputation.

Strategic review is another organisational event that can be transformed by simply evaluating the organisational strategy through the elements of the map and one organisation we know is designing their new business through questions based on the Map of Meaning. Others use the map to ask questions like, "What opportunities are there for increasing creativity as a core focus of the organisation in the next year?" or "How would increasing balance for our people shift our strategic focus?"

Again the map provides a new perspective. In one example, routine questions about "stakeholder relations" were changed to "What could we do to make a difference to our stakeholders and ourselves and between our stakeholders and ourselves?" Since the organisation is a Health Board in New Zealand where the indigenous Maori population have a more systemic and holistic world view in which relationships are



highly valued, framing the question this way transformed the conversation. Everyone engaged with real passion and decided that all marketing and communication materials needed to enhance the feeling that the health board is part of the community. It opened up new insights into what the hospital could provide to patients and ways they could do this (such as encouraging family members to stay and to bring food that is familiar to the patients, offering spiritual support), as well as extending to what the hospital needed from the patients for the new approaches to work (greater understanding of what the hospital could and couldn't offer).

In this way meaningful work becomes part of the actions and decisions that are taken, from the everyday right through to the strategic, because the people aspect of such decisions is now easy to grasp. As a result meaning, and with it the motivational effects of meaning, can be integrated throughout the organisational systems. We can see how the focus on different dimensions of meaning in the previous examples transformed a sales team and altered community relations and a marketing strategy. The focus remains the same—how does paying attention to unity with others shine light on our current situation—the questions are simple but need to be thoughtfully framed and asked with real intent. As we said at the beginning, MFW links to what is held deeply in people and requires honest and creative engagement.

## **Meaningful Work Is Already Strongly Related to Corporate Responsibility Activities and Strengthens Them**

Often companies in addressing corporate responsibility (CR) spawn more mini-bureaucracies which become peripheral and have little connection to the company's main operating systems (Paine 2004). Thus, while a CR focus holds great promise for meaningful work, here too, it is often unwittingly destroyed. When MFW is integrated in the internal systems of the organisation, it also naturally flows into the external systems and supports CR practices.

The Map of Meaning naturally integrates internal practices with ethical and stakeholder practices. The skills and insights obtained in unity with others within the system naturally flows into unity with stakeholders, and vice versa. For example, in the previous example of the Health Board in New Zealand, the focus on making a difference with the stakeholders began to feedback into the organisation when they noticed that what mattered to the patients might also matter to the employees. This led to greater awareness of cultural needs and a more accepted inclusion of the spiritual at work, for example, beginning some meetings with a prayer. Developing full potential naturally flows into the innovation required to support the planet and communities. Developing the inner self naturally flows into the reflectiveness required to be ethical in business, and service to others naturally extends to serve humanity. The human need for balance contributes to creating sustainable work practices which in turn support healthy communities. In responsible organisations inspiration is derived from a positive and hopeful view of humanity and the planet,

and reality is seen as a vaccination against complacency and used to develop the humility to be self-critical about the inevitable gap between espoused values and actual practice.

## Meaning Is Natural and Simple to Work with and It Requires Skill, Understanding and Mindfulness

Meaningful work is not a technique or tool imposed on another person, but rather a journey that we take together. No one person, not those in charge, can claim to know more about how to live meaningfully than another. It is a collective human quest. Focusing on meaningful work is effective and simplifies practice. At the same time it is deep work. It takes time for individuals and organisations to build up the skills to see where and how meaning is created and lost in everyday actions and decisions. As a leader your ability to understand and work with the human need for meaning at work can enrich your own work life as well as create real benefits for your people and your organisation.

Meaningful work is not simplistic. All the dimensions of meaningful work are in constant and dynamic movement. The Map of Meaning allows us to frequently and simply reconnect with the current state of meaningfulness for people and therefore within the organisation. Over the years, we have learned how to work with meaning in a way that is inclusive and effective. We have captured many cases, reflections and exercises and useful references in our book “The Map of Meaning” by Marjolein Lips-Wiersma and Lani Morris (2011).

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# Chapter 15

## The Secret of Leadership Success

Mark L. Russell

**Abstract** How can lay leaders live out their faith at work with integrity and sensitivity that reflects a thorough yet uncomplicated understanding of their gifts, talents, and place in the church and in the world? For this chapter, I will define marketplace leadership as the ability to positively influence others in matters of faith and work in the context of a nonreligious organization. Ultimately marketplace leadership should not just be about having a positive impact on an organization in terms of organizational goals but also about being a positive influence on others in their own journeys to bring spirituality into reality. Seven aspects of the secret of leadership success are presented: (1) spiritual, (2) scriptural, (3) solidarity, (4) serve, (5) sustainable, (6) situational, and (7) strategic.

How can lay leaders live out their faith at work with integrity and sensitivity that reflects a thorough yet uncomplicated understanding of their gifts, talents, and place in the church and in the world?

### Scanning the Landscape

When one thinks of religion, generally ideas like church, worship service, Sunday school, creeds, and the like are considered. When one thinks of a religious leader, the most commonly envisioned person is a bishop, elder, pastor, or priest. Generally work and employment are not regarded to be a significant part of one's religious experience. Business managers, lawyers, engineers, nurses, stockbrokers, factory workers, and IT professionals are rarely considered religious leaders.

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However, in recent years there has been a growing awareness that people's faith should inform and impact their life at work. There is also increasing attention being paid to the idea that lay people can also be leaders, not only at work, but also for their faith community.

## The Persistent Faith-Work Gap

Despite these notable developments, there is much work to be done. It seems that the concept is best understood by a few organizations and leaders but has not trickled down to the grassroots level of our society in a significant way. The American Society for Training and Development conducted a survey of 340 of its members and found that 74% said that there was less or no clear change in the visibility of faith in their organizations or in those of their clients. Only 8.5% responded that their companies allow for the use of faith-based theories in leadership or ethics training.<sup>1</sup> The Life at Work Company conducted an online survey to see how many churches have implemented marketplace ministries. Of 623 respondents, 85% indicated that their church had no marketplace ministry in place, and only 6% had a ministry in existence for over 5 years.<sup>2</sup> I have personally surveyed over 100 churches in the USA and found none with an intentional strategy for equipping their members for effective leadership in their place of employment.<sup>3</sup> I also conducted a small research survey with 54 respondents at a large church in the southeast USA. The results showed that 74% of the respondents saw little to no connection between their faith and their job. Of those that saw a connection, 64% were employees of a religious institution. Only 11% of respondents who had a job in a nonreligious organization saw a connection between their faith and their employment. Furthermore, even they reported a low score on their confidence and fulfillment level of being able to integrate their faith at work.

It seems that church leaders are not giving their lay leaders the perspective that their job really matters to their faith. Wuthnow mentions one church where 90% of the people responded that they had never heard a sermon relating faith to employment. His economic values study reported that only 40% percent of all the people surveyed had been inspired to work harder through a sermon.<sup>4</sup> Wuthnow also noted that when clergy do discuss work, it is viewed as a place for self-expression rather than an opportunity for serving or loving others.<sup>5</sup> He notes that the most common

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<sup>1</sup> Rex Davenport, "Faith at Work," in *T+D Training and Development*, December 2005.

<sup>2</sup> <http://lifeatwork.portfoliocms.com/Brix?pageID=1>.

<sup>3</sup> Obviously there are such churches, but they were not in my sample, and the ones that focus on this can truly be said to be few.

<sup>4</sup> Robert Wuthnow, *God and Mammon in America*, (New York: Free press, 1994), pp. 55–56.

<sup>5</sup> *Ibid.*, 77.

word used by pastors when discussing economic issues is selfishness.<sup>6</sup> He asserts that there is a strong tendency for clergy to preach on issues that are prevalent in the media and related to politics and the culture wars and not on issues more pertinent to people's everyday lives.

Nash and McLennan report that clergy tend to juxtapose happiness in one's faith with happiness in wealth and success. They say, "Most conceptions of religious happiness [articulated by clergy] turned out be a subtractive in form: spending less time at work and more with family, needing less money, buying fewer consumer items. At no time were the potential contributions of business seen as a path to faithfulness or the happiness of faithfulness."<sup>7</sup> According to Nash and McLennan, the sum of these perceptions is that there is large gap between clergy and business professionals. They note, "Basic worldview and temperament create enormous obstacles to fostering shared understanding about religious faith and business."<sup>8</sup>

## Some Good News

In contrast to these reports, there is some good news. It appears that an implementation of an intentional strategy, program, or marketplace ministry in a local congregation can help lay marketplace leaders not only be more fulfilled at work but also at church. Walker conducted a survey of Protestants in the workplace and the effects of marketplace ministries. His results indicate that church members who were a part of a marketplace ministry demonstrated higher levels of job satisfaction and commitment to their employers than those who were not a part of such a ministry. Members in churches that implemented such programs reported a 58% increase in overall satisfaction with church and 168% increase in satisfaction with the church equipping process.<sup>9</sup>

This is just a brief perusal of the recent and current landscape. Interest is rising, and there has been an increasing amount of attention paid to these topics. However, the majority of churches and other religious groups have failed to respond adequately, and most lay people see little to no connection between their faith and their place of employment. With glimpses of what can be done in some isolated situations, we must now turn our attention to developing a framework that can result in the robust integration of faith, spirituality, and leadership at work.

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<sup>6</sup>Robert Wuthnow, *Crisis in the Churches: Spiritual Malaise Fiscal Woe*, (Oxford University Press, 1997), pp. 93–98.

<sup>7</sup>Laura Nash and Scotty McLennan, *Church on Sunday, Work on Monday: The Challenge of Fusing Christian Values with Business Life*, (Jossey-Bass, 2001), p. 141.

<sup>8</sup>Ibid., 153.

<sup>9</sup>See Mark Walker, *A Comparison Study of Protestants in the Workplace; What Effect does a Church Workplace Ministry have on Protestant Workers' Job Satisfaction, Organizational Citizenship Behavior, and Organizational commitment within Certain Faith Integration Types?*; Unpublished Ph.D. dissertation, Regent University, Virginia Beach, VA, 2005.

## Defining Secret, Success, and Marketplace Leadership

In using the term secret, it is not my point to communicate that any of what I suggest is particularly profound. In fact, it seems that most of it is essentially common sense when one reflects for a moment on it. However, what is meant by secret is that these seven aspects of the secret of leadership success are not given the emphasis and reflection that they are due. Therefore, they contain a certain concealed quality, even though they are not obscure. Thus, they compose a secret in the sense that few have meditated seriously on them and even fewer have applied them to their lives in a meaningful way.

It should also be noted as to why the paradigm contains seven aspects but secret has been left in the singular. It is my contention that the seven aspects must function together in an integral and integrative fashion in order for genuine success to be achieved. An overemphasis or neglect in one aspect will lead inevitably to a decline in effectiveness, generally to the degree that the one aspect is overemphasized or neglected.

Success in the common vernacular generally pertains to the gaining of fame and prosperity. However, for our purposes it means the achievement of something desired and planned, namely, the integration of leadership, faith, and work in a way that skills, gifts, talents, passions, and strengths of faith are seamlessly integrated with work and leadership and vice versa.

For our purposes, marketplace refers to the location of people's employment in nonreligious institutions. This can be a courtroom, hospital, school, laboratory, corporate office, factory, or any of the other possibilities.

As for leadership, it is not to be interpreted as pertaining necessarily to a person in positional leadership or authority, although it certainly includes that. In recent years there has been increasing awareness that leadership is not synonymous with positional authority. There is a developing sense of leadership as influence. Brittel put this in about the most basic way possible when he wrote, "Leadership is the ability to influence the actions of others."<sup>10</sup> After a review of various leadership definitions, Bryman wrote, "The common elements in these definitions imply that leadership involves social influence process in which a person steers members of the group towards a goal."<sup>11</sup> This started a shift to viewing leadership as influence as opposed to authority.

Heifetz<sup>12</sup> and Heifetz and Linsky<sup>13</sup> popularized the concept of adaptive leadership and set out to distinguish clearly between leadership and authority.<sup>14</sup> Heifetz sees the positional authority as the person who provides direction, orders, and decreases

<sup>10</sup>L.R. Brittel, *Leadership: The Key to Management Success*, (New York: Franklin Watts, 1984), p. 12

<sup>11</sup>A. Bryman, *Leadership and Organizations*, (London: Routledge & Kegan Paul, 1986), p. 12.

<sup>12</sup>Ronald A. Heifetz, *Leadership Without Easy Answers*, Harvard University Press, 1994.

<sup>13</sup>Ronald A. Heifetz and Marty Linsky, *Leadership on the Line: Staying Alive through the Dangers of Leadering*, Harvard Business School Press, 2002.

<sup>14</sup>Hermalin is an example of another scholar who distinguishes between leadership and authority. See Benjamin E. Hermalin, "Toward an Economic Theory of Leadership: Leading by Example," in *The American Economic Review*, Volume 88(5), pp. 1188–1206.

uncertainty by protecting the organization from outside threats.<sup>15</sup> The adaptive leader is the agent who recognizes and calls attention to threats and assists others in adapting to the challenge. This framework recognizes two steps to adaptive leadership. First, adaptive leaders learn about the state of the world, and second, they adopt institutional rules.<sup>16</sup> In such a paradigm, leadership and positional authority can have conflicting roles.<sup>17</sup>

Rost distinguished between leader and leadership. He defined leadership as “an influence relationship among leaders and followers who intend real changes that reflect their mutual purposes.”<sup>18</sup> He stated succinctly, “In the new paradigm, followers and leaders do leadership.”<sup>19</sup> Northouse followed in the trajectory of this tradition and defined leadership as “a process whereby an individual influences a group of individuals to achieve a common goal.”<sup>20</sup>

It is well beyond our purposes in this chapter to present a comprehensive overview of varying definitions of leadership. However, my intention here is to explicate that leadership is not to be taken necessarily as an acknowledgement of one’s position. As such, the lack of positional authority is not a hindrance to having leadership in the marketplace. Leaders in the marketplace can adapt and be an influence regardless of their current position or rank in their organization. In this way they are exercising marketplace leadership.

For this chapter, I will define marketplace leadership as the ability to positively influence others in matters of faith and work in the context of a nonreligious organization. Ultimately marketplace leadership should not just be about having a positive impact on an organization in terms of organizational goals but also about being a positive influence on others in their own journeys to bring spirituality into reality.

## Overview of the Seven Aspects of the Secret

Before methodically examining each of the seven aspects of this paradigm, it is helpful at this point to name them and give a brief overview. The seven aspects of the paradigm can be summarized and listed as singular terms. They are:

1. Spiritual: where marketplace leadership, work, and employment should be viewed as a spiritual reality
2. Scriptural: where Scriptures inform and form marketplace leadership

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<sup>15</sup> Heifetz: 1994, 49–66.

<sup>16</sup> *Ibid.*, 22.

<sup>17</sup> Another noteworthy work that addresses how leadership is not a matter of positional authority and how one can navigate the potential conflict between influential change agent and positional authority is Debra E. Meyerson, *Tempered Radicals: How Everyday Leaders Inspire Change at Work*, (Harvard Business School Press, 2003).

<sup>18</sup> Joseph C. Rost, *Leadership for the Twenty-First Century*, (Westport, CT: Praeger Publishers, 1991), p. 102.

<sup>19</sup> *Ibid.*, 109.

<sup>20</sup> Peter G. Northouse, *Leadership: Theory and Practice*, (Thousand Oaks, CA: SAGE Publications, 1997), p. 3.

3. Solidarity: where marketplace leadership is governed by an ethic of solidarity between clergy and laity, between people of faith and people of no faith or other faiths, and between people in varying levels of authority in the organization
4. Serve: where marketplace leadership is motivated by a desire to serve supervisors, subordinates, peers, owners, customers, followers, employees, etc.
5. Sustainable: where marketplace leadership is done in such a way that can maintain high standards in all areas for a long time
6. Situational: where marketplace leadership recognizes the inherent complexity to life and treats each situation as distinct with its own answers and solutions
7. Strategic: where marketplace leadership is approached with an intense focus that is marked by intentional planning, execution, and reflection

## *Spiritual*

Jesuit Priest Pierre Teilhard de Chandin said, “We are not human beings having a spiritual experience. We are spiritual beings having a human experience.”<sup>21</sup> As mentioned in the introduction, business managers, lawyers, engineers, nurses, stockbrokers, factory workers, and IT professionals are rarely considered religious leaders. Nor are their jobs considered spiritual. However, for us to understand the importance of marketplace leadership, we must understand the intrinsic and fundamental spirituality of work and its derivative employment positions.

Through the centuries, people’s perspectives on work have varied. Work has been elevated (think Karl Marx) and disdained (think teenagers cleaning up after a party). Regardless of the fluctuations of views on work, it was originally viewed as a divine action.

The Bible opens in Genesis 1 with the creation account. As the Scriptures say, God worked for six days<sup>22</sup> to form the heavens and earth and everything in it.<sup>23</sup> At the end of the creation account, God creates humans in his image. In a very real sense, this means that humans were created to imitate God in certain respects.<sup>24</sup> After creating humans, God gives them the command to work. Consider the flow of

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<sup>21</sup> Cited in Nash and McLennan: 2001, p. 3.

<sup>22</sup> There are many possible interpretations for what it means to be created in the image of God. Of course, we cannot explore them all. For our purposes we will focus on this likely implication, namely, that humans were created to imitate God in many respects and particularly through work.

<sup>23</sup> Gen. 1:28 says, “Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.” It should be noted that to subdue and rule the earth does not imply domination and control as has been many times understood. The directive is more along the lines of managing and caring for creation. Gen. 2:15 says that God placed man in the garden to work it and take care of it. This is perhaps a better wording in English of the original intent. All references and citations from the Bible are taken from the New International Version (NIV).

<sup>24</sup> Psalm 8 is a psalm of David that connects God’s work in creation with human’s responsibility to care for creation.



the passage: God worked; he created humans in his image; then, he directs the humans to go work.

In his critique of Adam Smith, Karl Marx alludes to the fact that Smith inherited from the Bible that work should be viewed as a curse.<sup>25</sup> However, it should be reemphasized that God worked and passed the work baton to humans before there are any mentions of any type of curse in the biblical account.<sup>26</sup> Work is, therefore, best understood as an intrinsic part of our human, spiritual experience. It is not a result of a curse. In fact it is the exact opposite; it is a part of our role in the world and something that we can do to serve each other, God, and the rest of creation.<sup>27</sup>

In first two chapters of Genesis, there are seven principles set out that should inform our view of work today. First, through work, we are to be stewards of the earth.<sup>28</sup> Second, tool making and tool using are an integral part of human existence.<sup>29</sup> Third, we are to be self-sustainers and producers.<sup>30</sup> Fourth, we are to be appreciators of beauty.<sup>31</sup> Fifth, we are to work in partnership with one another.<sup>32</sup> Sixth, we are to work in partnership with our Creator.<sup>33</sup> And seventh, work is fundamentally good, a source of joy and makes rest enjoyable.<sup>34</sup>

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<sup>25</sup> Karl Marx, “The Grundrisse” in Gilbert C. Meilaender (ed.), *Working: Its Meaning and Its Limits* (University of Notre Dame Press, 2000), p. 29. Marx says, “‘Thou shalt labour by the sweat of thy brow!’ was Jehovah’s curse that he bestowed upon Adam. A. Smith conceives of labour as such a curse.”

<sup>26</sup> This is not to suggest that God is no longer at work. The proper perspective is that we work with and for God, meaning we partner with God in our work but also to an extent we are independent and responsible for our work. This is best expressed in Gen. 2:19. It states that God formed the creatures (God’s independent work), brought them to Adam for him to name (partnership God working with Adam), and then Adam naming the animals (Adam’s independent work). This is a picture for how God works with us and we work with him in sustaining creation.

<sup>27</sup> This is not to say that there are not some weariness and dreariness aspects to work. It is natural at times that work will not seem so spiritual. While writing this chapter I became aware that I had a flat tire and spent a couple of hours changing the tire, going to get it fixed, etc. This did not feel like a spiritual exercise, especially since I more enjoy writing about other people doing such things instead of actually doing it. Nevertheless in the middle of the endeavor, I realized that what I was doing was spiritual, and this helped me adapt my attitude and appreciate the experience even if it is not exactly the way I prefer to spend my mornings.

<sup>28</sup> Gen. 1:28, 2:5–8, 15. We are to fill, subdue, rule, work, and care for creation.

<sup>29</sup> Gen. 2:15, 15. God told Adam to till the land; this strongly implies the development and use of tools.

<sup>30</sup> Gen. 1:28–30, 2:9. The plants were good for food. Humans were to work with creation to produce food.

<sup>31</sup> Gen. 2:9. The trees were pleasing to the eye.

<sup>32</sup> Gen. 2:18. Eve becomes Adam’s helper. Unfortunately, this has been sometimes taken to mean that Eve and therefore women are somehow inferior to men. However, if Adam was superior, why did he need Eve to help him? In a sense Eve was sent to “rescue” him from his situation. The proper paradigm seems to be one of partnership. Martin Luther had it right when he said that God made woman from the side of man and not from the head so she would rule over him and not from his feet so he would trample on her. The inequality among the genders was a later and infelicitous development.

<sup>33</sup> Gen. 2:19–20. God and Adam worked together in the naming of the animals.

<sup>34</sup> Gen. 1:31–2:3. God declared his work very good and rested.

Regardless of how one interprets some facets of the Genesis creation account, there is a lot of foundational material that should shape our views of work. It is truly a part of our essence. We are spiritual beings created by a spiritual being sent to do spiritual things and that includes work. While forms of work have proliferated since the Genesis account, they have not lost their spiritual core. Farmers, fishers, doctors, lawyers, engineers, professors, and everyone else still have a spiritual mission in the work they do. The task of the marketplace leader is to recognize this and pass this knowledge on to others.

## *Scriptural*

The Scriptures have had a long-lasting and engrossing journey since their inception to their closing and on to present day. The Bible is the most widely sold book in the history of the world. It has been used to enslave the people and to set them free. Theological battles have raged over various interpretations. In fact, real wars have been fought, and people have died over the nature and meaning of the Scriptures.

Regrettably, I do not have the space (or the will) to address some of these important and foundational issues. But what is worth mentioning here is what seems obvious, namely, that the Scriptures contains story after story of people who were born, lived, worked, and died. Many have come to see the Scriptures not so much as a theological textbook, though it undoubtedly should inform our theology and has much to tell us about God, but as a storybook, telling us the stories of people through the centuries and how they loved, hated, cared for, and neglected one another and how they feared, revered, respected, and rejected God.

What becomes obvious when one reads through the Scriptures without any preconceptions is how so many of its primary figures were not prophets or priests but were people who worked a job and served God in varying degrees. Many of the Old Testament figures were people who worked. Noah, Moses, Abraham, and Job were all people who had careers and spent most of their lives working in various roles. Jesus spent the vast majority of his life as a carpenter. Paul seems to have continued and perhaps further developed his trade as a tentmaker after his conversion and during his missionary journeys.

Far from being a philosophical treatise pertaining merely to abstract ideas, the Scriptures are full of insights, warnings, commendations, and most of all stories of the normal, routine things of life. They are about work; they are about life and all that comes with it. Therefore, the Scriptures can be confidently read by the marketplace leader for insights, directions, and suggestions derived from proverbs, commands, and principles in the Scriptures that pertain to common, workplace situations. The Scriptures are not essentially theoretical as some might suppose; rather, they are fundamentally practical. The practicality of the Scriptures is what makes them so essential to successful marketplace leadership. They should not only shape our moral and ethical decisions and behaviors, but they are full of models and examples for us to follow in our routine work lives.

Consider for a moment Paul who was the primary apostolic missionary of the early church. Despite his desire to “preach the gospel where Christ was not known,”<sup>35</sup> he appears to have spent a large amount of his time working. He tells his readers that he was never idle and that he worked night and day. The context makes it clear he is talking about income-generating work and not preaching and teaching.<sup>36</sup> He stated clearly that he did not desire to receive remuneration for preaching the gospel.<sup>37</sup> The point is this: even for someone who had such high spiritual goals as Paul, work was not seen as a distraction to his purpose rather as an enhancement to it. Once such truths are recognized, the Scriptures become an essential part of life not just for the church pastor but also and perhaps even more so for the marketplace leader.

## *Solidarity*

Marketplace leadership should be marked by an ethic of solidarity. This ethic should be embodied in all of the relationships of the various spheres of the marketplace leader’s life. The first that deserves some attention for the church at large is that we should have no division between clergy and laity in terms of ecclesiastical importance. As seen earlier, the spiritual landscape is shifting and will probably be less and less based in the setting of local congregation. Therefore, the church has really no choice but to set about to empower her lay leaders for spiritual service. But the issue is more fundamental than such a pragmatic approach would suggest.

Through the centuries as Christianity has become a world religion, the church has struggled with the various ways it should be structured and governed. One of the necessary developments was that of remunerated clergy, people who received financial stipends, and/or support for their service to the church. Christ justified this development by commissioning Peter and Andrew to leave their fishing trade behind to become “fishers of men.”<sup>38</sup> He also said, “The laborer deserves his wages.”<sup>39</sup> Paul

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<sup>35</sup> Rom. 15:20.

<sup>36</sup> 1 Thess. 2:9; 2 Thess. 3:7, 8.

<sup>37</sup> Paul states quite clearly on several occasions that he and his companions supported themselves. In 1 Cor 9:6, he states that he and Barnabas were supporting themselves on their journey to Cyprus and Galatia. In 2 Cor 11:12, while in Philippi, Paul says that he would continue to work so as not to be a “burden” to the Corinthians. In both of his letters to the churches in Thessalonica, he says that he and his companions worked “night and day” to avoid burdening them. In Acts 19:9, it is mentioned that Paul ministered during the lunch hour in the lecture hall of Tyrannus for 2 years. Paul for his part seems to have spent the early morning and possibly the evening, in manual labor: “these hands,” he later reminds the elders of the Ephesian church, “ministered to my necessities, and to those who were with me.” Because of Paul’s strong defense for donor-supported ministry (1 Cor. 9:1–5), many people have concluded that he simply made tents when money was scarce. However, the numerous references to Paul’s self-support and the fact that three times he says that he did not receive financial support seems to suggest otherwise (1 Cor. 9:12,15,18).

<sup>38</sup> Matt. 4:18–20.

<sup>39</sup> Luke 10:7.

referred to this statement as a commandment, saying, “The Lord has commanded that those who preach the gospel should receive their living from the gospel.”<sup>40</sup> So, there definitely is a place in the church for remunerated ministers or clergy as they are commonly called.

However, just what place they should have in our current structures is the unfortunate difficulty that has resulted in our contemporary division between clergy and laity. As a means of “quality control” and perhaps in order to maintain control, there have been large sections of the church that have developed the concept of clergy and turned ordained ministers into mediators between God and man. This is despite the clear New Testament teaching regarding the uniqueness of mediation. Paul wrote, “For there is one God and one mediator between God and men, the man Christ Jesus.”<sup>41</sup>

Even in churches and denominations that claim to advocate for the “priesthood of believers,”<sup>42</sup> there is a sense that those that are paid to do so do true ministry and the others have the ministry of supporting the “true ministers.” However, it appears the opposite may be true. Paul said the purpose of pastors and teachers were “to prepare God’s people for works of service.”<sup>43</sup> This would imply that the laity are the ones who do the good works and the clergy are there to prepare them for it.

Marketplace leaders also need to live and work in solidarity with adherents of other religions. We are living in a pluralistic society, and people of other religious faiths should not be ostracized or marginalized. Douglas Hicks has developed the helpful model of respectful pluralism that governs this ethic. In Hicks’ words, “The essential framework of respectful pluralism, based upon dignity and equal respect, can be stated in the form of a principle and three limiting norms.”<sup>44</sup> He adds that the guiding principle is what he calls presumption of inclusion.<sup>45</sup> Organizations, businesses, and corporations should allow all people to express their religious, spiritual, cultural, political, and other commitments at work and not restrain or limit them as presumed under a secular understanding of the workplace. The first limiting norm is

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<sup>40</sup> 1 Cor. 9:14.

<sup>41</sup> 1 Tim. 2:5.

<sup>42</sup> Here it is worth quoting Catholic missionary and theologian, Vincent Donovan, who said, “The ‘priesthood of believers’ has often been used as an empty slogan by Catholics and Protestants alike. Catholics do not want to apply the priesthood to all believers, to the *laos*, the people of God, the laity. Protestants often use the phrase in a negative way. By stressing the second part of the phrase, they in fact deny the first part, or at least put a brake on the deepest sacramental, sacrificial, and incarnational meaning of the priesthood of Jesus Christ. If only the Catholic meaning of the priesthood could come to live with the Protestant meaning of the faithful in the church, we might yet arrive at a new understanding of the power and glory of Christianity.” See Vincent Donovan, *Christianity Rediscovered*, (Maryknoll, NY: Orbis Books, 1978), p. 159.

<sup>43</sup> Eph. 4:11–12.

<sup>44</sup> Douglas Hicks, “Religion and Respectful Pluralism in the Workplace: A Constructive Framework”, in *Journal of Religious Leadership*, Spring 2003, Vol. 2, No. 1; p. 5.

<sup>45</sup> *Ibid.*

nondegradation. Marketplace leaders should not disrespect other people through the use of degrading speech or symbols or other means of communication.

The second limiting norm is noncoercion. Marketplace leaders should not use their power, position, or organizational influence to impose their religious beliefs on others. The third limiting norm is nonestablishment. Marketplace leaders should not seek to advocate for their religion to be considered the established religion of the workplace. Neither should they seek to create a generic religion to be the established one. Rather the workplace should be a location where all are free and able to speak and practice their faith in an atmosphere of equal respect.<sup>46</sup>

Marketplace leaders should also work in solidarity with people of other races, ethnic groups, national origins, and gender. Leaders in the marketplace should not succumb to pressures and prejudices that diminish the importance of working in solidarity with other people. Instead of following the trends of the day, marketplace leaders should be paving the way in the development of paradigms that reflect the inherent dignity and value of all people.

## *Serve*

In 1977 Robert Greenleaf wrote, “Part of the problem is that *serve* and *lead* are overused words.”<sup>47</sup> If that was true in 1977, then it is even more so now. However, I agree with Greenleaf when he said, “Not everything that is old and worn, or even corrupt, can be thrown away. Some of it has to be rebuilt and used again. So it is, it seems to me, with the words *serve* and *lead*.”<sup>48</sup> While the terms always need clarification to avoid triteness and misinterpretation, we cannot simply do away with these fundamental concepts.

The concept of servant leadership<sup>49</sup> should be at the core of the marketplace leader’s life philosophy. In Stephen Covey’s paradigm of principle-centered leadership, he captures many of the essential components of servant leadership. He says that every morning principle-centered leaders “‘yoke up’ and put on the harness of service, thinking of others.”<sup>50</sup>

Three helpful principles for serve-oriented marketplace leadership are found in Covey’s seven-habit paradigm. Habits four through six are think win-win, synergize,

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<sup>46</sup> Ibid., 6.

<sup>47</sup> Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Power and Greatness*, (New York: Paulist Press, 1977), p. 6. Italics in original.

<sup>48</sup> Ibid. Italics in original.

<sup>49</sup> Greenleaf coined the term servant leadership in 1970 in an essay titled “The Servant as Leader.” It is said that Greenleaf only used the term servant leadership for purposes of economy and simplicity. He is said to prefer the phrase, the servant as leader, because, in this phrase, the subject is the servant and the predicate is the leader. See Larry C. Spears (ed.) *The Power of Servant Leadership: Essays by Robert K. Greenleaf*, (San Francisco: Barrett-Koehler Publishers, 1998), p. xi-3.

<sup>50</sup> Stephen R. Covey, *Principle-Centered Leadership*, (New York: Fireside, 1990), p. 34.

and seek first to understand then to be understood.<sup>51</sup> Serve-oriented marketplace leaders should not only be seeking to win for themselves or their companies. They should operate under a paradigm that seeks for as many people as possible to come out on top. This means the marketplace leader should seek to help customers, clients, supervisors, janitors, and peers succeed in their respective dealings. This is done through what Covey calls synergizing. We operate in a spirit of innovation and creativity to find new solutions that will help us all. This is effectively done only if the servant leader seeks to understand the other person's perspective. When this understanding is achieved, then it will be easier to be understood and to arrive at a newly developed solution that helps all involved.

Even Christ came to serve and not to be served.<sup>52</sup> Therefore, an attitude of service should permeate through the marketplace leader.<sup>53</sup> In order to illustrate practically what it means for marketplace leaders, particularly for those in positional authority, to serve others, I have turned the word into an acronym. SERVE means to support, empower, release, verify, and encourage.

Support means that we have an attitude of working below people and lifting them up. We do not work in such a way that others must work below us. Just as pillars of a building support it and hold it up, so shall we support others and hold them up as higher than ourselves.

Empower means quite simply to give power. Our rhetoric will be equaled by our action. We will not only say that we exist to support people but we will also empower them to serve others in a meaningful way. This means providing resources as well as decision-making powers. An atmosphere of trust is necessary; this strengthens people.

Release means that after people are empowered, they are free to use that power. They are truly released and not kept on a short leash that bruises their emotional neck and gives them whiplash as they are "pulled back" by the master of the resources.

Verify means that there is an appropriate accountability system in place. There is a time and place for a system that helps people to reconsider their options in moments of temptation and to ensure that objectives and directives are carried out properly. Blindness to the human potential to do wrong is not empowering to people. We need accountability; we should verify that everyone is doing what they should be doing.

Encourage means simply that after people have been supported, empowered, released, and their actions verified, they need little else than to be encouraged. Encouragement is an often sought and rarely given attribute in life. Developing a

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<sup>51</sup> See Stephen R. Covey, *The 7 Habits of Highly Effective People*, (New York: Fireside, 1989).

<sup>52</sup> Matt. 10:28, "The Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

<sup>53</sup> Ken Blanchard and Phil Hodges have written two books recently drawing from the example of the life of Christ as a model for servant leadership. See Ken Blanchard and Phil Hodges, *Lead Like Jesus: Lessons from the Greatest Leadership Role Model of All Time*, (Nashville, TN: W Publishing, 2006) and Ken Blanchard and Phil Hodges, *The Servant Leader: Transforming Your Heart, Head & Habits*, (Nashville, TN: J Countryman, 2003).

lifestyle of encouragement in the marketplace is crucial in order to be truly successful amidst the trials and reality of life's challenges.

## *Sustainable*

Many organizations seem to have a fascination with quick fixes and short-term gains. A sense of urgency has led many to continually focus on what needs to be done right now without much concern for long-term planning and future vision. Accompanying this is the belief that the primary barrier to the full attainment of organizational objectives is something we are doing wrong. This sense of urgency and “we are the barrier” mentality produces an unproductive atmosphere. The constant analysis and incessant scrutiny stresses many and kills off areas of potential growth, both personal and organizational, before they have had a chance to breathe.

In *Good to Great* Jim Collins discusses the pipe dream of many organizations to find a quick-fix solution to their mediocrity. His conclusions are summarized in the following statement:

In each of these dramatic, remarkable, good-to-great corporate transformations, we found the same thing: There was no miracle moment. Instead, a down-to-earth, pragmatic, committed-to-excellence process—a framework—kept each company, its leaders, and its people on track for the long haul. In each case ... it was the victory of steadfast discipline over the quick fix.<sup>54</sup>

The chief problem with an intense, quick fix-oriented approach to leadership is that it is not sustainable. Coleman, Boyatzis, and McKee have discussed what they call the pacesetter approach.<sup>55</sup> Pacesetter is the approach taken by leaders who have high standards for excellence, expect their people to perform, and have little patience for poor work. While it can be quite successful,<sup>56</sup> it is best used sparingly as it tends to poison the environment. This poisoning is generally because of the emotional costs involved, and the approach is particularly disruptive when a leader relies on it too much. It has negative effects when a leader is constantly ready to take over and perform tasks.<sup>57</sup> While pacesetter can be effective in some contexts and in cooperation with other leadership styles, its weakness is that it is not sustainable. Marketplace

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<sup>54</sup> Jim Collins, “Good to Great”, in *Fast Company* Issue 51, October 2001, p. 90.

<sup>55</sup> Daniel Goleman, Richard Boyatzis, and Annie McKee, *Primal Leadership: Learning to Lead with Emotional Intelligence*, Reprint edition. (Harvard University Business School Press, 2004).

<sup>56</sup> Goleman, Boyatzis, and McKee state that it can be effective when all the people involved are highly competent and need little direction (p. 72).

<sup>57</sup> *Ibid.*, 72–74.

leadership should be governed in such a way that people are edified and encouraged rather than burdened and burned out.

Another unsustainable leadership practice is what Stephen Covey calls “borrowing strength.” Covey says that an emotionally immature leader will “tend to *borrow strength* from position, size, strength, experience, intellect, or emotions to make up for a character imbalance.”<sup>58</sup> Covey notes that such a leader will build weakness in oneself because he or she will rely upon external factors, rather than internal characteristics, to get things done. The strength-borrowing leader will also build weakness in others because they will learn to respond in terms of fear and conformity. Finally, in such situations weakness envelops the relationships of the leader. They become strained under the constant agitation.<sup>59</sup>

Marketplace leaders should not seek quirky, quick fixes but should be focused on quality, long-term work. They should not overly rely on pacesetting and should avoid creating high-intense environments that foster burn out over positive human development. Leaders in the marketplace should not borrow strength from others but should develop internal strength so that others will be strengthened through them. Furthermore, marketplace leaders should also seek to work in an environmentally sustainable way that does not reduce natural resources, but rather creatively expands them. Marketplace leaders should also be committed to financial profitability, for through the ethical creation of wealth, many things in life can be sustained.

## *Situational*

In the late 1960s, through the 1970s, and into the 1980s, Heresy and Blanchard developed what they called situational leadership.<sup>60</sup> Blanchard and Johnson adapted this model for their book, *The One Minute Manager*.<sup>61</sup> The model calls for the leader to examine the needs of a unique situation and then adopt the most appropriate leadership style. Its popularity is probably due to the fact that it passes two basic tenets of such models: it is simple to understand and it works in most environments for most people.

The model calls for four different types of leadership style, namely, directing, coaching, supporting, and delegating based upon the development level of the follower. There are four development levels: (1) high competence and high commit-

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<sup>58</sup> Covey, *Principle-Centered Leadership*, p. 83. Italics in original.

<sup>59</sup> Ibid.

<sup>60</sup> Paul Heresy and Ken Blanchard, *Management of Organizational Behavior*, (Englewood Cliffs, NJ: Prentice-Hall, 1969); *Leader Effectiveness and Adaptability Description-Self*, (Escondido, CA: Center for Leadership Studies, 1973); *Management of Organizational Behavior: Utilizing Human Resources*, (Englewood Cliffs, NJ: Prentice-Hall, 1977).

<sup>61</sup> Ken Blanchard and Spencer Johnson, *The One Minute Manager*, (Berkley Publishing Group, 1982). To date this book has sold over 12 million copies.



ment, (2) high competence and variable commitment, (3) some competence and low commitment, and (4) low competence and low commitment.

The beauty and danger of the model is its simplicity. All models are an attempt to reduce complexity into understandable and workable paradigms. However, there is a need to develop situational leadership beyond that what Blanchard et al. developed. Theirs is helpful in terms of adapting a leadership approach to particular followers; however, it does not actually say much about how to adapt one's leadership style to particular situations.

Situational leadership should not be merely consumed with an attempt to simplify the complex; rather, it should be embodied by an ethos that recognizes the inherent complexity of leadership situations and be driven by creativity and innovation toward answering questions and solving problems. Marketplace leaders will need to not only adapt their leadership style to the type of follower but also to what type of day the follower is having, the pressures of a certain situation, the reality of deadlines, etc. Attention needs to be paid and sensitivity given to gender and intercultural issues. Marketplace leaders will also need to adapt their style depending on with whom they are interacting. Is it a new employee or their supervisor? Marketplace leaders will need to exert influence up, down, and across the organization, but to do so effectively, their leadership style will need to be based on the situation.

According to situational leadership, marketplace leaders will develop intuition about when it is good to speak about one's faith and when it is best to simply live out the ideals of one's faith. Paul, speaking from personal experience as a marketplace leader, said, "Be wise in the way you act toward outsiders; make the most of every opportunity. Let your conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone."<sup>62</sup> St. Francis of Assisi reportedly said, "Preach the gospel always and if necessary use words." Situational leadership will help the marketplace leader develop sound judgment to make on-site decisions about when and how to share one's faith in an appropriate and respectful manner.

The reality of the need for situational leadership affects how we should train marketplace leaders. Instead of giving them a "blueprint" that should produce results, we should train them to study their situations, analyze people's needs, reflect upon their observations, consult with one another and mentors, and then, based on this process, determine what the best long-term path should be. Situational leadership means that the person in the situation is best suited for determining the leadership approach. Adaptability and flexibility are primary factors in marketplace leadership capability.

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<sup>62</sup> Col. 4:5-6.

## ***Strategic***

There is an old axiom, “If you fail to plan, plan to fail.” This is why marketplace leadership must be strategic. If the marketplace leader does not seek to intentionally live out the principles contained herein in a planned and calculated way, experience says that it will not happen.

In view of the aforementioned complexity of life and leadership situations, it would be inappropriate to speak of strategy in any universal sense. Despite the uselessness of universal strategies, it does pay to be strategic in marketplace leadership. However, in developing strategies it would be well worth our time to pay attention to some notes of caution. First, we should not define the task too narrowly. While a particular organization or person can simply not do everything, there needs to be an awareness of the various components involved in any particular situation that prevents the tendency to task reduction. For example, I worked in Russia through a consortium of over eighty educational, humanitarian, and religious organizations. I was able to see the emphasis of the various groups and the way they perceived their task. Many of them were indeed strategic, but many had such a narrow strategic focus that it affected their understanding of human nature and their ability to function effectively in unique situations. We must beware of reductionism in our philosophies and theologies when we select a strategic focus.

Second, in developing strategies we must be careful not to set our goals too high. There is a certain sense that we need to envision doing great things. Frequently, a limited vision is the chief reason for poor performance. However, high goals sometimes can produce an intense environment that engenders the feeling of the greyhound running around the track after a carrot that is designed to stay one step ahead. This atmosphere leads to burn out and ineffective working due to the stresses produced.

There is a tension between too high of a goal and too low. The best solution is to encourage people to develop their own strategies and goals after going through an in-depth, on-site critical analysis process. Strategy should hinge on two factors primarily: (1) the needs of the local situation and (2) the gifting and skill set of the marketplace leader.

Specifically, the marketplace leader needs to develop a strategy that reflects the spiritual nature of the task, is consistent with scripture, promotes solidarity with others, focuses on serving, and is sustainable and appropriate to the particular situation. A strategy based on these processes will tend to be more successful than other alternatives.

## **Conclusion**

The world is changing and religious leadership needs to change with it. In order to adapt, the church will need to deconstruct the old clergy/laity model and move to a partnership paradigm that understands the importance of marketplace leadership. Despite much work and glimpses of success, progress is still needed to close the

persistent faith-work gap. This chapter proposes that this can be done best through a model that realizes the spiritual nature of the marketplace and recognizes the Scriptures as a book of stories of common, ordinary people who lived their faith in an authentic way in routine, everyday life. The framework also reflects an emphasis on working in solidarity with different people and groups of people that is characterized by an attitude of service. For genuine life success any approach should be done in a sustainable way that is adapted to the unique situation. Finally, in order for the paradigm to be effectively implemented, marketplace leaders will have to be strategic and intentional.

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# Chapter 16

## Wise Leadership in Organizations: Integrating Eastern and Western Paradigms

Mark Kriger

**Abstract** In today's highly turbulent world, organizational leaders are largely adrift in an uncertain global interconnected economy, where not only cultures but also religions, their belief systems and their values, are in increasing interaction and potential conflict. The aims of this chapter are to (1) present *concepts of wisdom* and wise leadership that are based on both eastern and western philosophical, religious, and spiritual traditions; (2) discuss the relevance of *wise leadership* at work for stakeholders, including employees, managers, and local communities as well as the sustainability of the physical environment; and (3) propose *implications* for the development of effective wise long-term organizational leadership. This chapter aspires to provoke readers to conceive of how organizations can benefit from wise leader/managers, who utilize wisdom for both organizational and societal sustainability in their daily decision-making.

### Introduction

*The beginning of wisdom is this, get wisdom;  
With all your getting, get insight.  
Proverbs*

*If wisdom is present,  
then everything else becomes possible.  
U. Tejaniya (2008)*

Today's world is laden with extreme uncertainty, which presents high risk as well as great opportunity. In this context leadership is far too often self-oriented rather than oriented toward the greatest good for all relevant groups and individuals, not just the

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shareholders. Most organizations, and their leaders, are measured by criteria that explicitly, or implicitly, aim to maximize short-term profitability (i.e., ROI, ROE, ROA, or ROS). The fundamental economic model-in-use appears to be that the most efficient use of financial and human capital is the best way in which leaders can create organizations that make the world function maximally for its inhabitants. (Note: Unless otherwise stated the terms *leadership* and *management* will be used interchangeably, knowing full well that there is a long-standing debate about their differences.)

There is clearly a deep crisis in human affairs that is occurring virtually at all levels of scale from the individual to the organizational to the societal. The symptoms of the crisis are numerous. At the societal level, if we turn on almost any television news program, we observe the breakdown of social structures occurring not only in areas of the developing world, but also in western Europe and North America. Most people are at a loss as to how to intervene in this complex of “break-downs” that are occurring. Wisdom seems to be noticeably lacking at numerous levels of social systems.

At the organizational level, one simply has to ask people in the workplace what sense of meaning, purpose, and, ultimately, joy they derive from their work. At the individual level, we observe the lack of enthusiasm with which many, if not most, people engage in their daily work tasks. Something needs to change, but the complexity of the transformation that is called for seems intractable.

About 15 years ago, Fritjof Capra (1997, p. 6) stated the challenge very succinctly in *The Web of Life: A New Understanding of Living Systems*:

There are solutions to the major problems of our time, some of them even simple. But they require a radical shift in our perceptions, our thinking, our values . . . (However,) the recognition that a profound change of perception and thinking is needed, if we are to survive, has not yet reached most of our corporate leaders, either, or the administrators and professors or our large universities.

Given the depth of the problems, we ask, “Why is this and how can we effect deep wisdom-inspired transformation in both organizations and their leaders?” Close attention to the processes of organizations reveals the depth of the need for transformation in the organizations we inhabit. Without wisdom and compassion-inspired action, we will fall far short of our true potential as human beings, organizationally as well as individually. But how do we accomplish this?

Leadership is a product of subtle, often invisible feelings, thoughts, and intuitions (Badaracco 2002). Visible behavior is just the surface of how wise leaders

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<sup>1</sup> There have been an increasing number of books and articles addressing aspects of the topic. See Kanov et al. (2004) for an overview of major works on compassion in organizations. Also see Boyatzis and McKee (2005) and Senge et al. (2004) for related research and Daft and Lengel (1998), Quinn (1996), and Kouzes and Posner (2002) for representative applied works that have requisite spiritual underpinnings. Kriger and Seng (2005) and Fry and Kriger (2009) addressed related topics in their examinations of the salience of levels of being leaders as a source of effectiveness. Weick and his colleagues have written related discussions of the implications of mindfulness for organizations (Weick and Putnam 2006; Weick and Sutcliffe 2006).

create effective organizations. The concept of wisdom-inspired action and leadership is obviously important for today's organizations.<sup>1</sup>

In sum, organizational leadership in the twenty-first century is embedded in an economic and financial environment which is highly uncertain and, in turn, operating within an evolving global order where not only cultures (Laurent 1983; Adler 1986) but also religions, their belief systems, and their values are in increasing interaction (Smith 1991).

The events of the past several years, with the near-total meltdown of the world economy and its current "recovery," should have provided the motivation to develop alternative ways of conceptualizing and measuring organizational effectiveness and returns for society. The so-called triple bottom line—profits, social responsibility, and the quality of the environment—is an alternative which has been extensively considered and written about (Fry and Slocum 2008). But, to date, the efforts have not had their intended effects.

The overall aim of this chapter is to delineate a more radical alternative to the prevailing paradigm, by addressing several questions, beginning with these two:

1. What would organizations look like if they were measured by how much wise action and decision-making they generated, in addition to being measured by profitability?
2. What are the implications for management development if wisdom is included as one of the primary requirements for managerial effectiveness?

## **Making Sense of Wisdom: Paradigms and Perspectives from the East and the West**

Wisdom is the foundation of virtually all spiritual practice, in both the east and the west. Wisdom takes on several forms, including wise attention, wise action, wise speech, wise thoughts, and awareness of the workings of the mind itself.

More formally we can define "wisdom" and understand it in several ways that emphasize varying aspects of the concept:

- (1) *Psychological*: "An individual is *wise* to the extent he or she uses successful intelligence (the ability to succeed in life, given one's own conception of success, within one's socio-cultural environment) as moderated by values to (a) seek to reach a common good, (b) by balancing intrapersonal (one's own), interpersonal (others'), and extrapersonal (organizational/ institutional/ spiritual) interests, (c) over the short and long term, to (d) adapt to, shape, and select environments" (Sternberg 2002, p. 306).
- (2) *Managerial*: Managerial wisdom is ". . . the ability to detect those fine nuances between what is right and what is not . . . the ability to capture the meaning of several contradictory signals and stimuli, to interpret them in a holistic and integrative manner, to learn from them, and to act on them" (Malan and Kriger 1998, p. 249).

**Table 16.1** A sample of spiritual/religious approaches to wisdom

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- (1) *Taoism*: “True words aren’t eloquent;  
 . . . Wise people don’t need to prove their point;  
 . . . The wise person has no possessions.  
 The more he does for others the happier he is.  
 The more he gives to others, the wealthier he is.  
 . . . By not dominating the wise person leads.”—*Tao Te Ching*, Chapter 81
- (2) *Buddhism*: “The wise person wants nothing. With all their heart they stop the stream (of attachments and delusions). They go beyond this way or that way to . . . where everything becomes clear. The wise person goes the Way without fear.”—*The Dhammapada*, p.149
- (3) *Hinduism*: “Even if thou art the most sinful of the sinful, thou shalt cross over the ocean of sin by the bark of wisdom.  
 As kindled fire reduces fuel to ashes, O Arjuna, so does the wisdom fire reduce all actions (karma) to ashes.”—*Bhagavad Gita*, IV, 36–37
- (4) *Judaism*: “Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding.”—*Proverbs*, IV, 7  
 “And wisdom and knowledge shall be the stability of thy times, and strength of salvation.”  
 —*Isaiah*, XXXIII, 6
- (5) *Christianity*: “Dost thou hold wisdom to be anything other than truth, wherein we behold and embrace the supreme good?”—St. Augustine (quoted in Perry (1971), p.768).
- (6) *Islam*: “To seek wisdom is obligatory of every Moslem man and woman.”—Muhammad
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- (3) **Organizational**: “The wise organization is characterized by institutionalized structure of checks and balances (logical); viability-enhancing leadership (ethical); behaviourally grounded change processes (aesthetic); accepting, empathic, and congruent understanding (epistemological); and a vision that inspires courage and hope to make a positive difference (metaphysical)” (Kessler and Bailey 2007, p. lxi).
- (4) **Economic**: “Wisdom is a deep understanding and realization of people, things, events or situations, resulting in the ability to choose, act or inspire to consistently produce optimum results with a minimum of time, energy or thought . . . Wisdom is also the comprehension of what is true or right coupled with optimum judgment as to action” (Wikipedia, downloaded 29 September 2011).

Spiritual approaches and definitions of wisdom and wise leadership add further complex aspects to the construct of wisdom which can be approached from a number of viewpoints, paradigms, and worldviews (see Tables 16.1 and 16.2). In light of the commonality underlying the diverse sources of wisdom in these exhibits, leaders would do well to consider how the wisdom or lack of wisdom embedded in their daily decisions and actions shape the cultural norms and overall climate of their organizations (Goldstein and Kornfield 1987; Goldstein 2002).

For example, one of the central Buddhist teachings concerns development of the “four immeasurables” (i.e., in pali, the so-called *brahmaviharas* which include deep joy (*mudita*), equanimity (*upekkha*), loving-kindness (*metta*), and compassion (*karuna*)). Wisdom, in the Buddhist and Taoist traditions, has been intentionally developed and practiced for over 2,500 years to increase the presence in the world of each of the preceding “immeasurables.” This approach to wisdom occurs in all three of the major lineages of Buddhism—the Theravada, Mahayana, and Vajrayana streams. If these qualities were being intentionally developed in today’s organizations, even



**Table 16.2** Wisdom paradigms and sub-paradigms

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I. Economic
A. Capitalist
1. Short-term profiteers
2. Rational capitalists
3. Managerial stewards
B. Marxist-Socialist
II. Ecological
A. Scientific materialism
B. Scientific spiritual
III. Philosophical
A. Western (Heraclitus, Socrates, Aristotle, Spinoza, Goethe)
B. Eastern (Taoist, Shinto, Confucian)
IV. Psychological
A. Cognitive, e.g., Sternberg
B. Psychoanalytic, e.g., Freud, Jung
V. Spiritual-Religious
A. Eastern
1. Buddhist (Theravada, Mahayana, Vajrayana)
2. Hindu (Shaivite, Advaita)
B. Western
3. Islamic (Sunni, Shiite, Wahhabi, Sufi)
4. Christian (Eastern Orthodox, Catholic, Protestant—Lutheran, Episcopal, Presbyterian, Congregational, Methodist, Baptist, Unitarian)
5. Judaic (Orthodox, Conservative, Reformed, Renewal, Reconstructionist, Secular)

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by a minority, it would have profound positive effects on both the organizational climate and culture in inestimable ways, as well as likely strong commitment to the vision and values of the organization.

The ways in which wisdom and the wise leader are conceptualized across five major religions are summarized in Table 16.3. Exemplars of wise leadership and the bases for morally wise leadership differ across each of these traditions, as a result of their respective unique historical customs, beliefs, and processes of institutionalization. However, the underlying values and virtues that each espouses are largely cognate, if not nearly identical. As a result, the manifestation of wisdom differs, but the construct of wisdom has many commonalities across both western and eastern paradigms. There are, however, some notable differences which will be discussed in the next section.

## Toward an Integrative Understanding of Wisdom

Figure 16.1 is a framework for conceptualizing wisdom and, more generally, the acquisition of knowledge that involves the reconciliation of two sets of dynamic tensions that are observed to be present in most organizations (March 1991, 2011).

**Table 16.3** Comparisons of wise leadership across five religio-spiritual traditions

	Judaism	Christianity	Islam	Buddhism	Hinduism
1. Wise leader as	Teacher and Question-asker	Role model	Servant of God and His creations	Guide and role model	Role model of the gods
2. Exemplars	Abraham	Jesus	Mohammed	The Buddha	Rama/Krishna
3. Leadership through	Meaning-making	Love and peace	Embodying the 99 names of God	Manifesting wisdom and compassion	Example and stories
4. Validity primarily established through	Testing and perseverance	Faith	Belief	Mindfulness and investigation of awareness	Awareness and perception
5. Core vision	Oneness of God	Loving one another	Surrendering to God	Wisdom and compassion	Liberation from duality
6. Core statement of wisdom	“Hear, oh Israel, the Lord, our God, is One.”	The Lord’s Prayer	“There is no God, but God.”	“I take refuge in the Buddha, dharmā, and sangha.”	“Thou art That.”
7. Source of wisdom for leaders	The Torah ( <i>Tanakh</i> ), <i>Mishnah</i> and <i>Midrash</i>	The Old and New Testaments	The <i>Qur’an</i>	Investigation of inner self; Pali Canon and <i>Abhidharma</i>	<i>Upanishads</i> and <i>Bhagavad Gita</i>
8. Manifestation of wisdom via	Moral action	Good deeds	The 99 Attributes or Names of God	Direct awareness and self-inquiry	Divine play ( <i>lila</i> )
9. Basis for morally wise leadership	The <i>Mishnah</i> (613 rules for correct behavior)	Moral virtues	<i>shari’at</i> (the Law); <i>adeb</i> (rules of courtesy); Remembrance of God	<i>citta</i> ; the 10 Precepts; Mindfulness	The 4 goals of life ( <i>purusharthas</i> ): meditation, pleasure, worldly success, liberation from rebirth

<sup>a</sup>Adapted and extended from Kriger and Seng (2005)

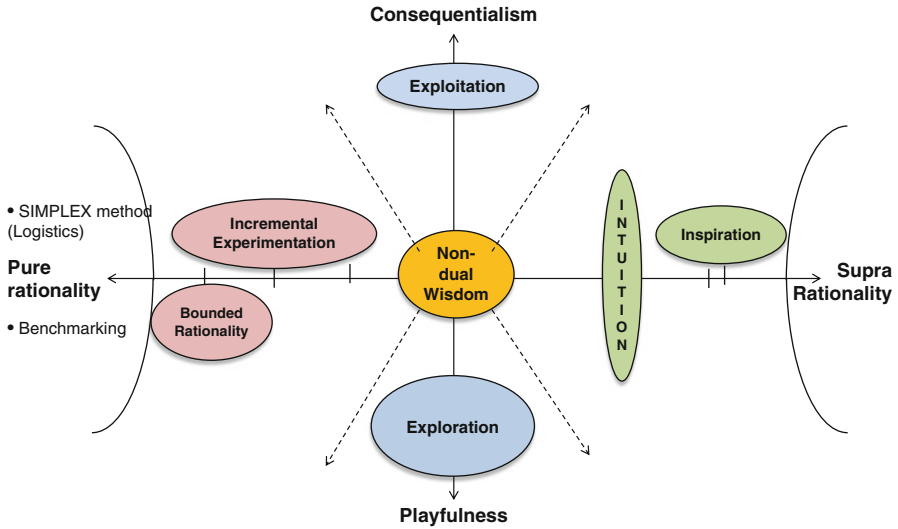


Fig. 16.1 The sources of wisdom: consequentialism, playfulness and supra-rationality

The first tension is between the need to be *consequential* (goal-directed behavior) and the tendency to be *playful*. The former, consequentialism, tends to lead to exploitative strategies, and the latter, playfulness, tends to support and lead to exploratory strategies. Without goal-directed behavior, an organization and its managers are adrift, not knowing where the firm should be heading nor knowing how to reach key objectives and goals. This vertical dimension in the framework essentially involves an orientation toward *doing* (engaging in activities), and the horizontal dimension is an overall orientation toward *cognizing*, i.e., how one expands knowing about the unknown. Figure 16.2 places a number of the world’s spiritual paths and religions in the context of this framework. Forms of wisdom can occur anywhere in this “doing-cognizing” space, but are more easily accessed by some wisdom traditions over others.

The types of wisdom are differently categorized depending on the tradition or paradigm. For example, Buddhist authors (Pandita 1991; Migyur 2009; Tejaniya 2011) refer to several increasingly refined kinds of wisdom: (1) information (*sutamaya panna*) that comes from reading books, conversations, and listening to the words of others about wisdom; (2) understanding that comes from reflection and reasoned analysis about what one knows and perceives (*panna*); and (3) insight (*cintamaya panna*) that comes from direct experience of the reality and the nature of the way things are.

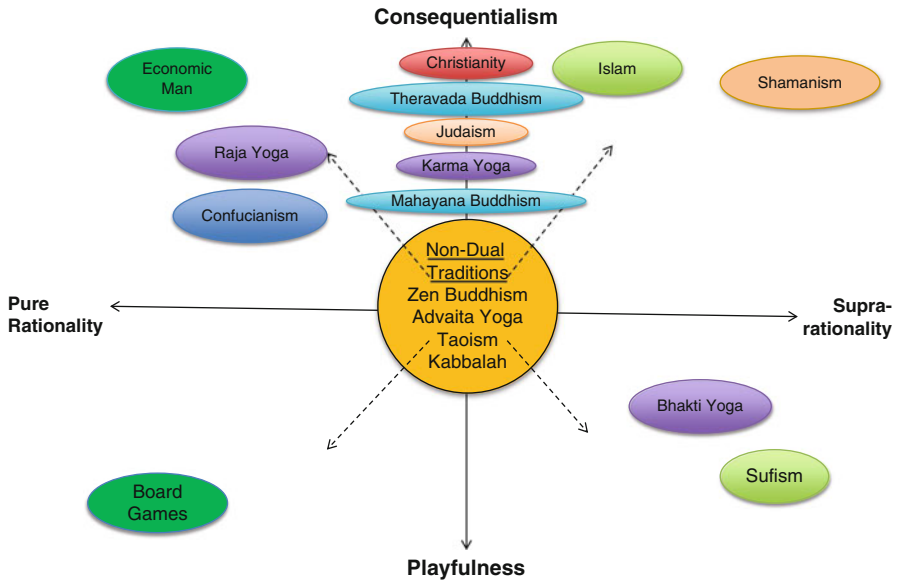


Fig. 16.2 Paradigms of wisdom orientation in organizations

## Wisdom, Virtues, and Effective Leadership

Seek knowledge from the cradle to the grave.  
 Go in quest of knowledge, even unto China.  
*Hadith* of Mohammed

The Tao is called the Great Mother: empty, yet inexhaustible,  
 it gives birth to infinite worlds.  
 It is always present within you.  
 You can use it any way you want.  
*Tao Te Ching*, Chapter 6

The importance of wisdom and its salience for effective leadership has received varying degrees of acceptance in the management literature. For some, when linked to spirituality, wisdom has come to be viewed as the means by which religious beliefs can positively impact leaders, the workplace, and even society (Kriger and Seng 2005; Goldman-Schuyler 2007; Fry and Kriger 2009).

In a more reactive way, wisdom has at times been linked to myopia-inducing extreme religious views making it a marginal topic in relation to understanding effective leadership (Collier and Esteban 2000; Painter-Morland 2008; Pruzan 2011). On the other hand, there are leaders of large corporations who freely admit that they are driven by an intrinsic commitment to wisdom and deeper values (Bouckaert 2011; Kaipa and Kriger 2010; Pruzan 2011). Here we find a likely missing link between the normative core of managerial ethics and various

philosophical and spiritual traditions which is useful to understanding wisdom in business organizations. However, this kind of thinking has not fared well in a world where businesses, and business schools, favor rationality, consequentialism, and the pursuit of material goals over a more balanced set of values and virtues (March 2011). Goodpaster (1994) calls this *teleopathy*, a form of “goal sickness” which can lead to dispassionateness, a detachment of compassionate feelings from the calculations of the mind. What can be done to build a bridge between wise ethically driven leadership and economic consequential goals?

One aspect of the solution lies in the valuing and development of virtues, what Aristotle termed the “golden means,” which are useful in reconciling dilemmas in decision-making arenas. In the business environment, these virtues are:

- (1) Prudence—neither being overly short term nor too long term in time horizon
- (2) Temperance—neither too narrowly materialistic (want driven) nor too broadly dispassionate (idea driven)
- (3) Courage—neither reckless nor too risk-averse
- (4) Justice—neither too anarchic regarding law nor too compliant
- (5) Loyalty—neither too shareholder driven (private sector thinking) nor too driven by other stakeholders (public sector driven) (Goodpaster 1994, p. 55)

Obviously, the aim is to achieve an appropriate balance between the extremes in order to realize wise leadership. Wise leadership based on virtues, according to Aristotle, is not culture dependent. Virtues are argued to be objective features of being human, and overall not relative to any specific culture. With regard to business ethics, wise leadership based on virtues is not the same as following rules, but rather it is the art of remaining open and willing to respond ethically in any context:

Nussbaum (1993, pp. 259–260) describes some of the universal features of wise leadership:

... Aristotelian virtues, and the deliberations they guide, unlike some systems of moral rules, remain open to revision in light of new circumstances and new evidence. In this way, again, they contain the flexibility to (attain) local conditions that the relativist would desire – but, again, without sacrificing objectivity . . . All general accounts are held provisionally, as summaries of correct decisions and as guides to new ones.

Furthermore, Adam Smith (Smith, 1975 (1790), p. 140) in his *Theory of Moral Sentiment* also offered advice regarding the importance of virtue:

Man, ought to regard himself, not as something separated and detached, but as a citizen of the world, a member of the vast commonwealth of nature (and) to the interest of this great community, he ought at all times be willing that his own little interest should be sacrificed.

Clearly, for Smith, prudence (and wisdom) goes far beyond the simple maximization of profits motivated by self-interest, even though it is helpful for the individual, where “humanity, justice, generosity, and public spirit, are the qualities most useful to others” (p. 189).

Two cases, Stormberg AS, a Norwegian clothing company, and Whole Foods, a US supermarket company, will next be used to illustrate the framework and its efficacy for understanding wisdom at work.

## Two Illustrative Cases

When you know yourselves, then you will be known . . .  
 But if you do not know yourselves, then you dwell in poverty, and you are poverty.  
 Jesus of Nazareth in *The Gospel of Thomas*

We are what we think. All that we are arises with our thoughts.  
 With our thoughts, we make our world.  
 Gautama Buddha

### Case No. 1: Stormberg AS

To illustrate virtues as the basis of wise leadership from a western (in this case, Christian) perspective, we have chosen a Norwegian company and its leader, Steinar Olson, who is both the leader/manager and the owner of Stormberg AS, a sports clothing company. From its beginning, Stormberg had a clearly formulated and value-based mission statement consisting simply of “we care.” Recently this has been extended to “we want to make the world a better place.” The corporate Web site espouses four values: *honesty*, *courage*, *including*, and *sustainable*. In order to give work a deeper meaning, Olson’s strategy from the beginning has been to involve employees in all major decision-making processes. Stormberg stated (personal interview):

My employees and I don’t believe we can change the world. (But) we know we can change a small part of it. We know that through our caring, several hundred workers in Chinese factories have a better day at work. We know that by caring about safety in the children’s clothing we produce, the accident rate in daycare centers has been reduced. We know that by caring for each other in the company we have created a pleasant and safe workplace for everyone, including those who are otherwise on the outside.

In an interview with Mr. Olsen as CEO, we found that he sincerely believes in people and their ability to contribute with their own unique resources—if only they are given the opportunity. Olsen’s sense of caring is fundamental to his notions of ethical and social responsibility. In his words, “Social responsibility in companies is fundamentally simple. It is about caring, about having the courage to do things in a simple, yet different, way.”

The firm also involves employees in the recruitment and employment of former prisoners and drug addicts. This has had a strong impact on Stormberg’s organizational culture, where the employment policy creates and strengthens positive capacities in organizational members. The value added to the organization is (1) heightened awareness of the need to care for others, whatever their past behavior, and (2) a greater capacity to dare to be different. It fosters a shared set of understandings of how ethics-driven behavior and business results can work together, inside and outside the company. Olsen’s view is consistent with understanding that business organizations need to engage in the development of a society where individuals want to do business, since businesses are influenced by the society in which they operate. In the final analysis, societal problems often affect, either positively or negatively,

the efficiency and effectiveness of the organization (Freeman and Vea 2003). Consequently, Olsen's view, which is based on moral justice and caring for others, is oriented toward the realization that the common good is in the long-term interest of the individual organization.

## Case No. 2: Whole Foods

The Whole Foods case involves John Mackey, its visionary founder and CEO. Starting with only \$45,000, he developed the company within 30 years into a business with over 36,000 employees, \$5 billion in annual revenues, and a market capitalization of more than \$8 billion. According to Sisodia and Wolfe (2007), Mackey, who is a practicing Buddhist, also draws inspiration from Adam Smith's work *The Theory of Moral Sentiment* and his thinking that human nature is not solely driven by self-interest: values such as sympathy, empathy, friendship, love, and the desire to do good are consistently found to be present in the actions of wise organizational members. Mackey formulated this in the following manner:

At Whole Foods we measure our success by how much value we create for all six of our most important stakeholders: customers, team members (employees), investors, vendors, communities and the environment ... our potential as human beings, is to take joy in the flourishing of people everywhere.... To extend our love and care beyond our narrow self-interests is neither antithetical to our human nature nor to our financial success. Rather, it leads to the fulfillment of both ... The ideas I am articulating result in a more robust business model than the profit maximization model that it competes against... These ideas will triumph over time, not by persuading intellectuals and economists but by winning the competition test of the marketplace. (quoted in Sisodia, p. 264)

In 1997 Whole Foods published its *Declaration of Interdependence*, the purpose of which is to unite stakeholders by highlighting the importance of each group. As stated on their Web site:

Balancing the interests, desires, and needs of stakeholders ... requires participation and communication by all our stakeholders. It requires listening compassionately, thinking carefully, and acting with integrity. Any conflicts must be mediated and win-win solutions found. Creating and nurturing this community of stakeholders is critical to the long-term success of our company.

Implicit in this Web statement of the company's "Declaration of Interdependence" are aspects of wisdom and underlying values that reflect the Buddhist perspective of the founder. For example, "interdependence" is the same as the Buddhist belief in the *codependent arising* of all beings and phenomena, i.e., that everyone is found to be interdependent when one traces the network of causes and effects. Also, the emphasis is on caring and compassion for all relevant stakeholders and involving them actively in the direction and policies of the firm. Every 5 years the company brings together representatives of each stakeholder group to collaborate in designing the next 5-year strategic vision to shape the future of the company. This policy is highly reminiscent of and similar to the Judeo-Christian injunction, "To love one another as oneself."

Both these cases illustrate the power of wise leadership, where the emphasis is not just on executing leadership via autocracy, but also on the empowering, listening, and inspiring of others to be involved in the search for the best for all.

## Implications and Conclusion

The ancient Masters were profound and subtle.  
 There is no way to describe it;  
 all we can describe is their appearance . . .  
 The master doesn't seek fulfillment.  
 Not seeking, nor expecting,  
 she is present and can welcome all things.  
*Tao Te Ching*, Chapter 15

The preceding diverse religious philosophies and worldviews, as a result of numerous adjustments to societal and human challenges over centuries, provide a needed foundation for the generation of ethical behavior and long-term appropriate strategic action in organizations. We shall conclude with implications for leader/managers who wish to encourage and develop wisdom in their organizational units, albeit keeping in mind the above excerpt from the *Tao Te Ching* which cautions us to recognize that the highest forms of wisdom, according to the Taoist and other eastern traditions, cannot be described, only realized.

**Implication 1:** The eastern wisdom traditions (e.g., Taoism, Advaita, Buddhism) can be perceived as superior to the western wisdom traditions (i.e., Christianity and Judaism) in that they facilitate greater integration of apparent opposites (e.g., both rationality and suprarationality). (This highlights the importance of having a *process orientation* that favors the use of *and-also* logic.) See Figs. 16.1 and 16.2.

**Implication 2:** The western wisdom traditions can be perceived as superior to the eastern traditions in their ability to allow human activity to focus to a greater extent on consequential achievement through the valuing of rational intentionality. (This highlights the importance of having an *outcome orientation* that favors the use of *either-or* logic.)

**Implication 3:** The field of organizational wisdom will increasingly involve the marriage of both eastern and western traditions and approaches. These have been largely separate and distinct for millennia until now but are currently converging in organizations because of the need for wisdom to embrace multiple paradigmatic sources.

The real challenge for organizational leaders in the turbulent, complex business environment of the twenty-first century is to develop cognitive and behavioral competencies that include a number of aspects of enduring enacted wisdom. Not only leaders but also all organizational members should develop the following in order to create wise, sustainable organizations:



1. The ability to embrace both eastern and western paradigms that draw upon their respective rich spiritual and cultural traditions, while discarding those elements that are extremist or advocating that their way is the only way
2. The cognitive ambidexterity of simultaneously valuing and having access to rationality (i.e., logical analysis and reasoning) at the same time as suprarationality (e.g., intuition and inspiration), choosing depending on the situational appropriateness (see Kahneman 2011)
3. The ambidexterity of being able to be both *playful* (which facilitates the exploration and creation of new business models, products, and services) and *consequential* (which facilitates the exploitation of competencies and firm resources to increase efficiency in the production of existing products, services, and attendant business processes). See March (1991, 2011)
4. The ability to utilize the faculty of *creative imagination* to visualize alternative futures and the long-term likely consequences of one's decisions along with being able to get others to be highly motivated to achieve a collective vision (e.g., the reported *reality distortion field* that Steve Jobs created in people around new products and projects at Apple)
5. The ability to balance and meet the needs of multiple stakeholders who often have competing agendas, but do not necessarily have to, when leaders foster the valuing of interdependence
6. The transformation of finite games ("I win and you lose") into infinite games (where all parties are working toward the prolonging of the system of which they are members and changing the rules when necessary to enlarge the returns and consequences for all involved) (see Brand 1999; Carse 1986)

Without the development of truly wise leaders, or at a minimum leaders who are aspiring to be wise, *and* consciously working on being wise, the twenty-first century will be a much poorer place—economically, socially, ethically, culturally, and personally.

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# Chapter 17

## Green Man Rising: Spirituality and Sustainable Strategic Management

W. Edward Stead and Jean Garner Stead

**Abstract** One of the most enduring spiritual images in western art, literature, and religion is the Green Man (the Jack of the Wood): “the archetype of our oneness with the earth” (Anderson, *Green Man: The Archetype of Our Oneness with the Earth*, Harper Collins, San Francisco: 1990, p. 3). The Green Man has recently awakened from a long sleep, and his primary targets for renewal are business organizations that create pollution, resource depletion, waste, and human misery in their efforts to earn profits. With the rising Green Man comes a new economic story rooted in a rapidly growing global movement that is putting real pressure on business organizations to function in more sustainable ways that protect society and the natural environment. Leading organizations as they become more sustainable requires spiritually motivated strategic managers who can guide organizations as they transform into cultures built on deeply held values for the sacredness of nature, humankind, and posterity. The result of this transformation is the creation of spiritual capital in organizations, a kind of wealth earned by serving humankind and the planet. Firms that can successfully make this transformation will climb up the coevolutionary spiral into higher-level organizations with higher expectations, values, and purposes.

Although they are often ignored in the modern world, there are deep religious and spiritual traditions in western civilization that recognize and celebrate the critical role of nature in providing a high quality of life for humankind. The *Bible* begins with a 7-day run of miraculous creation by God that results in human beings being awarded a Garden of Eden filled with sunlight, temperate weather, clean water, rich soil, abundant food, and a wide diversity of species. In Greek mythology, Gaia, the earth, mates with Uranus, the universe, and from their union comes forth an explosion of nature with its abundant water, flora, and fauna. In both stories, humans do

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not appear until nature is in place, building their societies on abundant natural resources resulting from the sacred union of Gaia and Uranus.

One of the most enduring spiritual images of the relationships between nature and humans in western art, literature, and religion is the Green Man (the Jack of the Wood). According to William Anderson (1990, p. 3), the Green Man is “the archetype of our oneness with the earth.” He is generally depicted in art and architecture as a “composite of leaves and a man’s head” (Anderson 1990, p. 14), and his mythical images appear in the ancient traditions of the Norse, the Greeks, the Romans, and the European Christians, among others. Anderson (p. 21) describes the Green Man as “the son, the lover, and the guardian” of Gaia. As her guardian, he goes through continuous cycles of death and rebirth just as she does. He lies asleep for long periods, but he rises like a phoenix in defense of nature when humankind threatens her, like now. Anderson (1990) points out that the rise and fall of Gaia and the Green Man in human consciousness began in mythology thousands of years ago, but today they are penetrating humankind’s consciousness via a different vehicle: science. Gaia, the ancient myth of the interconnected earth, is today Gaia theory, the modern science of the interconnected earth (Anderson 1990; Lovelock 1979, 1988).

In the spirit of this long-standing western spiritual tradition, we offer our adaptation of an ancient myth (Stead and Stead 2000b; inspired by Campbell 1988):

One day, Gaia and the Green Man were walking in the deepest part of the forest when they saw a young boy pursuing a wondrous songbird. They followed the boy, watching him stalk the bird with stealth that defied his age. Finally, after hours of carefully following the bird, the boy built a simple trap using a cardboard box, a stick, several feet of string, and a few sunflower seeds. He tied one end of the string around the stick and propped up the box on it. He then placed the sunflower seeds under the box, picked up the other end of the string, and hid behind a bush so that he couldn’t be seen. After a short wait, the beautiful songbird flew down and walked under the box to eat the delicious seed. When that happened the boy jerked the string, collapsing the stick and capturing the bird under the box.

The boy then took the bird to his home in the mountains where he caged it so that it could sing just for him. Later that evening the boy showed the bird to his parents. His mother told him that she thought that the bird had a lovely song, but his father scolded him because the family did not have the money to feed the bird just to hear it sing. The boy placated his father by telling him that he would take the bird to town in its cage and charge money for people to listen to it sing. The father was not convinced it would work, but he said okay. And the father was right. The boy’s scheme to sell the bird’s song was not successful, and the family could no longer afford to feed the bird.

Finally, in desperation the father took matters into his own hands. He snuck into his son’s room late one night, took the bird in its cage and carried it to the top of the mountain. When he got there, he removed the bird from the cage and strangled it to death. However, as soon as the bird died, the boy’s father dropped dead on the spot. The man had killed the bird, and with the bird he had killed the song, and with the song he had killed himself. Gaia and the Green Man began to weep, remembering the words of their sister, Rachael Carson (1962, p. 2): “There was a strange stillness. The birds... where had they gone?”

In this story, the bird, like nature, had value well beyond the economic worth of its song. Just as the boy used his superior brain and technology to capture the bird and use it for his own purposes, humankind has used its mental and technological superiority to attempt to control nature for its own ends. Just as the father made an eco-

conomic decision to destroy the bird and its beautiful song, humankind has for three centuries destroyed the natural beauty and resources of the earth for short-term economic benefits. And just as the death of the bird meant the death of the father, humankind risks its own survival by destroying the natural environment that supports it. Thus, the death of the boy's father was a signal to the Green Man that it is again time for him to intervene in human history.

According to Anderson (1990), the Green Man indeed awakened from a long sleep in the late twentieth and early twenty-first centuries, and his targets for renewal are business organizations that create pollution, resource depletion, waste, and human misery in their efforts to earn profits. With the awakening of Green Man have come increased pressures on those business organizations to be more ecologically and socially responsible in their economic pursuits. Responding to those pressures has required strategic managers in those organizations to lead their firms through a transformation into sustainability-based systems that earn profits in more ecologically and socially sustainable ways that contribute to the greater good. At the heart of this transformation is developing deep core organizational values that celebrate the sacredness of the earth and its people and developing the strategic capabilities that allow the organization to activate those sacred values in the firm's vision, goals, strategies, products, services, and processes. Thus, the transformation to a sustainability-based organization is at its heart a spiritual transformation, and when this transformation occurs, organizations evolve up the spiral of human existence into higher-level entities with more compassion and caring for the planet and its people. In this chapter, we look more closely at this spiritual transformation process.

## The Emerging Economic Story

A new economic story is emerging as the Green Man Awakens. The old story, which has guided human economic activity since the beginning of the Industrial Revolution, is built on a "mythic drive [for economic growth]...even though [this myth is creating] wasteworld rather than wonderworld" (Berry 1988, p. 76). The emerging story is rooted in a rapidly growing global movement that is putting real pressure on business organizations to function in more sustainable ways that protect society and the natural environment (Edwards 2005; Hawken 2007; Speth 2008). Hawken (2007) identified over one million organizations across the globe dedicated to creating a sustainable world. He said that there is a worldwide "movement [that] expresses the needs of the majority of people on earth to sustain the environment, wage peace, democratize decision making and policy, rejuvenate public governance...and improve their lives." (Hawken 2007, p. 12). Edwards (2005) calls this movement the "Sustainability Revolution." Demands for greater social and ecological responsibility on the part of business organizations are expanding. These growing demands add further complexity to the already complex and turbulent web of resource scarcities, competitive dynamics, institutional requirements, customer demands, investor demands, and so forth, that business organizations already face.

Sustainability, meeting the quality-of-life needs of human beings now and for posterity (World Commission on Environment and Development 1987) is an idea that is simple to state but highly complex to understand and practice. Its complexity comes from many factors. It is global, it looks deeply into the future because of its focus on future generations, it has both short-term and long-term economic, ecological, and social dimensions, and it has many of its own contradictions, conundrums, and tradeoffs. To complicate matters further, sustainability has deep spiritual roots in the transcendent value of nature and humankind forever.

Given the complexity of sustainability, it should come as no surprise that integrating it into the strategic management processes of business organizations will require a total strategic transformation for most firms (Laszlo and Zhexembayeva 2011; Stead and Stead 2009). They must find new ways of meeting customer demands while using less resources and energy; generating no nonreusable, nonrenewable, and/or nonrecyclable wastes; minimizing their carbon footprint; and contributing to global, social, and economic equity (Winston 2009). Such transformational change normally requires a rise in sustainability-based consciousness on the part of an organization's strategic managers. They must serve as organizational Green Men who lead the translation of this new consciousness into meaningful sustainability-based organizational visions and value systems (Stead and Stead 2009). Thus, strategic managers in organizations are ultimately responsible for leading the spiritual transformation to organizational sustainability.

## **Spiritual Leadership and Sustainability**

It is especially important that leadership in building sustainability-based visions, values, and strategic initiatives in organizations come from top-level strategic managers, such as chief executive officers, chief operating officers, chief financial officers, chief sustainability officers, top management teams, and active boards of directors. These strategic leaders are charged with channeling the organization's human energy toward building a sustainability-centered organization (Finkelstein and Hambrick 1996; Nahavandi 2009). Strategic leaders generally have broad responsibilities for the long-term strategic directions of their firms. The performance of strategic leaders has traditionally been based on their firm's economic success, and introducing sustainability adds social and ecological dimensions to their already extensive financial responsibilities. Thus, it is within this group that changes in consciousness about the relationships between economic, social, and environmental responsibilities are most critical.

As would be expected, building sustainability-based strategic visions, values, and strategic initiatives requires a type of strategic leadership that differs significantly from the patriarchal, autocratic leadership models of the past (Doppelt 2003; Nahavandi 2009; Schumacher 1973; Senge 1990). Doing these things will require transformational strategic leadership, which Nahavandi (2009, p. 206) defines as

“leadership that inspires followers and enables them to enact revolutionary change.” Jim Post (2007, pp. 16–17) says, “Leadership is...the essential determinant of whether the future of the corporation will be one of transition, transformation, or revolution.”

Leading the transformation from an old-story organization to a new-story organization requires establishing the firm’s vision, long-term goals, and strategies on deeply held spiritual beliefs in the sacredness of nature, humankind, and posterity. Successfully accomplishing this requires that leaders create and activate deeply rooted sustainability-centered value systems (Stead and Stead 2000a, 2009). Research by Bansal and Roth (2000) and Egri and Herman (2000) suggest that when such values are present in the organization, the organization is more likely to create shared sustainability-centered cultures.

Spirituality refers to peoples’ search for meaning and purpose in life (Driver 2007; Gull and Doh 2004). Spiritual fulfillment is typically described as a sense of peace, love, joy, happiness, enlightenment, satisfaction, achievement, self-control, and/or creative expression. Aburdene (2005) and Chopra (2001) both describe the rising sustainability consciousness as a spiritual phenomenon. Naturalist and conservationist Aldo Leopold (1949) said over 60 years ago that adopting his land ethic would require humans to take a more spiritual view of their relationships to each other and to nature. Herman Daly (1977) said that pursuing sustainability requires realizing that a belief in a high quality of life for posterity is the highest of humankind’s ethical and spiritual aspirations (its “ultimate ends”), and E. F. Schumacher (1977) said that establishing the types of core values necessary for a new-story organization exist at a higher level of consciousness that is more inner-focused, more heart-centered, and more spiritual than those required for an old-story organization.

Spiritual leadership reveals the organization’s greater purpose and stirs the souls of its stakeholders. According to Fry (2003, 2009), spiritual leadership involves creating transcendent organizational visions; establishing organizational cultures on values such as altruism, inclusive membership, appreciation, and caring; building stakeholder relationships on service to others; and recognizing that organizational members and stakeholders have an inner life that is important to nurture. Spiritual leaders focus on stimulating not only the minds and bodies but also the hearts and spirits of those that they serve. Spiritual leadership reflects an honest effort to develop strategic initiatives that earn a profit by contributing to the greater good and making a difference in the larger community. According to research, spiritual leadership has a positive impact on strategic leader effectiveness, both in terms of relationships with employees and relationships with stakeholders outside the organization (Fry 2003; Nahavandi 2009). Given that transforming to a sustainability-based organization requires developing a transcendent vision for earning profits in ways that serve society and the planet, and given that such transformation requires basing an organization’s culture on deeply held values for the sacredness of nature, humankind, and posterity, it should be clear that shifting to a sustainable organization requires effective spiritual leadership.



## Developing Sustainability-Based Spiritual Capabilities

Effective spiritual leadership requires developing spiritual capabilities that strategic leaders can employ in creative ways to establish successful strategic initiatives. According to the resource-based view (RBV) of the firm (Barney 1986; Barney 1991; Wernerfelt 1984), strategic managers arrange the firm's resources—its tangible and intangible assets and capabilities—and strategically deploy them in ways that build competitive advantages. Resources that are valuable, rare, and difficult to imitate can provide sustained competitive advantages if deployed effectively. Thus, the valuable, rare, difficult to imitate resources define the core competencies of firms. Hart (1995) contended that the RBV should be expanded to include natural resources as sources of sustained cost and differentiation competitive advantages, and Russo and Fouts (1997) supported Hart's contentions, finding that natural resource capabilities can improve both organizational performance and profitability.

Spiritual capabilities that support sustainability are clearly intangible. The aesthetic value of nature and humankind cannot be touched or displayed, but it can certainly be experienced, and it certainly stirs the spirit when it is. Researchers from the *MIT Sloan Management Review* and the Boston Consulting Group (2011) found that leading firms in the sustainability revolution, such as Unilever, Johnson & Johnson, New Belgium Brewing, and Procter and Gamble, place a very high value on intangibles like these. They found that these firms had deep values for the conservation of natural resources, and they found that the firms strongly believed that valuing such intangibles improves their long-term competitiveness.

Strategic value of these intangible sustainability-based spiritual capabilities comes from their rarity. Whereas most organizations understand that sustainability can improve their profits, those organizations with a deep understanding of and commitment to the sacredness of the land and its people are rare. Tying sustainability efforts to short-term profits is a good entrée into a broader sustainability commitment, but firms that never go beyond short-term economic commitments will eventually lose their competitive edge to those who make a deep long-term commitment to sustainability. Strategic value of intangible sustainability-based spiritual capabilities also comes from the difficulty of imitating them. This difficulty comes from the fact that they are holistic, complex, and causally ambiguous (Barney 1986, 1991).

Two important spiritual capabilities are “spiritual intelligence” and “spiritual capital.” Gardner (1993) said that human intelligence is multifaceted, with each person having different intelligences that coexist and develop relatively independent of one another. Most common among these human intelligences is rational intelligence, generally referred to as IQ (intelligence quotient). Theoretically, a high IQ reflects a high capability to solve logical problems. Goleman (1996) demonstrated that emotional intelligence (EQ) is as important as IQ. EQ is a measure of people's awareness of other people's feelings as well as their own. As such, it is the source of human compassion, empathy, and motivation. EQ has been shown to be especially important within the business context. For example, Walter et al. (2011) report that a strong research link has been established between EQ and effective leadership attitudes and behaviors.

In the past decade or so, spiritual intelligence (SQ) (Wigglesworth 2002, 2010; Zohar and Marshall 2000, 2004) has gained attention. This is the intelligence that humans use to solve problems of value and meaning. It is a means of integrating internal and external experiences, which facilitates this problem solving (Hyde 2004; Vaughan 2002), and it enables humans to adapt to coevolving life conditions (Beck and Wilber 2008). SQ helps put human behaviors and lives within a larger context of meaning, and thus it serves as the foundation of both IQ and EQ. Unlike other species, human beings search for meaning and value in what they do because they are driven by questions regarding why they exist and what their lives mean. Humans have a longing to feel a part of a larger purpose, something toward which they can aspire. SQ allows them to be creative, to use their imaginations, and to change their rules. It allows them to think out of the box and to play with the boundaries of their existence. It is this transformative characteristic that distinguishes SQ from IQ and EQ. Whereas both IQ and EQ work within the boundaries of the situation, SQ allows individuals to question whether or not they want to be in the situation in the first place. SQ facilitates the dialogue between reason and emotion, between mind and body. It provides the ability to integrate all the intelligences. Thus, it is a transcendent intelligence (Sisk and Torrance (2001)) that enables the paradigm shift to higher levels of consciousness, which as pointed out above is more spiritual, heartfelt, and inner-focused (Graves 1970, 1974; Beck and Cowan 1996; Schumacher 1977; Wilber 2000).

As managers within the organization increase their levels of SQ, this becomes transformative for the organization. This transformative process is a critical adaptive mechanism for coevolving to higher levels of consciousness (Beck and Wilber 2008). The result of the transformation is the creation of spiritual capital, a kind of wealth earned by acting not out of short-term financial gain but by serving fundamental human needs. This facilitates the creation of shared values that serve both organizational and societal needs (Porter and Kramer 2011). This type of wealth helps to create a sustainable world while nourishing and sustaining the human spirit. In essence, it exists in the soul of an organization, defining its fundamental core values and purpose (Zohar and Marshall 2004), and thus it provides the foundation for implementing organizational visions, values, goals, and strategies based on sustainability.

As managers develop higher levels of spiritual intelligence and spiritual capital, they learn to nurture, renew, and sustain the core purpose of the whole human enterprise. The spiritual capabilities they glean from this become the glue, the cultural foundation that binds people together. They provide organizational members with a moral and motivational framework, an ethos, a *spirit*. This spirit transcends, sustains, and enriches both material capital and social capital. In other words, it embeds the organizational culture with spirit (Zohar and Marshall 2004). Further, this spirit can enhance managers' understanding and commitment to a core value of sustainability. The transformative powers of spiritual capabilities can give managers the deeper insights they need to understand why contributing to humanity's efforts to "meet the needs of the present without compromising the ability of the future generations to meet their own needs" (World Commission on Environment and Development 1987, p. 8) is critical for their organizations' survival.

Pruzan and Mikkelsen (2007) refer to spiritually based strategic leadership as “leading from wisdom.” They interviewed 31 spiritually driven executives to determine how they define spirituality and how they use it as a basis for their leadership. These executives described spiritual leadership as arising from their true core, reflecting the essence of their being, allowing them to have deeper connections with divinity, and reflecting social, ecological, and religious principles. They essentially said that without spiritual leadership, organizational dialogues on ethics, responsibility, and sustainability are incomplete and not likely to lead to transformational change. Pruzan and Mikkelsen (2007) found that the spiritually motivated strategic leaders they interviewed were guided by principles that were fundamentally different from those found in both the corporate and academic worlds. These executives were motivated by three types of principles: those that stressed harmony between organizational ethics, economics, and ecology; those that stressed not harming anyone and caring for others; and those that stressed conscience over profit and success.

Seven broad themes ran through Pruzan and Mikkelsen (2007) research. The first theme they identified is “love.” The executives reflecting this theme in their interviews discussed the role of tough love in helping employees to improve and grow personally, and they discussed the important links between unconditional love, caring for others, and trust. The second theme they identified is “looking and listening within.” Executives expressing this theme discussed the importance of clear conscience and the need to know and understand their own motives before they act, the inner peace that comes with acting from humility, the need to trust intuition, and the desire to connect to the source of one’s being. The third theme they found is “live it and serve!” Pruzan and Mikkelsen (2007, p. 96) describe this theme as follows: “These spiritual-based leaders...are really doers, people who appear to be fearless and unattached to the fruits of their deeds. Yet they are also characterized by their deep concern for contributing to society in general and, in particular, to serving those who are affected by their leadership.” Their fourth theme is “compassion.” Executives they interviewed who expressed this theme spoke of always having empathy and showing love for their neighbors in their business dealings, and they spoke of allowing people to learn from their mistakes. They also expressed the desire to be responsible to the Earth and its human and nonhuman inhabitants, to give out of the goodness of their hearts, and to care for people less fortunate than them.

Pruzan and Mikkelsen (2007) fifth spiritual leadership theme revealed by the executives they interviewed is “divinity.” Executives expressing this theme spoke of the difficulties they have had turning over control of their lives to the divine power they know exists, and they spoke of their employees and stakeholders as divine beings. Their sixth theme they found is “purpose.” It expresses the executives’ beliefs that they should give of their talents without counting their rewards, they should help all of their employees to reach their full potential, and they should share their spiritual journeys with their stakeholders and business associates. Finally, Pruzan and Mikkelsen present the theme of “balance and grace.” To support this theme, they discuss only one executive interview, which was with Amber Chand.

She was cofounder and VP of Vision of Eziba, an Internet-based business that sold artisan crafts from around the world, and later she founded the Amber Chand Collection. She says that her companies expression of her love and her desire to serve others, and they are a platform for her spiritual practice. Being able to serve others and live her spirituality through her companies provides her with the balance she is seeking in her life. She says (Pruzan and Mikkelsen 2007, p. 269), “One can indeed create successful businesses that are spiritually inspired.”

## Transcending up the Evolutionary Spiral

Take another look at Pruzan and Mikkelsen (2007) research. They found strategic leaders committed to finding harmony between economics, ethics, and ecology. They found strategic leaders who built their organizations on deeply held values for love, compassion, listening, service, balance, grace, inspiration, divinity, nature, and purpose. The strategic leaders in their research were not just telling stories of how their organizations are doing things differently in order to be more competitive in the marketplace. They were telling stories of how they had transformed their organizations into systems that base their economic success on protecting the natural environment, serving their communities, caring for others, contributing to a more equitable world, and glorifying God. In short, they have not just created new versions of old-story organizations; they have created their own versions of new-story organizations. In doing so, they moved up the spiral of human evolution (Beck and Cowan 1996; Graves 1970, 1974; Wilber 1996, 2000).

Spiral dynamics, developed by Graves (1970, 1974) and further expanded by Beck and Cowan (1996) and Wilber (1996, 2000), says that changes in human consciousness result from spiraling coevolutionary processes. According to the theory, life conditions are always getting more complex. These increasing complexities of life create new cultural, psychological, cognitive, and biophysical problems that cannot be solved at the current level of human consciousness. Thus, a higher level of consciousness emerges to deal with these new problems. According to spiral dynamics, higher levels of consciousness naturally emerge in order to help humans adapt and survive life's changes. Human consciousness coevolves as humans develop more complex mental models of the world that allow them to handle new problems. This means that the spirals are open systems where new ways of thinking will emerge as life conditions get more complex. In this regard, the spiraling process is virtually infinite in nature.

According to the theory, each coevolving shift in human consciousness is accompanied by a shift in core value systems. Each of these value systems represents a specific biophysical-psychological-spiritual-cultural relationship that responds to changing, complex environmental conditions. These value systems shape the decision making of individuals, organizations, and cultures. They are organized in hierarchical tiers along the rising spiral, with each new value system including and transcending the ones below. The lower tier value systems (tier one)

reflect fundamental human needs, and the upper tier value systems (tier two) reflect the wholeness of existence. Whereas tier-one value systems are somewhat static in nature, tier-two value systems represent a flow of transformational spirituality that is holistic and integral. After the humanistic needs of the first tier values are met, humans begin to question the fundamental assumptions about how they see the world. According to Beck and Wilber (2008), the first 100,000 years of human existence have been spent in tier-one value systems, but they believe the cutting edge of humanity today is taking the “momentum leap” to second tier values that Graves (1974) predicted years ago. In a shift of this magnitude, past success will not guarantee future success. Rather, the new life conditions warranting such a shift will require new ways of thinking, paradigm shifts on the part of individuals, organizations, and societies in order to adapt and survive.

Thus, we believe that organizations with sustainability-based visions, values, cultures, and strategic initiatives are in fact spiraling upward toward tier-two value systems that allow their organizations to do well for themselves by doing good for others. They are coevolving with their sustainability rich environments into higher-level organizations with higher expectations and higher purposes. They have visions that portray ecological responsibility, social benefit, and economic justice. They have values that recognize the sacredness of nature and humankind. They have cultures and ethical systems based on sustainability with all of its social and ecological dimensions. They have strategic leaders that recognize that successful business organizations can have spiritual foundations that guide what they can do, what they do, and who they serve in the process of earning their profits. They have strategic leaders with spiritual intelligence, and they have developed a broad base of spiritual capital across their organizations and in their relationships with their stakeholders. They have products and services that are socially responsible, ecologically sound, and contribute to the greater good. In short, they have spiraled to a higher level of existence and in doing so have become more inner directed, more organic, more understanding, and more spiritual.

## Concluding Thoughts

As we come to the end of this chapter, we would like to reiterate several key points: First, the Green Man is rising and growing in strength. Sustainability has become a requirement for doing business in today’s world. What was for years considered a nonissue by most organizations, a fad by some organizations, and an opportunity for niche specialty products by a few organizations is now a powerful mainstream movement that demands the attention of all organizations. What was a few years ago a handy way of differentiating a firm and its products is now a standard requirement for doing business regardless of the market. Products, services, and processes that pollute, deplete, destroy, demean, or exploit are seldom competitive any longer, and the sustainability requirements in the marketplace are continuously becoming more stringent and pervasive. It would not be long before the stragglers are weeded out.

Second, the pervasiveness of sustainability in the modern business environment means that today's organizations are faced with transforming themselves into sustainability-based systems. They must learn to consistently produce and deliver profitable products and services that protect the natural environment and serve the social needs of their stakeholders.

Third, changing from an old-story organization to a new-story organization requires a spiritual transformation. The belief that nature's value is exclusively measured by its worth in the economic marketplace must be replaced by the belief that nature and humankind are sacred in their own right. Such transformation in organizations requires strong spiritual leaders who can inspire the creation of transcendent organizational visions, establish deeply rooted value systems with sustainability at their core, and establish spiritual capabilities that can be woven together into effective long-term sustainability strategies that serve the organization, the planet, and its people.

Fourth, those firms that successfully transcend into new-story organizations will climb up the coevolutionary spiral into higher-level organizations with higher expectations, values, and purposes. They will be deeply committed to nature and her people, and they will be more prepared than their old-story counterparts to cope with, survive, and prosper in today's continuously changing business environment.

In short, these new-story organizations are indeed telling a new story about the coevolution of humankind and nature. They are saying that whereas our ancestors said to nature, "We are yours," and modern humans say to nature, "You are mine," the Green Man brings a new message: "We are one" (Anderson 1990, p. 164).

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## Chapter 18

# Wisdom, Spirituality, Social Entrepreneurs, and Self-Sustaining Practices: What Can We Learn from Difference Makers?

Sandra Waddock and Erica Steckler

**Abstract** We find that a set of pioneering social entrepreneurs, 23 difference makers, are guided by a distinct sense of hope and purpose to implement change and leave the world a better place. This hopeful, difference-making purpose that created meaning in their work and sustained their efforts is characteristic of “spirituality” as encompassed by both secular and non-secular traditions. We suggest that moral imagination, systems understanding, and aesthetic sensibility undergird the spirituality of these difference makers. Further, we elaborate on the specific practices that these difference makers engaged in to create the “spiritual spaces,” or retreats, in which personal sustenance, meaning, and connection were generated, hurdles were overcome, and where inspiration and wisdom emerged. The experience of these social entrepreneurs provides an actionable model for all of us to innovate and solve problems in our everyday lives and for the benefit of humanity by carving out personal retreats that enable us to access and leverage our own spiritual resources.

It is human to have hope.

Elie Wiesel (quoted in Adler 2006)

Hope, vision, connection to something bigger than oneself, finding meaning in work or life, and a willingness to use work to make a positive difference in the world. We could argue that these are characteristics of spirituality, as recognized in both secular and non-secular traditions. They are equally characteristic of a group of social entrepreneurs that the first author profiled in a book called *The Difference*

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*Makers* (Waddock 2008), some of whom had an overtly spiritual or religious orientation and some of whom did not. All, however, had a distinct sense of purpose that created meaning in their work and drove their efforts to do *something* that attempted to leave the world better off for their efforts. If we call this difference-making orientation “spirituality,” then we can argue that spiritual purpose guided these social change pioneers in their work, whether they overtly claimed a spiritual identity or not.

Adler (2006) highlights the role of hope in human endeavors. Inspired by Elie Wiesel’s poignant notion of hope that opens this chapter, Adler (p. 486) suggests that “Hope is not an empirical conclusion. . . . Hope is what people bring to a situation; hope is what leaders bring to their organizations and to the world.” In a sense, hope is what the difference makers are bringing to our troubled world—hope for positive social transformation. Hope that companies can and will behave more responsibly and sustainably if the proper infrastructure is put in place. Hope that hard work will eventually pay off in a better world. As Adler (2006, p. 487) further points out, societies today “yearn for a leadership of possibility, a leadership based more on hope, aspiration, and innovation than on the replication of historical patterns of constrained pragmatism.” To be effective in embodying that hope in the world through the creation of new institutions, the difference makers we studied employed a combination of systems understanding, moral imagination, and in some instances an aesthetic sensibility. Together, these attributes comprise the building blocks of an orientation toward achieving change for the common good and may be understood as the raw potentiality for generating and enacting wisdom through the creation of social endeavors (Waddock [forthcoming](#)).

For all the exhilaration of creativity embedded in it, social entrepreneurship can be exhausting. Working for positive change can be frustrating and difficult when efforts to “do good while doing well” are viewed askance. In a world where we face nothing less than a crisis of meaning (c.f., Wishard 2000), yet where it is meaning that inspires action, engagement, and change (Adler 2006), the social entrepreneurship experience of individuals like the difference makers provides a model that suggests that any one of us can exercise our own meaning-making and purpose-driving capacities—our own spirituality, in essence, to generate ideas, solve problems, and bring our insights and initiatives into being for the benefit of humanity. In addition to having a strong sense of systems understanding and moral imagination as well as what we call an aesthetic sensibility, all of which will be described more fully in this chapter, the individuals we studied used a variety of what we refer to as retreats to help sustain themselves over time. We want to suggest that it is not only social entrepreneurs who need to, and do, create and utilize retreats for self-sustenance in difficult situations but rather that anyone facing complexity, change, and uncertainty—and that would be most of us today—can and possibly should tap into their own personal resources for crafting and engaging in such retreats.

In addition, although this speculation goes beyond our data, we believe that only by engaging in such fortifying retreats can individuals provide themselves with a space where wisdom, defined as a perspective that integrates systems understanding, moral imagination, and aesthetic sensibility in service to the common good

(Waddock 2010, *forthcoming*), can be nourished and flourish. The contemporary era holds a vast array of seemingly insurmountable issues, including climate change and lack of sustainability, population growth and inequity, and food, security, and energy crises, to name just a few. At the same time, there seems to be a distinct lack of capable—indeed, wise—leadership that has resulted in the widespread public mistrust of virtually all large institutions. As we think about what spirituality in the context of business and social entrepreneurship means today, we believe that we also need to consider how to foster greater wisdom for those would-be or could-be difference makers in the world.

## Social Entrepreneurship and Purpose

Social entrepreneurship has recently gone mainstream. Forbes now publishes a list of top 30 social entrepreneurs, CNN (along with Fortune and Money magazines) provides a list of top colleges for aspiring social entrepreneurs, and social entrepreneurship is the hot topic of numerous books, business and social media articles, and scholarly research. Today, business practitioners and scholars alike recognize this innovative domain as one worthy of attention and further understanding. In our research on the work and experiences of social entrepreneurs, we have discovered much insight, learning, and inspiration pertaining to purpose, vision, wisdom, and the ability to sustain oneself and one's efforts in the face of considerable challenges, along with the interrelatedness of these elements. In this section, we provide an overview of social entrepreneurship, introduce the social entrepreneurs we studied, and situate purpose in the process of pursuing and creating a social enterprise.

Social entrepreneurs, characterized as social mission-driven individuals who recognize and relentlessly pursue new opportunities and act boldly in spite of resource constraints (Dees 1998, rev. 2001) and a bevy of other challenges, are, like other forms of entrepreneurs, assumed to rely on vision as an aspirational and inspirational (Baum and Locke 2004) bedrock for taking action and enacting change. Social entrepreneurs are innovative problem solvers who are driven to create social change and by their conviction that they can make a difference. The classic idealized definition of a social entrepreneur is an individual whose mission is to create or sustain social, not just private, value (Dees 1998, rev. 2001; see also Thompson 2002). Unlike traditional entrepreneurs, who focus on the creation of new goods or services, production methods, markets, supply sources, or industry organization (Schumpeter and Opie 1934), social entrepreneurs are passionately focused on achieving systemic social change (Nicholls 2006) and challenging existing business models (Simms 2009). Today's social entrepreneurs facilitate social transformation and are frequently affiliated with initiatives that generate economic as well as social or environmental value.

One of the most well-known and well-regarded social entrepreneurs is Nobel Peace Prize recipient Muhammad Yunus, founder of Grameen Bank and pioneer of

institutional micro-lending to facilitate social and economic development among the poor. Another example of a successful social entrepreneur is Ken Kragen, the visionary founder of Hands Across America, one of the most recognized social cause events in the modern history of the United States (Waddock and Post 1991). Social entrepreneurs such as Yunus and Kragen have many synonyms, including civic entrepreneur (Henton et al. 1997, 2004), institutional entrepreneur (Levy et al. 2010; Levy and Scully 2007), social change agent (Waddock and Post 1991), and disruptive change agent (Nicholls 2006), as well as difference maker (Waddock 2008), transformative force (Bornstein 2007), pioneer and social activist (Greider 2004), and pragmatic visionary (Waddock 2009). Like Yunus and Kragen, social entrepreneurs envision and develop innovative solutions to address immediate social issues and mobilize ideas, capacities, and resources in an effort to transform and improve an existing social paradigm (Alvord et al. 2004).

The 23 difference makers we studied exhibit many of these characteristics and capacities of social entrepreneurship. In addition, their social change efforts are characterized by pragmatic vision that seems to ahead of action in a process that elsewhere we refer to as “stumbling into vision” (Waddock and Steckler unpublished manuscript). These individuals have influenced the arenas of corporate accountability, transparency, corporate responsibility, and sustainability by working from inside the system (as opposed to being external activists or critics), with the idea of changing the system significantly over the long term. Each is considered a pioneer in the broader domain of corporate responsibility and is well recognized for his or her initiatives. The difference makers we studied include individuals who have built new organizations and institutions or created new thinking that seeded the development of numerous other endeavors aimed at holding companies more accountable for their actions and impacts.

Unlike conventional business entrepreneurs who are widely assumed to be motivated by the opportunity to generate private economic value, social entrepreneurs are characteristically motivated to create and sustain social value (c.f., Dees 1998, rev. 2001). In line with this view, we found that the 23 difference makers we studied were not driven to achieve personal financial gains (though some have done reasonably well by global standards), nor did they describe their efforts as being motivated to gain prestige or power (though some have attained that status as well). Although all have gained considerable recognition for their work, they have not overtly sought to gain international political influence (though many have achieved this). Most of these individuals would not claim the mantle of leader or visionary, yet they have developed new organizations and new ways of seeing the world that have had definite and wide-reaching impact on the ways that companies conduct business. They have, in short, made a difference in the world. Acting as social change agents, they have operated largely from inside the system, rather than as external activists and demonstrators, and along the way they have tapped into the strengths of existing networks, created new ones, and found ways of working to overcome hurdles and conflicts.

Generally guided by pragmatic vision (Waddock 2009), a strong sense of purpose that engenders a desire to make the world a better place, strong values, and

positive beliefs about the ability of humanity to achieve noble purposes, the work of difference makers tends to be characterized as forward looking and takes the best of what already exists. Drawing from these kinds of personal and primarily intangible resources, these individuals create new institutions that foster greater balance, transparency, and, ultimately, awareness of the interdependence we all face in this interconnected world. Institutions, according to Hargrave and Van de Ven (2006) are “human devised schemas, norms, and regulations that enable and constrain the behavior of social actors and that make social life predictable and meaningful.” An institution can be defined as a “socially constructed belief system about the way things are and they way things should be that organizes human thought and action” (Stein 1997). Institutions can take the form of new organizational entities or new “rules of the game” (Carson et al. 1999) that establish expectations of behavior and practice for individuals, groups, and organizations—in this case for corporations and their leaders.

Beginning with a simple, though often vague, aspiration or intention to make some kind of positive difference in society, the difference makers have served the world as entrepreneurs, institution builders, collaborators, and networkers, who have slowly but surely generated awareness that a different and more responsible way for companies to behave is possible and ultimately desirable. As their organizations became established, these agents of social change grew, learned, and adapted, yet all remained consistently driven by a compelling sense of purpose to make a positive difference in the world. In conversations with each difference maker, we found that this initial and sustained purpose was not experienced as a clear vision per se but rather as something more akin to a spiritual need to act for the benefit of others and for society more broadly.

Vision is often assumed to be requisite of entrepreneurship (e.g., Brush 2008; Witt 2007) and positioned as preceding action as a “previsualization” of a desired achievement (McMullan and Long 1990, p. 134). Colas suggests that an entrepreneurial outcome, like other creative endeavors, “is a vision before being a conception” (Colas 2005, p. 83). Vision can be understood as a picture or mental model of a desirable future that an individual seeks and acts to create (Senge 1990, rev. 2006). Such vision has been associated with highly successful business leaders (e.g., Kouzes and Posner 1995) and enterprises (e.g., Porras and Collins 1994). In a previous study that explored how vision and action in a social entrepreneurship context actually emerge and interact (Waddock and Steckler unpublished manuscript), we found that vision need not precede entrepreneurial action. Rather, the experiences of the difference makers we studied suggest that vision can unfold iteratively through the process of action-taking and that entrepreneurial outcomes invariably arise from the baseline aspiration to make some kind of a positive difference in the world. That is, the difference makers were guided to innovate and act as social change agents not as a result of a vision per se but rather through their sense of purpose.

In the context of social entrepreneurship, purpose can be understood as the broad conviction that something needs to change for the benefit of society. As Clarke and Holt (2010) contend, entrepreneurs express their convictions of purpose through their initiatives. In the arena of social entrepreneurship, change agents have a sense

of purpose that informs action and a generalized “constructive vision” that aims toward “enhancing the human spirit and building a better world” (Waddock 2006). The underlying purpose for a social entrepreneur is to achieve positive social change (Dees 1998, rev. 2001; Martin and Osberg 2007), which may or may not be accompanied by a coherent vision for achieving such a change.

At the individual level, it is a sense of purpose (and not an articulated vision, *per se*) that guides, drives, and sustains social entrepreneurs in their efforts to achieve a better world (Drayton 2002; Thompson 2002). The purpose or aspiration that inspires social entrepreneurs is especially powerful because it transcends any single effort, innovation, or change endeavor and instead functions as a life calling that can motivate individuals for years or decades in pursuing their change initiatives and in attempting to overcome a host of obstacles along the way (Drayton 2002; Martin and Osberg 2007). At interpersonal, group, and organizational levels, the social entrepreneur’s sense of purpose can be the “glue” that attracts and motivates relationships and alliances for achieving a socially desirable goal, or as Senge points out, it can become “a force in people’s hearts, a force of impressive power” (Senge 1990, rev. 2006). Finally, from a macro-perspective, social entrepreneurs and the core purpose that drives them have been positioned as antecedents to social problem solving and reform (Post and Waddock 1989).

## **Toward Wisdom: Purpose, Systems Understanding, Moral Imagination, and Aesthetic Sensibility**

Wisdom, as Waddock ([forthcoming](#)) has argued, involves the integration and balancing of three capabilities—moral imagination (the good), systems understanding (the true), and aesthetic sensibility (the beautiful) into (future-oriented) actions and decisions focused on the greater good. Ackoff (1999) stated that wisdom is the capacity to understand the consequences of one’s actions. Notably, both of these perspectives involve the development of systems thinking. Both perspectives also inherently involve ethics as it relates to moral imagination, or the ability to see and understand the ethical implications of situations and decisions (Werhane 1999, 2002, 2008). Further, both involve the ability to consciously attend to one’s intentions and actions in relationship with others, whether it is the capacity to see the system, the moral implications, or the aesthetic or design qualities associated with a situation or decision (Waddock 2010). To get to wisdom, however, we believe that there needs to be an underlying sense of purpose (i.e., the aspiration to make a difference; *c.f.*, Sternberg 1998) that connects these capabilities to the greater good.

As noted earlier, we believe that at least to some extent the difference makers exhibited these three dimensions of wisdom—systems understanding, moral imagination, and aesthetic appreciation—in their work. Their experiences suggest that through the development of self-fortifying practices that supported their work, they evidenced a form of spirituality, a capacity to protect one’s purpose and center

oneself through difficult times, that helped them create and sustain the meaning and momentum of their work over time. Below we provide representative examples of the difference makers' sense of purpose and underlying values, and then explore the three aspects of wisdom that facilitate the expression of these convictions (Clarke and Holt 2010) through the process of social entrepreneurship. We then consider the spiritual practices that have helped sustain the difference makers in their work over many years.

## How Purpose Guided Difference Makers

In researching the social entrepreneurship processes of difference makers, we found that they each expressed a strong sense of purpose and underlying ethical values which guided them in their work. For example, one individual stated: "So as I look at what's going on around the world and in human culture, my aspiration is that all of these human capacities that we're building will actually lead to ennobling the species, and that we'll be more and more generous minded and magnanimous. It troubles me that we spend more and more time using our magnificent technologies to send, let's say, dirty jokes over the internet, or iPod, or that's what we use this for, to sexualize and humiliate each other? That seems like the squandering of an opportunity." Another person talked about "that absolute passionate zeal that one can make a difference in the world," while another discussed "... this enormous turbo-charge of concern for people who are suffering."

A similar sense of injustice motivated another difference maker in their work: "There's just simply no moral justification for the kind of disparities that we have today. And, you know, there are lots of reasons behind the disparities in the world. But as long as they're there, I'm not a happy person. And I think a lot of what motivates me is really dedicating a piece of whatever I can offer to seeing that those disparities are checked and reduced." Another stated, "I have this real thing about the truth. One thing that gets me involved really quickly is when I see something that's not the truth." Taken together, these statements suggest that social entrepreneurship is both grounded in and generated by a passionate desire to help others, a recognition of injustice in the world, or a moral sensibility, and the dedication to and pursuit of a "fundamental" truth. All these statements express an ethical foundation and rationale that underpin the activities undertaken by these individuals, and evidence the clear desire of these social entrepreneurs to make a positive difference through their work.

A strong underpinning of purpose was present in one individual, who noted "But for me, the real question is, How do you take your values and translate that into actions? Actions in the face of obvious needs to create a world that is better than the one that we're looking at." This statement suggests the important task of translating an aspiration, or purpose, to make a difference into action. It also suggests an awareness of one's role in making an impact, part of Ackoff's (1999) definition of wis-

dom. We examine the relationship between the purpose to build a better world and difference-making by exploring the role of wisdom and its associated dimensions: systems understanding, moral imagination, and aesthetic sensibility. These dimensions function as important building blocks for the social change work that the difference makers have undertaken.

### *Systems Understanding*

The difference makers and their efforts appear to have been sustained by a clear understanding of the broader system in which their work is embedded. This systems understanding (Senge 1990, rev. 2006; Werhane 1999, 2002, 2008) involves seeing the system—or reality—pretty much as it is and is helpful in anticipating the need for change. It also includes the capacity to visualize and advance a solution that addresses that need and the wherewithal to actually carry out at least the initial steps toward change, whether it is by establishing a new organization to do a type of work not currently being done or by creating a new institution.

Sternberg argues that tacit knowledge, or “knowing how” rather than “knowing that,” and the ability to tap into a metacognition, or higher-order truth system, is at the core of wisdom (Sternberg 1998, 2001). Such systems thinking tends to be related to what developmental psychologists call postconventional modes of thinking. People working for social change, as the difference makers are, frequently are called upon to understand the dynamic complexity of the world as it exists rather than simplifying things (Gilligan 1982; Kohlberg 1976, 1981; Wilber 2001, 2007). Knowing how relates to the need for action, or what is called a conative or action component that Cabrera et al. (2008) claim is integral to systems thinking and is certainly evident in the work of the difference makers.

Systems understanding facilitates the enactment of purpose in a social change context. As a dimension of wisdom, it provides the capacity for the social entrepreneur to attend to, understand, and critique the system that frames both the social need and the potential opportunity for change. Systems understanding further enables the difference maker to see where change or intervention, new ideas, or new initiatives are possible, even when others think that the ideas have little merit.

### *Moral Imagination*

In addition to systems understanding, the difference makers were guided and sustained in their work by a powerful “moral imagination” (Werhane 1999, 2002, 2008), which allows individuals to see the ethical implications of their actions and decisions (Werhane 1999). Moral imagination, according to Werhane, encompasses the capacity for self-reflection; an ability to get distance on a situation, script, or mental model; and the ability to imagine new possibilities and morally evaluate them in light of the existing situation and the envisioned possibilities (Werhane



1999). Similarly, Abowitz states that this kind of moral perception underlies "... our ability to see and comprehend a moral situation encountered in experience. Moral imagination is our capacity to think of alternatives, to interpret situations beyond what is available to be known with certainty, and to formulate notions and ideas of ourselves and our worlds beyond what we currently experience or know as reality" (Abowitz 2007).

The experiences of the difference makers suggest that moral imagination acted both as an anchor and a buoy for the difference makers to help sustain themselves and their difference-making work over time by underpinning and reinforcing their sense of purpose. They also suggest that the capacity to think and reflect systemically was complimented by moral imagination (Werhane 1999, 2002, 2008). The comprehensive, holistic, and dynamic understanding of a given system, combined with a clear sense of ethically grounded possibilities, enabled difference makers to find leverage points for change that others had not considered or previously overlooked: creation of new data, consultancies that "name and shame," research reports that tell the truth, new networks, and new ways of dealing with the system that exists, among others. Similar to the enabling role of systems understanding, moral imagination invigorates purpose and motivates its translation to action.

### *Aesthetic Sensibility*

Taylor and Hansen (2005) define aesthetics as being "concerned with knowledge that is created from our sensory experiences," including thoughts, feelings, and reasoning that inform cognition. Aesthetic sensibility may be understood as an experiential way of knowing that is distinct from rationality, though some believe that aesthetics tacitly influence knowledge and decision making (e.g., Taylor and Hansen 2005) while others assert that aesthetics directly informs rational processing (e.g., Elm and Taylor 2010). Aesthetic sensibility may be tapped into through practices of reflection, or mindfulness, which have long been considered important pathways of finding both wisdom and perspective (Adler 2011). Interestingly, reflection in the form of mindfulness practice has recently been shown to enhance managers' ability to understand ethical and corporate responsibility issues (Crilly et al. 2008).

Another approach to the idea of aesthetic sensibility is that it provides a criterion for judgment (as in, "it is working beautifully"), or, in terms of content, as a form of connection that is "the foundational form of inquiry into social action" (Taylor and Hansen 2005). In the latter criterion, aesthetic sensibility viewed as connection is holistic (see also Sandelands and Buckner 1989) and is linked to social action intended to improve the world. Aesthetic sensibility can be linked to an ideal, such as an appreciation of beauty, as well as the comic or grotesque, which can facilitate attention to needed change or action. In this latter scenario, aesthetic sensibility can motivate a desire to achieve personal and organizational (and, we would add, social) transformation (Taylor and Hansen 2005).

While the majority of difference makers did not necessarily participate in an explicitly artistic aesthetic endeavor, many described engaging in activities that seemed to cultivate aesthetic sensibilities. When combined with moral imagination and systems understanding, the ability to integrate experiential, sensory “knowing” allowed them to discern what we might call design flaws in a system. As they moved through their work lives, the difference makers consistently observed where flaws, or gaps, between rhetoric and reality existed within systems, and then they moved in sometimes small and subtle, and sometimes larger, ways to reduce those gaps, often by building a new institution (e.g., a social research firm, a new network, or a social investment entity). Supplementing their aspiration to make a positive difference was the knowledge expressed by many difference makers that something was not pleasing—or did not “feel” right—in the world as they experienced it. This also informed their understanding that something was systemically flawed or morally wrong and needed changing. This suggests that, in addition to systems understanding and moral imagination, social entrepreneurs may also rely on a strong aesthetic sensibility to buttress their desires to change the world. Such a sensibility enables these individuals to discern gaps and then consider possibilities for filling them in, call out wrongs, create new initiatives, or generally act in what they hope will be constructive ways.

## **The Role of Personal Retreats: Nurseries and Strongholds of Wisdom**

Though few of the individuals we studied described themselves as explicitly religious, each difference maker engaged in a number of practices that we believe created spiritual spaces in which they found personal sustenance, renewal, meaning, and connection. Comprised of intentionally crafted moments and activities for personal reflection, interpersonal engagement, and inspiration, we term these spaces “integral retreats” (Steckler and Waddock 2012). Retreats help sustain change agents in their motivation and ability to persevere in the face of challenges over time. The retreats that the difference makers cultivated for themselves were of three types: reflective, relational, and inspirational.

Our findings suggest that there are three types of retreats that social entrepreneurs frequently engage in. We believe these retreats create, in a sense, personally “sacred” spaces for renewal, engagement and connection, and inspiration. These spaces are critical to the process of social entrepreneurship in that they enable the individual to continue to follow their sense of purpose, to hone their systems understanding, moral imagination, and aesthetic sensibility, and ultimately to persist in undertaking challenging tasks, grappling with difficult and new ideas, or innovating against the odds. In short, such retreats may be understood as both the nurseries and strongholds of wisdom for the social entrepreneur. Below we will describe each of these types of retreats and how the difference makers generally tended to use them in the process of nurturing and enacting wisdom through their entrepreneurial pursuits.

We have conceptualized retreats as involving “intentional practices that tend to occur for short periods of time outside of the work setting and that function by removing the respondent from the day-to-day fray” (Steckler and Waddock 2012). A retreat often refers to a quiet or secluded “space” for privacy or rest, or a time or period of contemplation. Our research on the difference makers positions retreats as spaces or moments of personal maintenance and restoration.

Reflective retreats generate primarily self-awareness and have two subcategories. The first type, or contemplative retreat, includes traditional reflective practices like meditation, prayer, or mindfulness practices, mindfulness practices, that quite literally create a psychological a psychological space for reflection in an “in-the-moment” context where presence is important. The second type, or physical retreat, involves the generation of psychological space through physical practices, often exercises or sports that are individual in nature and require intense attention or that put one into what is popularly called “the zone,” and which Csikszentmihalyi calls flow (Csikszentmihalyi 1991, 1997). Physical activities tended to be things like running, walking, scuba diving, and yoga or tai qi, which enable time and space for reflection and gaining self-awareness. Reflective retreats could be viewed as more conventionally spiritual through activities such as meditation and prayer or simply physical practices that enabled the individuals to remove themselves from the daily fray for a period of time by providing an activity that helps clear the mind. The vast majority of difference makers (all but two, in fact) used one or both of these types of retreats.

The second general type of retreat used by difference makers is what we term a relational retreat, which all of the difference makers expressed as being important. Relational retreats are spaces in which the difference maker sets aside time to engage with other people, e.g., like-minded individuals, family members, or friends, and, ultimately, with one’s sense of purpose. Viewed as a process that evolves over time, the relational retreat relates the individual both to others and to the system as a whole, generating a form of other-awareness that seemed to provide sustenance for all of the difference makers. Conversation—dialogue—and interaction with others is an essential element of relational retreats of all sorts, though it can happen more intellectually (e.g., through reading and writing).

Relational retreats also have two subtypes. One type is what we call other-awareness in which the individual directly engages with other people for mutual engagement, emotional connection, and support. A second type is systems-awareness, which seem to focus on intellectual engagement that connects the individual with the larger system (and, often, its issues) through network activities, peer support networks, mentors, and various forms of intellectual engagement. Overall, relational retreats appear to facilitate engagement, provoke interesting new ideas and insights, and expand awareness of the “other” in ways that reflective retreats do not. All of the difference makers discussed engaging in both subtypes of relational retreats, which suggests the importance of interpersonal engagement as a fortifying resource for social entrepreneurs.

The third general type of retreat is called inspirational retreat. This retreat variant taps into aesthetic sensibility—a sense of the design of the system or, alternatively,

direct engagement with some form of the arts either through active participation in an artistic practice of some sort, collecting beautiful items, or engaging with the aesthetic endeavors of others in some way. Though this form of retreat was least utilized by the difference makers (11 of 23 described relying on some kind of inspirational retreat), it was also one that allowed those who used it to express a personal passion for something different from their work and their relationships with others. An inspirational retreat provides space for separating the individual from his or her daily work by attending to and experiencing beauty, creativity, and even new learning.

As with the experience of flow described by Csikszentmihalyi (1991), there is a timeless quality to these aesthetically oriented spaces. Difference makers who did engage in this type of retreat, however, seemed to find it both inspirational and fulfilling in a distinctly spiritual or sacred sense. One respondent even directly made the link from the inspirational retreat to spirituality, stating: “You might call it praying or worshipping or whatever, but I mean actually being somewhere beautiful or just staring at a leaf can be extremely fulfilling. I don’t know what you want to call that... I call it connection, yeah, connection. Whatever. I mean I see that as a full moon. I suppose it’s me showing reverence toward the world I live in.”

## **Social Entrepreneurship, Spirituality, and Retreats**

For social entrepreneurs like the difference makers, retreats supplement an underlying sense of purpose and provide additional sources of inspiration, connection, and understanding that enhance their work and enable them to work through difficult times. Retreats create time and space to clear one’s mind of the travails of daily life and work, provide for new sources of ideas and inspiration, and enhance the development of new perspectives. These outcomes can be particularly important to social entrepreneurs as they pioneer new efforts and face significant hurdles and inherent skepticism in doing so. Retreats enable the capacity for reflective engagement with self, other, and systems more broadly which—when bundled with a purpose to make a difference, an understanding of systems, moral imagination, and aesthetic sensibility—comprise wisdom. As nurseries and strongholds of wisdom, retreats provide generative spaces where social entrepreneurs can fortify themselves and where the nexus of social change is nourished and can flourish. In this way, spirituality in the context of social entrepreneurship might be understood to exist where a purpose to foster change and the holistic generation and enactment of wisdom intersect and which may be tapped into through the intentional cultivation of spaces to honor and engage in relationships with oneself, others, and the world at large.

The difference makers’ connections to bigger purpose and meaning through retreats may be quite different from the explicitly religious or conventionally spiritual orientation that many of the other chapters in this book express. We believe that these kinds of spiritual spaces of respite, which are cultivated and relied upon by the difference makers to sustain themselves in their change-making work, can be

helpful not just to social entrepreneurs but also to other purpose-driven individuals working in difficult and turbulent situations. Ultimately we all would benefit from discovering the “sacred” resources we might rely on to fortify and sustain ourselves in the difficult times that the world faces today—and the even more difficult times that may well arrive as climate change, social inequity, energy issues, food scarcity, and other impending issues spark further environmental distress and social upheaval. Such spaces of renewal will be critical for supporting the collective generativity and sense of hope that will be needed for humanity to address the significant challenges that today and tomorrow will bring.

As demonstrated by the difference makers, there are many ways to tap into spirituality and renew one’s self and one’s work on the pathway toward building a better world. By engaging in activities that generate self-, other-, and system-awareness, we can enhance our connection to a bigger set of issues and goals than any one individual can readily generate. By engaging in deliberate reflective practices, whether physical or directly spiritual, by connecting with others and the broader system, and by making space for the appreciation of nature, art, or aesthetics more broadly, we might generate possibilities for new, more universal and holistic perspectives, insights, and ideas to emerge. In fostering and fortifying a purpose of social change and betterment through spirituality and wisdom, we might collectively build a world in which human civilization and the natural environment cannot only survive and sustain—but actually thrive.

To accomplish the hopeful work of building a better world, scholarship is needed that continues to explore how such work can be undertaken consistently and effectively. For example: beyond retreats, what else contributes to the “fortitude” (Dees 1998, rev. 2001) of social entrepreneurs? How else might they sustain their purpose and the generation of wisdom over time? How do social entrepreneurs approach and understand spirituality, and how might they use this idea in their work? As well as even more fundamental questions such as the following: What is the turning point for individuals to turn to social entrepreneurship? And how do social entrepreneurs actually experience themselves as agents of change across their lifetimes? Finally, we might usefully explore the fortifying strategies of other kinds of individuals who work in challenge-fraught environments to provide additional models to inform the sustainability of oneself and one’s endeavors in difficult circumstances.

Gordon Wheeler, executive director of Esalen Institute, has stated: “Many spiritual leaders/gurus and personal growth oriented individuals focus solely on their own personal development with little regard for the world around them and its ills. This has always been one of my frustrations with so-called spiritual people.” The experiences of the difference makers suggest that spirituality, as exercised through purpose and wisdom and facilitated by personal retreats, can in fact entail a defensibly high regard for the world and its ills. Mr. Wheeler, and all of us, have much to learn from these difference-making individuals who engaged in spiritual practices, both religious and secular, that were grounded in their sense of purpose and that enabled them to develop not only their self- but also their other, system, and broader aesthetics sensibilities and knowledge and all for the benefit of humanity.

### **Exhibit 1. The Difference Makers, Affiliations, and Major Associated Organizations**

*John Elkington*, Founder and CEO, SustainAbility

*Bradley K. Googins*, Executive Director, Boston College Center for Corporate Citizenship; Founder, Center for Work and Family (at Boston College now)

*David Grayson*, CBE, Director, Business in the Community (BITC); Director, Doughty Centre for Corporate Responsibility, and Doughty Chair of Corporate Responsibility, Cranfield University, England

*Laury Hammel*, CEO, Longfellow Clubs; Founder, New England Business for Social Responsibility; Founder, Business for Social Responsibility (BSR); Co-Founder, Business Alliances for Local Living Economies (BALLE)

*Georg Kell*, Executive Head, United Nations Global Compact (UNGC)

*Peter Kinder*, President and Co-founder, KLD Research and Analytics

*David Logan*, Founder, The Corporate Citizenship Company (now part of Chime Communications)

*Steven Lydenberg*, Chief Investment Officer, Domini Social Funds; Co-founder KLD Research and Analytics; Founder, Institute for Responsible Investing

*Malcolm McIntosh*, Professor and Director, Applied Research Centre in Human Security, Coventry University; Former Director, Corporate Citizenship Unit, Warwick University; Founder, *Journal of Corporate Citizenship*

*Robert K. Massie*, Co-founder, Global Reporting Initiative; Former Executive Director, CERES

*Jane Nelson*, Director, Corporate Social Responsibility Initiative, Mossavar-Rahmani Center for Business and Government, Harvard Kennedy School of Government

*James E. Post*, Professor of Management, Boston University; Former President, Voice of the Faithful

*John Ruggie*, Evron and Jeane Kirkpatrick Professor of International Affairs; Executive Director, Mossavar-Rahmani Center for Business and Government, Harvard Kennedy School of Government; Co-creator, United Nations Global Compact (UNGC); Author, Millennium Development Goals

*Timothy H. Smith*, Senior Vice President and Director of Socially Responsible Investing for Walden Asset Management (part of Boston Trust); Former Executive Director, Interfaith Center on Corporate Responsibility; Former President, Social Investment Forum

*Alice Tepper Marlin*, CEO, SAI; Founder, (former) Council on Economic Priorities

*Judith Samuelson*, Executive Director, Aspen Institute Business and Society Program

Steve Waddell, Chief Information Steward and Co-Founder, Global Action Network (GAN) Network (GAN-net)

*Allen White*, Vice President, Tellus Institute; Co-founder, Global Reporting Initiative; Co-founder Corporation 2020

*Stephen B. Young*, Global Executive Director, Caux Roundtable

*Simon Zadek*, Founder and CEO, AccountAbility

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# Chapter 19

## Spiritual Capital as Practical Wisdom for Management

Theodore Roosevelt Malloch

**Abstract** The social sciences are replete with a mature literature and treatments, both empirical and theoretical, on culture and economic development (see the “Annotated Bibliography” on this topic by Fred Van Dyke, AuSable Institute, Madison, WI, 1996). The concepts of social capital and human capital are by now rich and extend beyond economics to management, human resources, political science, and sociology. Indeed, both have become in recent decades important, twin pillars in capitalism and democracy. They each operate at individual, corporate, societal, and global levels. Spiritual capital has come to prominence in recent years due to the combination of three related trends: the failure of secularization/modernization theories to account for reality, a rise in religiosity globally, and the lack of ethics and virtue evidenced in the financial crisis and an ongoing plague of corporate scandals. Conceptions of spiritual capital on offer range from those by Fogel to Coleman to Berger and Putnam (see reference section of this chapter) and appear more regularly in the economic and social science literature and popular accounts. In that sense, the concept of “spiritual capital” is truly emerging.

The social sciences are replete with a mature literature and treatments, both empirical and theoretical, on culture and economic development.<sup>1</sup> The concepts of social capital and human capital are by now rich and extend beyond economics to management, human resources, political science, and sociology. Indeed, both have become in recent decades important, twin pillars in capitalism and democracy. They each operate at individual, corporate, societal, and global levels. Spiritual capital has come to prominence in recent years due to the combination of three related trends: the failure of secularization/modernization theories to account for reality, a rise in

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religiosity globally, and the lack of ethics and virtue evidenced in the financial crisis and an ongoing plague of corporate scandals. Conceptions of spiritual capital on offer range from those by Fogel to Coleman to Berger and Putnam<sup>2</sup> and appear more regularly in the economic and social science literature and popular accounts. In that sense, the concept of “spiritual capital” is truly emerging.

## Defining Spiritual Capital

A succinct definition of spiritual capital is “the fund of beliefs, examples and commitments that are transmitted from generation to generation through a religious tradition, and which attach people to the transcendental source of human happiness.”<sup>3</sup>

Development requires economic growth; growth requires the catalytic drive of the entrepreneur, and entrepreneurship exists only where freedom of action is combined with personal responsibility. In all its myriad forms, accountability is a spiritual asset that is forged by the faith that inspires and governs it, and it does not easily come into being in other ways.

Wherever faith (as the spiritual dimension of life) dynamically arises, you see hope, swelling in its wake, as currently witnessed in the dynamism of Indonesia, in offshore Chinese communities, in the now-burgeoning economy of India, and in the Latin American evangelical communities that are creating islands of free commerce despite strict, and often corrupt, state control. Human beings, guided by faith and hope, add value to nature and transform it in powerfully positive ways. This happened in Europe and North America since the seventeenth centuries and gave rise to modern capitalism. Without faith or hope, humankind exploits the natural world and leaves it weakened, threatened, and very much at risk.

The creation of wealth requires capital investment, and the most essential part of that investment is arguably the spiritual capital with which enterprise begins, then flowers, and bears fruit—talents creating and sustaining still more talents, and all of us thriving in a vital spiritual bond.

The concept of spiritual capital is pregnant with possibilities drawing on the intersection of economics and religion and such classic works as R.H. Tawney’s *Religion and the Rise of Capitalism*<sup>4</sup> and Max Weber’s *The Protestant Ethic and the Spirit of Capitalism*<sup>5</sup> as well as more recent political economy thinking on economics and development. The notion of “spiritual capital” is just beginning to pass the so-what test. It may possibly be the hidden motivation in economic booms as far

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<sup>2</sup> See reference section of this chapter.

<sup>3</sup> Ted Malloch, *Spiritual Enterprise: Doing Virtuous Business*, New York: Encounter, 2010.

<sup>4</sup> R.H. Tawney, *Religion and the Rise of Capitalism*, London: Mentor, 1928.

<sup>5</sup> Max Weber, *The Protestant Ethic and the Spirit of Capitalism*, London: Penguin, 1905. Translated 1930.

apart as Ireland, Bangalore, and Singapore. How exactly religion affects economic behavior at both the macro and micro levels is a bone of contention. Many scholars are now trying to more fully demonstrate the relevance, validity, and potential of the notion that spiritual mores and underpinnings demonstrably effect development and economic behavior from consumer habits to firm organization to following ethical practices and standards.

The questions are the following: In the ultimate sense, is spiritual capital a missing leg in the stool of economic development, which includes its better known relatives, social and human capital? Is it a subset of social capital or a category all its own? How does it relate to various ideas of culture—corporate culture, national culture, and economic/political culture? What role does it play in the practical wisdom of managing a firm, large or small, public or private?

## Relationship to Social Capital

In *In Good Company*, Don Cohen and Laurence Prusak (2001)<sup>6</sup> examine the role that social capital—a company’s “stock” of human connections, such as trust, personal networks, and a sense of community—plays in thriving organizations. Social capital, it turns out, is so integral to business life that without it, corporate action—and consequently productive work—is not possible. Social capital involves the social elements that contribute to knowledge sharing, innovation, and high productivity.

The World Bank defines social capital as “the norms and social relations embedded in social structures that enable people to coordinate action to achieve desired goals.”<sup>7</sup> Robert Putnam, the Harvard political scientist, describes it similarly. “Social capital,” Putnam writes, “refers to features of social organizations such as networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit.”<sup>8</sup>

In Cohen and Prusak’s recent seminal study, social capital consists of the “stock of active connections among people, the trust, mutual understanding, and shared values and behaviors that bind members of human networks and communities and make cooperative action possible.”<sup>9</sup> Social capital makes any organization or any cooperative group, more than a collection of individual’s intent on achieving his or her own private purposes.

The term first appeared in print in 1916 in the context of academic debates on the decline of America’s cities and close-knit neighborhoods. In present decades,

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<sup>6</sup> Dan Cohen and Laurence Prusak, *In Good Company: How Social Capital Makes Organizations Work*, Cambridge: Harvard Business Press, 2001.

<sup>7</sup> The World Bank, *World Development Report*, 1985, p.29.

<sup>8</sup> Robert Putnam, ed., *Democracies in Flux: The Evolution of Social Capital in Contemporary Society*, New York: Touchstone, 2001.

<sup>9</sup> Cohen and Prusak, p.14.

sociologists have given the term more credentials. Glenn Loury used the phrase in 1977<sup>10</sup> to describe sources of certain kinds of income disparities, and Pierre Bourdieu<sup>11</sup> described it as one of the forms of capital that help account for individual achievement. Chicago sociologist, James Coleman is best known for his employment of the concept.<sup>12</sup>

As yet, most of this literature has little to say about how managers can actually increase an organizations' stock of social capital. And most recently, Nan Lin's trilogy on social capital—theory of social structures and action, theory and research, and foundations of social capital—has further refined what has become a more and more widely used social construct now in popular parlance.<sup>13</sup>

In the realm of politics, Robert Putnam's landmark 1993 book, *Making Democracy Work*,<sup>14</sup> convincingly demonstrated that the political, institutional, and economic value of social capital is substantial. In 2000, Putnam brought out *Bowling Alone*,<sup>15</sup> a scholarly and provocative account of America's declining social capital. Numerous findings of comparative economic studies by the World Bank and United Nations corroborate Putnam's thinking; i.e., some regions of the globe lag behind, while others thrive due to social capital. His latest work, *American Grace*, shows how religion both divides and unites society and is based on comprehensive surveys conducted on religion and public life in America.<sup>16</sup>

## Relationship to Human Capital

The term "human capital" first appeared in a 1961 in an *American Economic Review* article, "Investment in Human Capital," by Nobel-Prize-winning economist, Theodore W. Schultz. Economists have since loaded on much baggage to the concept, but most agree that human capital comprises skills, experience, and

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<sup>10</sup> Loury, Glenn C. (1976). *A Dynamic Theory of Racial Income Differences*, Northwestern University, Center for Mathematical Studies in Economics and Management Science, Discussion Papers: 225.

<sup>11</sup> Bourdieu, Pierre (1986). "Forms of Capital" in *Handbook of Theory and Research for the Sociology of Education* edited by J. G. Richardson. New York: Greenwood Press.

<sup>12</sup> Coleman, James S. (1990). *Foundations of Social Theory* Massachusetts, Belknap.

<sup>13</sup> Lin, Nan. *Social Capital: A Theory of Social Structure and Action*, Cambridge: Cambridge University Press, 2002; Lin, Nan, *Social Capital: Theory and Research*. Piscataway, New Jersey: Aldine Transaction, 2001; Lin, Nan, *Foundations of Social Research* New York: McGraw-Hill Press, 1978.

<sup>14</sup> Robert Putnam, Robert Leonardi and Raffaella Nanetti. *Making Democracy Work*, Princeton: Princeton University Press, 1993.

<sup>15</sup> Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community*, New York: Touchstone, 2000.

<sup>16</sup> Putnam, R.D. and D. Campbell, *American Grace: How Religion Is Reshaping Our Civic and Political Lives*. New York: Simon and Schuster, 2010.

knowledge. Some like Gary Becker add personality, appearance, reputation, and credentials to the mix.<sup>17</sup> Still others, like management guru Richard Crawford, equate human capital with its owners, suggesting human capital consists of “skilled and educated people.”<sup>18</sup>

Newer conceptions of total human capital view the value as an investment. Thomas O. Davenport, in *Human Capital: What It Is and Why People Invest It* (1999) looks at how a worker performs depending on ability and behavior. For him, the choice of tasks also requires a time allocation definition. The combination of ability, behavior,<sup>19</sup> effort, and time investment produces performance, the result of personal investment,  $THC = A \times B \times E \times T$ , where a multiplicative relationship enhances the outcome.

Davenport further elaborates a worker investment notion, describing what it means to work in the relationship *nexus* between the employee and the employer. He explains in mostly anecdotal, company-specific detail, how companies that treat workers as investors can attract, develop, and retain people. These people both get much value from their organization—and give so much in return that they create a competitive advantage for their firms. A further quantitative refinement in this field is the so-called business case for ROI in human resources. Works such as *The HR Scorecard* by Jack Phillips, among others, put forward a measurement case for viewing the employee as a human asset.<sup>20</sup> It has become almost trite to recite the fact that in both economic development and in firm behavior—the most important assets are the human ones.

## The Future of Spiritual Capital Tied to Theories of Economic Development and Culture

When you do a thorough web search, not much comes up on the topic spiritual capital. In Amazon.com, an index search of all categories, books included, yields much the same result. It turns up *Seven Capital Sins* by Bishop Fulton Sheen, *Witchcraft and Welfare in Puerto Rico*, and an out of stock pamphlet on capital cities and urban planning. So why bother? Is this a virgin field or a foolish endeavor? Can the development literature fill in any of the gaps and provide an adequate framework on spiritual capital?

Among the many facts that confront us in the contemporary world, uneven development is among the most glaring. One stark reality of the twenty-first century is that most of the world has little wealth or power. The majority of citizens in developed

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<sup>17</sup> Gary Becker, *The Economic Approach to Human Behavior*, 1978 and other works.

<sup>18</sup> Works by Richard Crawford on management.

<sup>19</sup> Thomas O. Davenport, *Human Capital: What It Is and Why People Invest It*, San Francisco: Jossey-Bass, 1999.

<sup>20</sup> Jack Phillips, et al. *The HR Scorecard*, New York: Butterworth, 2001.

countries and a small elite in developing ones—are well fed, housed, educated, and live relatively long and healthy lives. The overwhelming majority of persons in developing countries, by contrast, are subsisting in a preindustrial era. The economies they know are, by and large, based on either subsistence agriculture or the export of primary products. The standard of living in much of the world hovers perilously close to the level of subsistence. Except for a small elite, the populations of much of the globe are afflicted by a myriad of ills in their shortened lives. This set of problems is the stage for development economics.

The concept of betterment or “development” is based on the hope that people everywhere will attain an improved standard of living. Beyond this statement—little agreement exists about development or the various forms of capital on which it is based. Standard indices of development abound and typically include such elements as the following: per capita income, poverty line, ratios of energy consumption, railroads, telephones, internet usage, TVs, schools, teachers, students, literacy, death rates, you name it.

Some economists working out of various ethical frameworks have argued that standard of life should not be narrowly defined, as is sometimes the case in positive economics.<sup>21</sup> Development for them would also include aspects of human well-being or what economists call welfare, such as health, food, education, housing, employment, environment, religious and cultural values, and the even sustainability of each of these. Significant as any of the indices of development may be, this view suggests they do not alone capture the whole sense of what it means to develop.

Nearly 50 years of economic research has concluded that improvement in the standard of life is difficult to imagine in countries or in populations with environments dominated by tribal and agrarian elites who do not want change; who lack the administrative capacity to stimulate, regulate, and coordinate activities; and who are plagued by violence caused by either external or internal actors and uncertainty about rewards. Researchers, however, do not agree on the goal or vision underlying development or on the significance of anything called spiritual capital.

“Neoclassical,” “neo-Marxist,” and “structuralist” have become prominent theories over the course of the last five or so decades. Each has in its own way affected development economics and the policies pursued by developing and developed countries, alike.

The early neoclassical or “modernization” models, rooted in the growth experiences of Western industrial nations, assumed that development occurred when nations progressed through “stages of growth” as articulated by Rostow, among others beginning in a traditional society and arriving at the final stage of high-mass consumption.<sup>22</sup> The history of South Korea, Taiwan, Hong Kong, and Singapore were often cited as illustrations. All economies, it was argued, could be expected to pass through these same stages, as technology, skills, and attitudes were transferred

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<sup>21</sup> See “Planetheonomics” Papers on Economics, Ecology and Christian Faith, AuSable Institute, 1996 which includes papers by economists such as the following: Mark Thomas, Robert Hamrin, Bob Goudzwaard, Herman Daly, Donald Hay, Lans Bovenberg, and Theodore Malloch.

<sup>22</sup> W.W. Rostow, his many titles on the stages of economic growth, economic development, and Asia.

and transformed via development aid and foreign direct investment. The modernization model (*ala* Apter) said that the burden of change rested on the developing countries themselves.<sup>23</sup> It emphasized entrepreneurship and innovation, the mobilization of domestic resources—including human and social capital—capital formation, and technical progress as the sources of economic growth. It also considered favorably the role of external finance and the need for liberalized and expanded trade. Focusing on economic growth, the neoclassical theories are widely accepted today by most professional economists, developed county aid agencies, and the postwar international economic institutions, such as the World Bank, IMF, and WTO. The “dependency” perspective on development was derived from Marxist assumptions. It maintained that the industrial countries had enriched themselves at the expense of the third world.

This occurred first in colonial exploitation and later through capitalism and imperialism, particularly through the vehicle of the transnational corporation. According to various dependency theorists, exploitative relations have to be broken in order for true economic development to occur. Little attention was focused on the internal dynamics for growth in individual nations. Rather, the international capitalist system was castigated.<sup>24</sup>

Borrowing heavily from earlier Marxists, the dependency theorists sprung up, first in Latin America and then via the New International Economic Order throughout the entire developing world. They utilized dialectical logic to present capitalism as the sole cause of developing country economic stagnation. Underdeveloped “peripheral” regions with their cheap labor and raw materials were they thought drained by the developed “core” counties in Europe and North America.

It was argued that diffusion of modern farm technology to large farmers caused prices of crops to drop due to increased supplies, land holdings to increase in size, and poorer farmers—who could not adopt—to migrate to cities to look for unskilled wage labor. Some even argued that foreign aid programs increased inequalities between countries and among social classes within countries because of built-in biases “against the poor.”

“Structural” hypotheses about development were formulated in the 1960s and 1970s by numerous third world economists. They argued that general inflexibility applied to developing countries and that production structures in those counties were “essentially different” from those in developed countries. According to these authors, in order to achieve development, the structures in the third world needed to more closely approximate those of developed countries. While distrusting the price mechanism, the socialist-oriented structuralists tended to ignore the influence of prices.<sup>25</sup> Interdisciplinary in focus, these structuralists offered more of a sociopolitical, than a technical economic, theory of the development process.

The structuralist position held that the money supply is exogenous and that only by changing the structure of the economy—land reform, import substitution to

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<sup>23</sup> David Apter, his many works on modernization, Africa, and political culture.

<sup>24</sup> See, for instance, Cardoso, Emmanuel, Frank, Hymer, Leys, Wallerstein, Finn, and Brown.

<sup>25</sup> See, for instance, Rodan, Lewis, Prebisch, Chenery, and Nurkse, page 9.



make the economy less dependent on foreign trade, educational advancement, and improved fiscal systems—is of any avail in the long run. An inelastic supply of exports or inelastic world demand or both was essential parts of the structuralist view. Import substitution was favored, as were overvalued currencies, import controls, rapid industrialization, and the discouragement of export-led growth.

In the last two decades, more recent debates in development macroeconomics have revolved around the debt management and relief, the appropriate role of the price mechanism, the trade policy, the effect of policies in developed countries on the rest of the world, and the transition from closed or centrally planned economies to open market ones. At the microlevel, questions concerning choice of planning techniques have continued with a renewed debate on whether capital-intensive projects and globalization produce the most growth. There has also been at the UNDP, in particular, an emphasis on human economic development in a broadly defined sense.<sup>26</sup>

But development is not just a goal of rational actions in the economic, political, and social spheres. It is also, and very deeply, the focus of redemptive hopes and expectations. In an important sense, as Peter Berger reminded us in *Pyramids of Sacrifice*, development is also a “religious category.”<sup>27</sup>

Even for those living on the most difficult circumstances, within this frame of reference, economic development professionals can be seen as stewards who act on their faith commitments can view a process through which persons and communities learn to care for and use the resources that sustain life.<sup>28</sup> Economic development as creative management of endowed resources. Here, genuine economic growth is guided by normative laws, character, and principled habits and practices that take into account the preservation needs of human beings, their environments, and their physical, mental, social, cultural, and spiritual lives. In the ultimate sense, spiritual capital may be the third or missing leg in the stool which includes its better known relatives, namely, human and social capital.

International relations theory and development economics since the 1980s have similarly argued that as more advanced nations progress with respect to technology, capital formation, growth, and diversification of economic sectors, in an era of rapid globalization and greater “interconnectivity” and interdependence across national boundaries, a “feedback” effect on culture, politics, and society occurs.<sup>29</sup> To what extents are spiritual variables or spiritual capital the missing component ignored in much of recent academic inquiry and policy analyses of global economic growth?

One can rightly ask which factors and issues development economists and practitioners should add to their future studies to gauge this missing link. In other words,

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<sup>26</sup> This is in part due to the resurgence of neoclassical development economics in the late 1970s (Solow, Kaldor, Kahl, and Smith) which coincided with a more radical movement toward increased concern for unemployment, poverty, and “basic needs.” Some of these thinkers would place themselves outside of the mainstream of development thinking (Healy, Myrdal, Singer, among others).

<sup>27</sup> Peter Berger, *Pyramids of Sacrifice*, 1986, and other works by this author.

<sup>28</sup> See “Development from a Christian Perspective,” Lans Bovenberg and Theodore R. Malloch, AuSable Institute paper, 1996.

<sup>29</sup> See Willy Brandt on north–south and the generation of literature on sustainable economic development.

can we operationalize spiritual capital so that the concept and empirical findings can be made more plausible and evident? Since the notion of spiritual capital is closely connected to ongoing debates on trust, corruption, governance, sustainability, and entrepreneurship, this is a critical next step. In the face of continuing crisis, many today are searching again in the major faith traditions and other forms of spirituality for both meaning and practical wisdom in the management of companies and entire economies.

## Where Research Is Heading: Some Things to Look at Include

- The practical wisdom of the major faith traditions for management
- The role and scope of personal religious ethics on private economic decisions
- The exegetical, economic, and historical traditions, which give rise to contrasting work ethics and economic systems
- The role of societal institutions based on faith ranging from companies to trade unions to political parties to nongovernmental and intermediating structures
- Interpretations and practices concerning interest, investment, inflation, growth, government authority, charity, and trade in various spiritual worldviews
- The impact of religion on conduct and rules as employees and employers, consumers and producers, and citizens at every level of existence
- The degree to which religious practices and policies directly or indirectly affect economic behavior, choices, and economic policy

There may be no one set of religious principles regulating any given economic polity, but all religious peoples, regardless of their faith community, make individual and collective choices in which personal faith colored by long-standing and deeply rooted historical religious traditions are highly relevant and important factors.

Spiritual capital is becoming a useful concept and term for a vital feature of economic development that has been largely overlooked in modern theories of development. It is being applied in case studies of individual companies (Yale University School of Management *Spiritual Capital Initiative*, see: [www.yalespiritualcapital.edu](http://www.yalespiritualcapital.edu)). Indeed, the often used terms social capital and human capital themselves are based to a large extent on the existence of good faith, trust, stewardship, a sense of purpose, and other moral characteristics or virtues which cannot persist in the absence of the piety, solidarity, and hope that come from religion and spiritual sentiments. When this is lost, societies and economies often decline rather than grow. When this abounds societies, corporations and economies prosper. New evidence suggests that companies that develop their spiritual capital endure, prosper, and are more profitable and virtuous than their counterparts across every sector of industry.<sup>30</sup>

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<sup>30</sup> See Theodore Roosevelt Malloch, *Doing Virtuous Business*, Nashville: Thomas Nelson, 2011 and the PBS documentary by that title at: [www.doingvirtuousbusiness.com](http://www.doingvirtuousbusiness.com).

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**Part IV**  
**Cross-Disciplinary Perspectives**

## Chapter 20

# Spirit of the Law: How Lawyers, Judges, Law Professors, and Legal Staff Bring Spirit to Work

Pat McHenry Sullivan

**Abstract** This chapter is a survey of trends in the field of spirituality and the law. Background is provided on key pioneers, and the reasons why lawyers have avoided talking about spirituality in the profession are explored. The benefits of incorporating spiritual practices in the law are presented, and contemplative practices in the law profession are discussed.

Beyond the common perceptions of incompatibility between spirit or religion and law, there is a thriving spiritual reality that has been discussed frequently not just behind closed doors but also in publications of the American Bar Association (ABA) and in many legal journals.

Though the words “spirit” or “religion” are rarely used openly when talking about law, spirituality is embedded in the legal practices of many lawyers, judges, and law professors. Spirituality has been a topic of law school classes and a foundation for sweeping movements including restorative justice and a more compassionate, relationship-oriented basis for contracts. Contemplative practices such as prayer or meditation are most common, because they can be done unobtrusively and because they are most adaptable to people of all faiths as well as to the growing numbers of people who identify themselves as spiritual but not religious (Gallup 2003) and if religious, not necessarily dogmatic in the approach to faith (Pew Report 2008, p. 3). Mindfulness meditation has become so prevalent that it has even become a model for jury instructions (Halpern 2012).

Though the initial impetus for integrating spirit and law may have been totally practical (e.g., “I need a way to reduce stress, overcome depression or not be driven to drink”),

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many lawyers have now so well integrated their legal and spiritual practices that they provide role models and resources for all other professions. Further, many lawyers anchor their work in their deepest values and integrity, and they are guided by a vision of service and justice. These lawyers practice with purpose, joy, and love—all of which are some of the best spiritual values in any faith.

As more lawyers learn to integrate spiritual values with fine legal work, they are creating a paradigm shift from law as an adversarial process into a new “paradigm of consciousness, relationships and connection” (Wright 2010, p. 17). Employees, employers, and the public at large can benefit from a legal system that better serves its clients, its practitioners, and all of us who are so impacted by both the spirit and the letter of the law.

The following survey of trends in spirituality and the law is by no means exhaustive. Section “Steven Keeva and J. Kim Wright: Communicators, Connectors and Catalysts for a Spiritual Basis for Joy and Satisfaction in the Legal Life,” reports the field as seen through the work of its primary chroniclers. Each has spent many years researching, connecting, and promoting the most progressive movements in law, including the integration of spirit and law.

Section “Getting Past the Perceived Taboo on Speaking About Spirit in the Legal Profession,” explores both the difficulty lawyers and judges have confronted in speaking openly about spiritual topics and the language or practices they have found useful to doing so. Because lawyers face strong pressure not to use any language that appears even slightly illogical or religious, the wisdom of lawyers and judges who practice spirituality at work should be useful to people in other professions.

Section “Many Reasons for Practicing Spirit While Practicing Law,” covers many reasons why spiritual values and practices can be so valuable and necessary for legal professionals, their clients, and the public at large. Note that many of these motivators to integrate spirit and work are common to other fields.

Section “Contemplative Practices: The Most Common Spiritual Practices in the Legal Profession,” focuses on the rapidly growing acceptance of mindfulness and other contemplative practices in the legal field among lawyers, judges, and law schools. Not only do mindfulness practices appeal widely to people of all faiths as well as those from no specific religion, they are also backed by numerous studies on their efficacy to deal with stress and other daily problems.

## **Steven Keeva and J. Kim Wright: Communicators, Connectors and Catalysts for a Spiritual Basis for Joy and Satisfaction in the Legal Life**

Normally, the American Bar Association’s *Law Practice Management* Journal is filled with such resources and tips for managing the business of a legal practice as how to handle marketing and technology challenges or problems with hourly billing. The October 1999 issue of *Law Practice Management*, however, showcased a

redefinition of lawyers' work, with a blatant inclusion of the spiritual life of lawyers and their clients:

- Then senior editor of the *ABA Journal*, Steven Keeva, led with “Time-out Practice: Renewing Your Spirit, Reclaiming Your Life” and the question, “Are you so caught up in the doing that you are missing the meaning of your life?” (Keeva 1999a, pp. 30–34).
- Carl Horn, chief US magistrate judge for the Western District of North Carolina, offered a 12-step program to help individual lawyers and the profession recover from rampant dissatisfaction, lack of civility, high rates of depression and alcoholism, etc. He proposed assessing whether or not one’s priorities were “consistent with any principles, dreams or ideals I once brought to the table,” rigorously applying the Golden Rule, living a life marked by charity and kindness, and ultimately gaining “an opportunity to contribute to a profession that remains, despite its problems, a potentially high and noble calling” (Horn 1999, pp. 36–41).
- Daniel B. Evans, a Philadelphia area estate planning attorney, wrote in “Helping Clients Heal: Lessons Lawyers Can Teach Clients About Spiritual Growth” that “a lawyer can help a client achieve spiritual healing and peace by showing that there is another way besides the emotional turmoil, anger and conflict which the client has chosen” (Evans 1999, pp. 42–45).
- Stewart Levine, a pioneer in the fields of mediation and new paradigms for contracts and then chair of the Law Practice Management Section of the ABA, wrote in “Resolutionary View: 10 Principles for Developing the Attitude of Resolution” that the point is not about winning or losing, but “resolution, and getting people back to their lives” (Levine 1999, pp. 46–50).

Keeva’s article in that issue was excerpted from what has become one of the ABA’s best-selling books, *Transforming Practices: Finding Joy and Satisfaction in the Legal Life*. There, he offers a broad definition of spirit and law:

...To the extent that you enter it as a calling, the practice of law is about hunger—the hunger for resolution; for healing the lives of individuals, organizations, and communities; for enabling society to function harmoniously and productively; and ultimately, for justice. Spirituality ... is certainly embodied in these yearnings, as it is in any quest to deepen your understanding of what it means to live a good and meaningful life. When lawyers express in words and actions that they feel caught between a professional role and who they really are, they are describing a personal spiritual crisis—a crisis that is much talked about in law schools and law firms, albeit in somewhat different terms (Keeva 1999b).

Keeva often wrote and spoke about spirit and law in the context of the general spirit and work movement’s search for increased meaning and purpose (Keeva 1999–2003):

Lawyers, too, yearn for meaning, even though the traditional legal culture has neither recognized the importance of the inner life to its members, nor invited the possibility that it is in the spiritual domain—*above and beyond the ethical guidelines that govern professional behavior*—that a deeper flowering of lawyers’ humanity and an attendant leap in satisfaction might be realized. Neglecting the connection has contributed significantly to the malaise that now grips a significant and expanding segment of the profession (Keeva 1999b, pp. xx–xxi, emphasis added).

*Transforming Practices* shows how lawyers, judges, law professors, law students, and others are truly transforming the profession through creative application of Buddhist, Christian, and other faith practices to legal practices. It came out of Keeva's years of listening to the pain and hopes of lawyers since he became a journalist at the *ABA Journal*. In about 1996 he was working on an article on spirit and law for the *Journal*; by 1997 it became apparent that he had more than enough material for a book. Launched at the ABA's 1999 annual convention, *Transforming Practices* did not flinch from reporting serious problems within what Keeva often called a beleaguered profession, but he also reported how clients are impacting law by demanding a more humane, collaborative approach to legal issues.

Keeva consistently counseled lawyers not to wait for permission to transform one's legal practice, saying, "This is a ground-up thing. Don't get caught up in the image that the only thing that matters is the law firm's position. Just start the conversations; do your own practice; look for the opportunities every day to do compassionate things" (Sullivan 1999).

Keeva's championship of spirit and law (by any name) has had a huge impact on the US legal profession. On the 10th anniversary of the first publication of *Transforming Practices*, a number of video stories acknowledged the legacy of his seminal work (Cutting Edge Law 2012). Though Keeva's brilliant voice was stilled by early Alzheimer's several years ago, his legacy of reporting is still fresh and vibrant. Others have been taking up his cause of spreading the word, especially J. Kim Wright, author of the ABA's best-selling *Lawyers as Peacemakers* (Wright 2010).

Wright's story of legal transformation began with the common desire to find a more meaningful way to serve her clients. At first she thought this meant not practicing as a lawyer but as an activist. Then, the late Forrest Bayard introduced her to a new model for practicing family law with dignity and supporting friendly relationships among the divorcing parties.

"It was like what you see on TV," Wright reported. "The sky opens, birds fly and butterflies appear. I thought, 'I could do that'" (Zahorsky 2009).

With the help of Bayard, collaborative law pioneer Stewart Webb of Minneapolis, and other lawyers, she created a more collaborative, holistic way to practice law—one that dealt with her clients' spiritual lives, their shared vision for parenting, and a fruitful relationship with the former spouse.

To the typical intake form requesting contact information and potential facts, Wright added a number of questions that sought the potential client's basic values and vision. What are the person's most significant commitments? Their response to stress? What emotional and spiritual support do they have? How do they want life to be in 5 years, including their goals for now conflicted relationships? (Wright 2010, pp. 111–114).

The collaborative law field quickly expanded out of its original home in family law into other legal fields (e.g., probate, medical malpractice, and employment law) and is now supported by a thriving International Academy of Collaborative Professionals ([www.collaborativepractice.com](http://www.collaborativepractice.com)).

Wright could have happily stayed a successful family law attorney (Wright 2010, p. 47). But once an activist, always an activist. After what she estimates as 2000



brainstorming sessions with lawyers Bryden Manning (North Carolina) and Carolyn Hansen (New York), Wright temporarily stopped practicing law to devote herself to researching every holistic, values-and-vision-based lawyer or legal practice she could find. Out of that came Renaissance Lawyer ([www.renaissancelawyer.com](http://www.renaissancelawyer.com)) and later Cutting Edge Law ([www.cuttingedgelaw.com](http://www.cuttingedgelaw.com)). Cutting Edge Law now offers a plethora of videos, blogs, news articles, and connections to legal journals and to other lawyers who are transforming the legal field.

In October 2011, Wright invited about 40 leaders in many transformative legal approaches to a legal summit in Manitou Springs, Colorado. The group included lawyers, judges, and law professors who practice and promote collaborative law, restorative justice, restorative and other forms of mediation, contemplative or mindful lawyering, humanizing legal education, and many other transformative legal approaches. Three nonlawyers (including myself) were there as supporters of these various approaches, which Wright and others now collectively call integrative law.

Over the course of this 3-day gathering, several themes emerged:

1. The medical field provides a powerful model in what is now called integrative medicine. There, approaches like yoga, acupuncture, or medicine moved out of the perception of “flaky” or ineffective to mainstream over several decades. In integrative law as well as integrative medicine, there is now a presumption that any professional needs to work with the client’s whole person, which includes body, mind, and spirit, not just the presenting medical problem or legal matter.
2. Common to all the various approaches represented in the Manitou Springs Summit was a desire to shift away from the traditional emphasis on an adversarial legal system to one that is more humanistic and relational. As the group later reported:

... At the heart of the integrative law movement is a shift in law from a system that focuses on differences and separation to a system that includes and honors the opinions, perspectives and humanity of all stakeholders. [It acknowledges] that legal problems and controversies do not arise in a vacuum but are part of a complex, inter-related system. [It] offers practices that allow stakeholders to address the conditions that give rise to conflict and to engage conflict, once it does arise, in a way that restores community well-being and allows those directly affected by the conflict to meaningfully participate in its resolution. ... [Its basic goals] include but are not limited to providing access to justice; designing, managing, and healing relationships; and providing stable, organic, flexible structures for a just, stable and harmonious community. (Cutting Edge Law 2012).

3. Spirituality is an essential and growing part of the integrative law movement, which is part of the larger rapidly evolving movement for more meaning and purpose in all work. The plethora of spiritual practices and values reported by participants in the summit are seen as relevant not just to lawyers but to all of who are impacted by their work:

... There are initiatives having to do with contemplative practice in law, uniting the inner life of the lawyer with the lawyer’s work, and the well-being of lawyers and the stakeholders in the legal system. Topics like forgiveness, apology, empathy, mindfulness, neuroscience, and emotional intelligence are subjects of inquiry and study. Skills like listening, non-violent and non-defensive communication are also explored, alongside the more common legal advocacy skills like types of thinking and problem-solving. Integrative lawyers

strive toward civility and professional, ethical behavior as advocates, inside and outside the courtroom. (Cutting Edge Law 2012)

As a primary connector, catalyst, and communicator of integrative law, Wright is excited about how much has happened in a few years. “Yoga in law firms and classes on meditation in law schools are just two of many increasingly mainstream practices that were dismissed as freakish only a few years ago,” says Wright. “At Harvard, I’ve meditated with over 150 lawyers and judges. Restorative justice is moving into juvenile courts; the last four Rehnquist Awards from the National State Courts Associations went to restorative justice and similar programs” (Wright 2012).

Excited as Wright is about the growing acceptance of spiritual values in the legal field, she and her colleagues are very pragmatic. She often says that the concept of spirit and law still faces massive resistance. “No matter how many studies show that collaboration is more effective than conflict, many lawyers can’t get past law school training that the parts of the brain that allow us to relate well to others (i.e. those parts outside the reptilian brain or the cortex) are a waste of time. ... Many also presume that spiritual practices will make a lawyer too soft to maintain a mean edge, and that a mean edge is required to serve a client” (Wright 2012).

Wright commented that yoga, which was reported on in the *ABA Journal* as so popular that it is the “new golf” (Weiss 2011), had to get beyond the perceived taboo on connecting anything that was perceived as spiritual with legal practices.

Because this taboo (real or only perceived) has been so strong, the growing acceptance of spirituality practices with legal practices is still not well known. Keeva’s former position as a senior editor at the *ABA Journal* and his unabashed promotion of spirit and law for several years did a lot to help legal professionals discover kindred spirits and dare to come out of spiritual hiding at work. Wright has extended that mission, giving hope and practical resources to lawyers and people of other fields. As people who have just discovered the reality of spirit and law have often told me, “If lawyers can bring spirit to work, anyone can.”

## **Getting Past the Perceived Taboo on Speaking About Spirit in the Legal Profession**

A major barrier to communication about spirit in law is that open discussions about spirit are rare, often on the assumption that the only lawyers who practice spirit and work are flaky or unprofessional. Further, “Lawyers, probably more than members of any other profession, are concerned about the notion of separation of church and state,” says Doug Chermak, former Law Program director for the [Center for Contemplative Mind in Society](http://www.contemplativemind.org/programs/law/) (<http://www.contemplativemind.org/programs/law/>).

Chermak, who has helped promote and sponsor mindfulness programs to lawyers, judges, and law schools for many years, could be speaking of any practice when he says that it is important when doing your own practice, “you respect what colleagues want and avoid proselytizing. In the process of bringing mindfulness to

law schools, issues have come up, like a student who claimed it was proselytizing for the Buddhist religion” (Chermak 2012).

Linda Alvarez, a transactional attorney who sees no split between spirit, law, love, and work, rarely uses spiritual terms in her work. Instead, she speaks of integrity, values, or operating in alignment, because she mostly works with business people for whom the word “spirit” may not be palatable. “Why speak a language someone could not understand? The concepts [of different languages] may be the same, but to create [true dialogue], it’s important if you are in France, say, you speak in French, not Swahili.”

Further, Alvarez notes that an important thing people want from the law is safety, and language is a huge part of helping to create safety. “The prevailing legal notion is that we keep clients safe by being a paranoid bully. Yet human nature (thank you for the information on this, neuroscience!) contains the desire to get even, so the winner/loser approach creates a constant cycle of stress. If you shift your legal approach to helping clients discover the underlying needs and interests of everyone involved (whether it is in dealmaking or conflict resolution), you can help them align their values so you can help create sustainable relationships and real safety” (Alvarez 2012).

## Many Reasons for Practicing Spirit While Practicing Law

As is noted in Chap. 2 of this volume, individual lawyers have exhibited a wide variety of spiritual practices. Of the several hundred attorneys I have interviewed about spirit and work over the years (often while I was serving as a temp or part-time paralegal in the offices of hundreds of attorneys in almost every field of law), these common themes emerge.

*The need for a better way to deal with stress* is probably the most common catalyst. Supreme Court Justice Stephen Breyer says, “I read once that the practice of law is like attempting to drink water from a fire hose, and if you are under stress, meditation—or whatever you choose to call it—helps. ... Very often I find myself in circumstances that may be considered stressful, say in oral arguments where I have to concentrate very hard for extended periods. If I come back at lunchtime, I sit for 15 minutes and perhaps another 15 minutes later. Doing this makes me feel more peaceful, focused and better able to do my work” (Enayati 2011).

Gary Gwilliam, a founder of Oakland’s Gwilliam, Ivory, Chiosso, Cavalli and Brewer says that, “[Lawyers have] talked about [spiritual] issues for years under the heading of stress release, ethics or work-life balance. The deeper level of our questions is about being spiritual beings and understanding ourselves. Lawyers have been more dense about this because we have been so left-brained and intellectualized” (Sullivan 1999).

Many of the lawyers I have interviewed since 1995 about spiritual practices have said that once introduced to practices like meditation solely to reduce stress, they found themselves deepening and extending their spiritual practices.

*Dealing with Alcoholism, Substance Abuse, and Depression.* The ABA conservatively estimates that 20% of all lawyers are chemically dependent on alcohol, a rate that is twice that of the general population (Hyman 2010, p. 100). Gary Gwilliam used to be one of those attorneys, until in the mid-1980s. Instead of taking the traditional 12-step route to sobriety, he read and pondered serious questions as he quit drinking: “Why are we here? What’s our life about? Have we been here before, and what happens to us when we die? ... [I]t wasn’t just about quitting drinking. I delved into a serious spiritual journey, which I think we should all do” (Ellison 2008).

In his book, *Getting a Winning Verdict in My Personal Life: A Trial Lawyer Finds His Soul* (Gwilliam 2007), Gwilliam lays bare the stresses and fears that are common for litigators, especially the fear of losing. Sober since 1984 except for a brief relapse in 1986, he has given freely of his time to helping other lawyers deal with stress and substance abuse, often presenting continuing education classes for attorneys and supporting members of The [Other Bar](http://www.otherbar.org/about.html), a California network of attorneys and judges in recovery (<http://www.otherbar.org/about.html>) which links to the ABA’s Lawyer Assistance Program (ABA 2012).

One out of every five attorneys suffers from alcoholism or major depression, says Piedmont, CA plaintiff’s attorney Harvey Hyman, who now devotes his life to helping other attorneys achieve well-being after he recovered from serious depression with suicidal ideation. In addition to obtaining medical and psychiatric help, he read voraciously. He has had a daily meditation practice since 2008 and has also practiced Kundalini yoga, cultivation of gratitude, and other practices.

Hyman writes in his comprehensive manual, *The Upward Spiral: Getting Lawyers from Daily Misery to Lifetime Wellbeing* (Hyman 2010, pp. ii–iii), that before the depression and healing, he was pretty cut off from his emotions and saw no way to practice law without being miserable. Dealing with depression changed everything and suggested a vision for other attorneys:

Wellbeing is more important than the things our society most prizes, such as material wealth, fame and longevity of years. Wellbeing refers to a state of optimal mental, physical, emotional and spiritual health. Wellbeing includes genuine career satisfaction from the ethical pursuit of meaningful work; rich social connectedness marked by peaceful, nurturing friendships; and involving oneself in community activities and spiritual activities that give one’s life a larger meaning than the pleasure of personal consumption. (Hyman 2010, p. xii)

*The Desire to Provide Better Service to Clients, Other Lawyers, and the Public.* When he coined the phrase “Servant Leadership” in a 1970 essay, Robert K. Greenleaf proposed a leadership model that many see as a founding pillar of the spirit and work movement:

The servant-leader *is* servant first... Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions... [Between t]he leader-first and the servant-first ... are shadings and blends that are part of the infinite variety of human nature.

The difference manifests itself in the care taken by the servant-first to make sure that other people’s highest priority needs are being served. The best test, and difficult to administer, is: Do those served grow as persons? Do they, *while being served*, become healthier,

wiser, freer, more autonomous, more likely themselves to become servants? *And*, what is the effect on the least privileged in society? Will they benefit or at least not be further deprived? (Greenleaf 1991)

Even if they do not cite Greenleaf's work as a major inspiration, it is obvious among the people one typically finds at gatherings of mindful lawyers, integrative lawyers, and so on that servant leader values resonate. Such notions mesh beautifully for many lawyers with other common spirituality and work values, such as the desire to do more meaningful work, based on deeply held values.

*The Desire of Clients to be Better Served.* Judi Neal, editor of this *Handbook for Faith and Spirituality in the Workplace*, is a prime example of the power clients have to change an interaction with legal system for the better. Charged by a major corporation to help its employees with team building, quality, and morale, she discovered that a major source of employee lower morale was that the employees were being asked to help cover up major flaws in the company's products. After becoming a whistle-blower, and after suffering retaliation (still a common problem with whistle-blowers despite laws to the contrary), Neal sued.

In order to deal with the stress and often nastiness of the suit, Neal deepened her spiritual practices. Not only did she win her suit (which provided some of the funds she needed to launch the Association for Spirit and Work) but she also helped the attorneys discover new ways to work. One of her attorneys, Michael Leech, later reported that it had been important from the beginning of the case to notice when a client expresses a philosophical or theological viewpoint. "Then you respond by illustrating familiarity with that reference or perhaps by mentioning what might be a familiar text. Within a few minutes, you both know that you have a spiritual side and that it's important enough for you not to keep it hidden all the time" (Keeva 1999b, p. 165).

Keeva also reported in *Transforming Practices* the story of PhyCor, whose corporate spiritual values kept it from merging with another large company in the same field because of "concerns that their values might clash. ... [That company is an example of a] type that is becoming increasingly common in the business world. Such values as values-based management and servant-leadership ... are bearing fruit in organizations that understand the value of *values* in creating coherent and resilient corporate cultures" (Keeva 1999b, p. 173).

Keeva cites an interview with PhyCor's attorney about what it is like to work with a large company with a real do-right mentality. "Most clients put the lawyer out front to be the bad guy. These people aren't like that. They put the relationships first and use their legal counsel to devise ... a business perspective. Nothing here is as adversarial as it was in private practice" (Keeva 1999b, p. 174).

Keeva notes that if current trends continue, such as the growing interest in conscious business, more clients are going to want to work with lawyers who can work with their faith and values, not against them.

*The Desire to Serve the Heart and Soul of Law.* At its best, law is about justice and accountability. It is about giving an enemy or stranger the same basic rights to fair treatment that one would give a friend or family. It is about being attentive to and

discovering the whole truth and nothing but the truth, not basing actions on assumptions. It is about due diligence, or providing thoughtful, caring research so one can best serve others. It is about helping others become whole after they have been wronged and helping people anchor agreements in clear terms that at times can reach the state of a deeply held, almost covenantal promise. It is about helping a wrongdoer make restitution and reclaim a place in society.

As Steven Keeva often said, law can be like the connective tissue that helps hold a society together. Two places where law touches everyone in the society are contracts law and how we deal with wrongdoers. Both those areas are changing drastically, as will be shown below.

*A Desire to Change Contract Law.* Contract law is often seen by the public as a basic source of confusion and mistrust. Linda Alvarez, whose original legal practice focused on trademark and copyright litigation on behalf of high-tech and Fortune 500 companies, artists, and writers, outlines the problem from both a legal and spiritual angle:

The “boilerplate” language that many attorneys and pre-drafted document kits provide is often unintelligible—even to the experts and courts. This inscrutability makes the documents practically worthless—or worse, harmful—because the people who agree to be bound by them may have no real idea of the potential consequences of those contracts.

Traditionally, parties rely on the wording of their contract and on legal precedents for interpreting contract terms, as the way to define the meaning of their agreement and to enforce one another’s obligations to honor the bargain. This overarching dependence on wording can prove unreliable if the parties encounter unexpected circumstances or find themselves disagreeing in the course of carrying out their bargain.

When the writing becomes the sole repository of meaning, it often happens that the parties will go to battle over conflicting interpretations of terms and provisions while the reason the parties decided to work together is subverted and their beneficial relationship destroyed. The “bargain” may be enforced; but their agreement, and the value in their choice to work together, is not truly honored. (Alvarez 2011)

After successfully ending her litigation practice in 2005, Alvarez now does transaction work that helps clients discover and build upon their own vision, values, and mission as the foundation for agreements. Her aim is to help them create agreement that

(1) [C]alibrates alignment of the parties’ intentions, values, and expectations ... (2) aligns content and language in legal contracts with the Vision-Mission-Values of the parties; ... and (3) produces contracts that function as guidebooks for keeping the enterprise, transaction and relationship on track and productive—by orienting and re-orienting parties towards collaborative, creative responses to unexpected change or disagreement.

At the end of a day of Discovering Agreement, more often than not, I and the parties are not exhausted; instead, we feel as if we have played all day. We leave full of inspiration, enthusiasm, and momentum. (Alvarez 2012)

Alvarez’ current work builds on the work of Stewart Levine, author of *Getting to Resolution* (Levine 2009) and *The Book of Agreement* (Levine 2002). She says that Levine laid a foundation for giving other lawyers the sense that this is not just feel-good for the individual who is conducting the work but also a way for bringing change to the system. When you talk about spirit, “you are talking about love, and

we as individual practitioners can operate from love. How much more wonderful if we can offer not only a frame of reference but also a framework for interaction that evokes, supports and sustains interactions that are based in love, in spirit, and integrity” (Alvarez 2012).

*A Desire to Create Wholeness After Wrongdoing.* It is pretty commonly agreed that the current civil torts and criminal systems in our country are overly expensive and rarely result in making whole the lives and livelihood of those who have been harmed or the wrongdoers. In *Lawyers as Peacemakers*, Wright reports extensively on restorative justice, an approach that “helps victims, survivors, offenders, and communities to take a proactive approach to crime and engages all stakeholders involved in the healing process after a crime has been committed.

Restorative justice expects offenders to take full responsibility for their actions and assists them in taking steps to find solutions to help heal the harm they have caused. ... Our traditional system of punitive/retributive justice focuses on three questions:

- Who did it?
- What laws were broken?
- What should be done to punish (or, in some cases, treat) the offender?

A restorative justice inquiry poses three different questions:

- What harm resulted from the crime?
- What needs to be done “to make it right” or repair the harm?
- Who is responsible for the repair? (Wright 2010, pp. 27–28)”.

The ABA endorsed restorative justice and began providing principles in 1994. Restorative justice is growing throughout the world with dramatic results in many forms, including drug courts. Instead of offenders being sent to prison at great expense, where they can learn to be more efficient criminals (then come out with little support to go straight), they get an opportunity to heal and grow as they confront their wrongdoing and help heal others. Victims gain an opportunity to be heard and to overcome pain or feelings of victimization. The community at large gains less crime, more responsible citizens, and the opportunity to spend less money on dealing with crime, more money for education and other benefits (Wright 2010, pp. 27–42).

In the civil arena, collaborative law and therapeutic jurisprudence help lawyers truly be healers of conflict and true counselors. Often in conjunction with therapists, these practices focus on the whole relationships of the parties and those who matter to them (such as the children of divorcing parties), including their emotional and spiritual health (Wright 2010, pp. 43–47; Daicoff 2004).

*A Desire to Improve Legal Education.* “Before law school, people are as emotionally healthy as the general population, yet they become much less healthy soon after entering law school,” states Dr. Andrew Benjamin (2012), a leading researcher on lawyer and law student distress who has taught in both the law and the medical schools at the University of Washington. He reports that before entering law school, only 4% of students suffered from depression, a figure expected from any normal population. During the first year of law school, about 20% of the students developed

depression. By the third year of law school, 40% of the law students had developed statistically significant levels of depressive symptoms (Benjamin 2012):

Depression is not the only negative consequence. Alcohol and drug abuse also play a prominent role, and endure past law school graduation. In fact, alcohol problems are progressive in nature and data collected from lawyers has demonstrated this course applies to this occupational group, too.

The worst aspect of a law student's development of various psychological and/or alcohol/drug abuse symptoms appears to be the establishment of long-term dysfunctional patterns of behavior. Among these behaviors are work overload, time famine, poor relationships (that eventually lead to greater career dissatisfaction) and even more negative health consequences. (Benjamin 2012)

The research of Andrew Benjamin, Susan Daicoff (a professor of law at Florida Coastal School of Law in Jacksonville) and author of *Lawyer Know Thyself* (Daicoff 2004); Daisy Floyd, dean of Mercer Law School, who found that all stages of grief, ending with resignation, are expressed in law school (Floyd 2008); and Larry Krieger (law professor at the Florida State University) (Cutting Edge Law, Krieger videos 2008) have been instrumental in reshaping how law students are trained.

Allegretti (2002) says that, "At its core the legal profession faces not so much a crisis of ethics or commercialization, or public relations, but a spiritual crisis." Quoting this, Charles Senger, a law professor at Thomas M. Cooley Law School, wrote that many lawyers and law students suffer a

... loss of inner meaning, a loss of one's way. Spirituality addresses this loss. ... Over the years, a number of persons have taken up this challenge of helping lawyers find their way ... No better way can be found than in Hawaii where Professor Calvin Pang teaches in an elder law clinic. Not only are clinics a traditional home for innovative teaching in law school, but an elder law clinic especially provides students with fertile ground for seeing clients struggling with the meaning of life and spiritual issues in general. ... An elder law clinic, like a hospital ... is a place where matters of the soul are raised, examined, and even resolved. (Senger 2002, p. 44)

Senger cites three reasons Pang gives for at least recognizing a spiritual dimension in law school teaching:

- The work of lawyering and maintaining our personhood is inevitably hard and if we have any hope of equipping our students to deal with this tension, we ought to consider the cultivating of spiritual muscle.
- If we are intent on getting our profession and our work out of the gutter, we need to become pilgrims on a higher journey, finding firm ground by reaching upward.
- We deprive ourselves of an essential component of our being by ignoring our spiritual dimension, and the teaching and practice of law as a human enterprise loses something important when we shun the spiritual. Both law students and practitioners will find these arguments fruitful topics for reflection (Senger 2002, p. 44).

Senger first offered a course in Law and Spirituality in 1996 in Michigan to "help students discover and integrate their own spiritual backgrounds into their new careers in law." Students have come from Muslim, Christian, and Jewish faiths.



Senger cites Professor Cheryl Connor's course at Suffolk School of Law on "The Reflective Lawyer: Peace Training for Lawyers," where students talk about their "values, fears and concerns that the practice of law will crush their souls, cause them to betray themselves, or make them feel burned-out and angry" (Senger 2002, p. 44).

Among the numerous articles from legal journals on the topic of faith and spirituality is *Integrating Spiritual Perspectives with the Law School Experience: An Essay and an Invitation* (Silecchia 2000). Silecchia notes that

... unlike many traditional "service" or "healing" professions, law practice has a competitive, adversarial reputation ... which can seem inconsistent with spirituality as popularly perceived.

Questions that arise when integrating the two include:

- Is spirituality a private or public matter, or both? If not purely private, what element of spirituality properly belongs in the public realm of a lawyer's work? If purely private, why should there be concern about integrating it with law practice at all?
- Are there elements of spirituality that appear inconsistent with the common perception of law practice as an adversarial endeavor? If so, how can potential conflicts be reconciled without undermining professional competency?
- How well suited is the modern legal workplace to accommodating the spiritual life of employees and/or clients?
- How, if at all, does spirituality differ from or conflict with the rule-based "ethics" that govern professional conduct, and how important are these differences or conflicts?
- Given the general silence toward spirituality in the modern legal workplace, how might the spirituality of lawyers be discussed and fostered?
- How can and should lawyers respond when their sense of spirituality conflicts with the missions, environment, substance, or philosophy of their place of employment, or with the wishes or desires of their clients or colleagues?
- In what way might spiritual perspectives lead a lawyer to a deeper sense of the "big picture" issues involved in the quest for justice, and what challenges might this raise? (Silecchia 2000, pp. 182–185).

## **Contemplative Practices: The Most Common Spiritual Practices in the Legal Profession**

All the world's religions offer contemplative practices that help people still the ego and mind in order to evoke deeper insight and wisdom. Varieties include prayer of many types, movement (including yoga, walking meditation, tai chi, Sufi dancing), using the Spiritual Exercises of St. Ignatius Loyola for 30 days to help revision a practice, *Lectio Divina* (contemplation on a few words or a short passage), letting the mind go empty, or simply getting out into nature and letting its beauty and wisdom guide you:

Contemplative practice has the potential to bring different aspects of one's self into focus, to help develop personal goodness and compassion, and to awaken an awareness of the interconnectedness of all life. They have helped people develop greater empathy and communication skills, improve focus and concentration, reduce stress, and enhance creativity. Over time, these practices cultivate insight, inspiration, and a loving and compassionate approach to life. They are practical, radical, and transformative. The concept of contemplative practice is as old as the world's religions. . . . Many practices remain rooted in their religions, and others have grown in secular settings (Center for Contemplative Mind 2012).

It would be easy to find enough material on the prevalence of contemplative practices in the legal profession to fill a book. To represent the variety of what is happening, this chapter presents just two models: (1) a small law practice where each day is built around contemplative prayer practice and (2) the widespread acceptance of mindfulness practice by lawyers, law students, law professors, and judges.

*A Law Firm Built Around Contemplative Practices.* Paula and Drago Sbragia-Zoricic of Piedmont, CA, have had a daily meditation practice for over 30 years including a Roman Catholic version of the "Hours"—a selection of prayer, palms, and silence throughout the day from the traditional Benedictine order, known for their saying that "to work is to pray; to pray is to work." Using the website of Brother David Steindl-Rast ([www.gratefulness.org](http://www.gratefulness.org)) and the local Benedictine Hesed Community (<http://www.hesedcommunity.org/pages/meditation.htm>) for resources and support, they practice together morning and night for 5–10 min each time, often longer.

Drago, a tax attorney, says that in legal work, centering practices help him to slow down, "fly above the heat of battle," and get back to clarity about what is important. "If I am too close to the situation, things take on a disproportionate impact" (Sbragia-Zoricic 2012a, b).

Paula says their meditations provide a framework for the day:

- The morning hour calls them to prepare for the day.
- Midmorning focuses on the joy of living.
- Noon, throughout world wisdom traditions, is time to stop to pray for peace.
- The afternoon, around 3:00, is when shadows lengthen and the lamps are lit.
- The evening hour, the end of the circle, releases one day and prepares for another.

After their morning meditation, Drago and Paula meet to handle their business and legal issues. After hours, they check in with each other. Paula manages the business side of law, acts as Drago's paralegal, and also has her own coaching/teaching work.

With more than 15 years' experience in litigation support, including leadership in the field of creating computer systems for lawyers, Paula knows thoroughly the business challenges of lawyers. After she realized she no longer wanted to do that kind of work, she trained as a spiritual director, and then became a coach.

For about a year, Paula has coached a group of attorneys who began with ABA materials about the growth and structure of their business, which inevitably brought up cash flow issues. After the group discovered that they each were troubled by the spiritual ways they see money and their beliefs about themselves, they now engage in mindfulness and contemplative practices. As solos, group members are out of the

constraints of larger firms and they practice in a domain where they do good for people, but the day-to-day reality of work can be overwhelming.

Paula says that while various traditions have different language to describe the spiritual journey, the experience itself is very common:

I have had a room filled with Christians, Jews, a Buddhist, and an agnostic, and I witnessed that they understood each other beyond their own words. Agnostics didn't use the word prayer but would absolutely describe mindful, prayerful experiences.

I use multiple words to describe the same thing, even though they have different meanings in different traditions. E.g., in a group of lawyers with some eastern mindfulness practices as well as some from Catholic traditions, they talk about the contemplative mindful practices that speak to them (Sbragia-Zoricic 2012a, b).

Paula knows a Catholic attorney who prays with the rosary twice a day, morning and evening; then throughout the day, he brings out the rosary when he realizes he is getting anxious, overwhelmed, or off track. "What's important is not what tradition you are looking to, but the experience you create. I am confident when he pauses to say a 'Hail Mary,' he is slowing his breathing, and he is creating the same pause many have in silence" (Sbragia-Zoricic 2012a, b).

*Mindfulness: The Most Prevalent Contemplative Practice.* Mindfulness and other forms of meditation can easily be practiced without using any spiritually loaded terms or dogma. Though "mindfulness" is a Buddhist term, it has been used by people of many faiths or no religion to relieve stress, cultivate compassion and peace, and be more focused and relaxed.

Mindfulness, which at its simplest requires being present to one's thoughts without judgment, was first popularized in the US health-care field through the work of Jon Kabat Zinn, who created the Center for Mindfulness in Medicine, Health Care, and Society at the University of Massachusetts Medical School in 1995 and conducted 8-week mindfulness trainings since 1979 to over 19,000 people (Center for Mindfulness in Medicine, Health Care, and Society 2012).

This story was mentioned in the February 15, 2012, conversation at the UC Berkeley law school-based Berkeley Initiative for Mindfulness in Law between Jon Kabat-Zinn and Charles Halpern, who created the Initiative at UC Berkeley and chaired the 2010 Mindful Lawyers Conference at UC Berkeley's law school. The conference will be repeated in 2013; the website of the 2010 conference is loaded with research and resources, including video transcripts of many of the proceedings.

Some of the impacts of meditation in law schools, law firms, and by individual lawyers or students that Kabat-Zinn and Halpern discussed at the February 15 conversation include:

- A judge finds that the basic instructions for mindfulness make perfect instructions for jury members so they can stay attentive throughout all the presentation and weigh evidence without prejudgment.
- Almost every initiative to bring the first meditation classes in any new arena meets significant resistance. Once that resistance is met with scientific evidence from over 1,000 studies in the medical field and evidence of its practicality to the legal field, offerings tend to be enthusiastically embraced, if not well oversubscribed.
- Courses on meditation in law schools, once rare, are now common.

Kabat-Zinn noted that mindfulness is about being present to everything and everyone, one person at a time. Change happens, he says, when each of us takes responsibility for the world in some small and insignificant way, but the impact of that is far from insignificant.

Halpern said that the time is ripening for mindfulness. What is required now to bring about more systemic change is to think mindfully about how an institution can support this work and have an ongoing dialogue. He reminds lawyers that clients come to them on the worst day of their lives, so they need the attorney to "...[L]isten beyond the facts or rules. Listen for what may seem irrelevant but may really be the life blood of the client. If more lawyers could do this, it would shift how people think about lawyers" (Halpern 2012).

## Conclusion

In the Jewish tradition, the ceremony of Simchat Torah (Rejoicing in the Law) celebrates the Torah, the first five books of the Hebrew Bible, as God's law that holds their spiritual community together. Held a few weeks after the Jewish New Year (Rosh Hashanah) and the Day of Atonement (Yom Kippur), Simchat Torah begins a new cycle of reading through the Torah, often with dancing and singing.

So far, there is no big ceremony for rejoicing about human law modeled after Simchat Torah, but I keep hoping, especially since that which we do not honor tends to be denigrated and neglected. The more angry the political system becomes, the more it seems we need to honor the essential goodness of the Constitution, Bill of Rights, state laws, and even the Codes of Civil Procedure that ensure such rights as due process (an essential right if there is to be fairness) will not be quashed.

Probably more than in any other profession, legal practitioners have been trained to ignore intuition, emotions, spiritual, and other human gifts that best facilitate connections with other humans on matters of meaning and values. Thus, when legal professionals integrate these gifts with their highly skilled legal minds and habits, a profound integration can take place that provides great hope not just for lawyers and their clients, but for everyone who is impacted by the legal profession. That includes our political system. At least half of our leaders on the federal level have a law degree. Indeed, the language lawyers use to communicate spiritual issues in non-threatening, nonreligious terms (like empathy or justice) could help improve what is now an entirely uncivil political discourse.

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# Chapter 21

## Integrating Spirit at Work: A Ripple of Hope for Healthy Organizational Cultures

Rhonda Bell-Ellis

**Abstract** A descriptive, correlational, quantitative, and qualitative study was used to evaluate spirit at work, organizational culture, organizational commitment, job satisfaction, and State of Optimism among registered nurses, licensed practical nurses, certified nurse assistants, or patient care technicians on a medical and surgical unit of a faith-based and non-faith-based hospital in the central part of the United States. A strong, moderate, statistical relationship was revealed between spirit at work, job satisfaction, organizational culture, and organizational commitment. The relationship between spirit at work and the organizational behaviors was stronger in the non-faith-based organization. While one may anticipate the relationship to be stronger with the faith-based organization, additional research is needed to determine if individual spirituality versus organizational spirituality is influencing the relationship.

### Introduction

For more than three decades, there have been nurses trying to gain the power to control their work environments and relieve stress and burnout, and among them are nurses resorting to collective bargaining (Sanders and McCutcheon 2010). The February debate of whether to remove collective bargaining rights from public workers in Wisconsin (Greeley 2011) and the March nurses strike at Washington Hospital Center (Sun and Hosh 2011) bring increased attention to unions being utilized to further the organizational rights of employees and improve working conditions.

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The nurses at Washington Hospital Center were disputing over wages and staffing levels. The logistics and compensation of replacing striking nurses is extremely costly. Is this the transformational answer to a less stressful work environment?

## **Nursing Stress and Burnout**

Particularly in hospitals, nurse leaders inherit an even greater responsibility in leading staff in this multifaceted work environment. An environment of constant change, the pressure to do more with less, the way (lack of value) that nurses feel about themselves, and the way they feel they are viewed and treated by management and physicians could lead to a negative work culture (Dendaas 2004; Buerhaus et al. 2006). If these factors take precedent over the expectations of having adequate time to render quality care to the patient, working in a positive and energetic work environment, and desiring to connect and collaborate with management and physicians, the fallout could include low job satisfaction, turnover intentions, and a lack of organizational commitment (Laschinger et al. 2009). Moreover, an even greater, disheartening, and disturbing despair is the most recently published research linking low levels of nurse staffing with inpatient hospital mortality (Needleman et al. 2011).

The majority of hospital nurses encounter a 12-h workday. With the generational differences of the workforce, there are different schedule needs for each nurse. As the baby boomers begin to approach retirement age, the physical and emotional demands of the 12-h hospital shifts may endanger the endurance of that generation of nurses as an active part of the workforce. In addition, nurses from Generations X and Y, including single parents, may find the 12-h shift difficult to meet the needs in taking care of their families (Cline et al. 2003). Research suggests that 12-h shifts have direct and indirect influences on pay satisfaction and turnover intent and are directly correlated with organizational commitment (Lum et al. 1998). The fatigue that is experienced from the 12-h shift could also have an impact on patient safety, the health and well-being of the nurse, along with personal and work-group incivility.

Workplace incivility can be defined as rudeness, backstabbing, lack of respect, and deviant behavior (Laschinger et al. 2009). An anecdotal behavior, “nurses eating their young,” refers to a common and cagey practice of seasoned nurses being unsupportive and uncivil to one another, new RNs or new nurses to the organization. This behavior has existed in the healthcare environment as the white elephant in the room for too many years. The recruitment of new nurses to the field of nursing requires that healthcare organizations have the courage to address this eroding behavior. Research suggests a relationship between incivility and employee health and well-being, occupational stress, and turnover intentions (Laschinger et al. 2009; Lim et al. 2008). Identifying workplace incivility and developing strategies to refine a culture of compassionate care, beyond the bedside, is imperative for nursing job satisfaction and organizational commitment to prevail in healthcare organizations.



## Theoretical Framework

A new paradigm is needed in evaluating the work environment of nursing; a paradigm originating from the heart and soul. Engaging the soul could result in organizations experiencing the two greatest moral and spiritual principles: compassion and justice (Jones et al. 2008). In addition, a deeper emotional intelligence is needed to understand how the meaningful purpose and engaging work of the nurse is heightened with the body, mind, and spirit all being present at work. Florence Nightingale contributed to the spirituality in healthcare with the concept of the whole person; believing that the environment greatly influenced the health and healing of a person. The mention of God and spirit throughout her writings suggests that Nightingale was extremely supportive of the healing process involving the connectedness of the body, mind, and spirit (Kinjerski and Skrypnek 2008a, b). The spirituality contribution of the nurse could impact the healing process of the patient.

Spirituality has many different meanings both in the business literature and the medical literature. The similarities that present are meaning and purpose in life, interconnectedness to peers, sense of community, being guided by a transcendence or higher power, compassion, caring, and valuing mankind. A congruent concept, spirit at work, includes the engagement of meaningful work with the feeling of making a difference, the sense of belonging, working toward a common purpose, and rising to a higher self to serve a greater common good (Kinjerski and Skrypnek 2004). Research in the nursing literature suggests meaningful work including the spiritual care of fostering connection to the patient to promote spiritual health and well-being (Burkhart and Hogan 2008; Natai-Jacobson and Burkhardt 1989). Research in business literature suggests a relationship between spirituality and productivity, organizational performance, organizational culture, and job satisfaction (Denton and Mitroff 1999). The integration of a spirit at work program in a long-term care facility yielded outcomes of increased spirit at work, organizational commitment, organizational culture, and job satisfaction with decreased absenteeism and turnover (Kinjerski and Skrypnek 2008a, b). With increased union activity among nurses, the legislation of nurse staffing ratios, and reimbursement dependent on the perception of patient satisfaction, an organizational culture that welcomes and nurtures the spirit at work could be the missing link to increased employee and patient satisfaction, increased organizational commitment, decreased intent of turnover and absenteeism, and eventually increased profitability and sustainability.

Intentionally or inadvertently disregarding the integration of one's spirit at work as an integral part of the whole person (body, mind, and spirit) is equivalent to the hardship of one-third of the workforce being absent. The increase of chronically ill patients, future nursing shortages, and the changes imposed by healthcare reform will require an inclusive and whole workforce. Healthcare organizations will need to develop healthy, healing, and holistic work environments to meet the demands for increased quality of care and a reduction in preventable medical errors. Research is needed to determine the existence of spirituality/spirit at work in healthcare organizations and its influence on organizational culture and behaviors. The purpose of

**Table 21.1** Criteria for study

Purpose	To evaluate spirit at work scores among a faith-based and non-faith-based hospital and identify correlations between spirit at work scores and organizational commitment, organizational culture, job satisfaction, and State of Optimism. Identify themes for meaningful work, stress and burnout, and organizational commitment
Location	Two hospitals in the central part of the United States
Time frame	2 weeks
Population	Medical-surgical RNs, LPNs, and nursing support staff (certified nurse assistants and patient care techs)
Collection tools	Spirit at Work Scale (SAWS), Organizational Commitment Questionnaire (OCQ), Organizational Culture Survey (OCS), Job Satisfaction Survey (JSS), and State of Optimism scale. Three qualitative questions evaluating meaningful work, stress and burnout, organizational commitment
Sample size	105 population with 90 participants

this study was to explore the presence and relationship of spirit at work with organizational culture, organizational commitment, job satisfaction, and State of Optimism in a faith-based and non-faith-based hospital and to determine the factors influencing stress and burnout among medical/surgical nursing staff.

## Methodology

A descriptive, correlational, quantitative, and qualitative study was used to evaluate spirit at work, organizational culture, organizational commitment, job satisfaction, and State of Optimism among registered nurses, licensed practical nurses, certified nurse assistants, or patient care technicians on a medical and surgical unit of a faith-based and non-faith-based hospital in the central part of the United States (Table 21.1). The sample was a convenience sample with those participating as volunteers. A total of 90 staff participated in the survey from a population of 105 staff members. Of the population, staff nurses and nursing personnel as well as nurse managers and supervisors participated in the study. There were no statistically significant differences in the demographic data, except for age. The mean age of the faith-based hospital reported an age group that was 10 years younger than the mean age group for the non-faith-based organization (Table 21.2). There was an incentive to participate in the study with drawings for spa and eatery gift certificates. In addition, six contact hours were awarded by the state's nurses association to participate in a 1-day spirit at work workshop. Results from the intervention of a spirit at work workshop will be reserved for future writings.

The medical-surgical units of the hospitals were comparable with the number of beds, number of staffed nurses and nursing support staff, and patient census. Both hospitals present with heavy workloads, difficult and chronically ill patients, challenging patient family members, and busy personal lives.

**Table 21.2** Demographic statistics

Characteristics	Hospitals combined unless indicated otherwise	
Gender	Female 86%, male 14%	
Years in nursing	$M=6-10$ years	
Age	Faith-based $M=$ between 35 and 39 Non-faith-based $M=$ between 45 and 49	
Education	Reported as frequencies	
Degree/certification	Frequency	Percentage
1. CNA (certificate)	27	31
2. LPN (tech certif.)	15	17
4. Diploma	1	1
5. Associate (ADN)	27	31
6. Bachelor (BSN)	11	12
7. Masters (MSN)	3	3
9. Other	5	5
10. Missing	1	100
Total	90	

## Instruments

Data was collected using pencil-and-paper quantitative instruments and three qualitative questions. The Spirit at Work Scale (SAWS) (Kinjerski and Skrypnek 2008a, b) is an 18-item questionnaire that assesses the experience of spirit at work across four dimensions: engaging work (belief that one is engaged in meaningful work), sense of community (feeling a sense of belonging and connectedness and sharing a sense of purpose), mystical experience (a positive energy felt at work with a sense of quality of work), and spiritual connection (a sense of connecting to a higher power, one larger than self). The instrument had a high internal consistency with an overall Cronbach's alpha coefficient of 0.93. The items are measures on a 6-point Likert scale ranging from 1 (completely disagree) to 6 (completely agree).

The Job Satisfaction Survey (JSS) (Spector 1985) is a 36-item questionnaire that has been widely used with a Cronbach's alpha coefficient of 0.91. The scales measure nine facets of attitudes employees have about their job including pay, promotion, supervision, fringe benefits, contingent rewards, operating procedures, coworkers, nature of work, and communication. The items are measured on a 6-point Likert scale ranging from 1 (disagree very much) to 6 (agree very much). The Organizational Commitment Questionnaire (OCQ) (Mowday et al. 1979) has been used to measure the affective commitment dimension of organizational commitment including emotional attachment to, identification with, and involvement in the organization. The items are measured on a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree) and with the Cronbach's alpha coefficient of 0.90. The Organizational Culture Survey (OCS) (Glaser et al. 1987) was also used in the study to measure morale, information flow, employee involvement, supervision, and meetings. The items are measured on a 5-point Likert scale ranging

**Table 21.3** Qualitative questions

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1. What gives you the most meaning and purpose in your work?
  2. If you are experiencing burnout, what are three factors that are causing you to experience burnout in your organization?
  3. When you think of those that are most committed to your organization, what are three or more characteristics that they demonstrate?
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from 1 (to a very little extent) to 5 (to a very great extent); the scale was developed with high levels of internal consistency reported. The last scale used was the State of Optimism (Shifren and Hooker 1995) scale, which is a 12-item scale that was modified from the Life Orientation Test (LOT) (Scheier and Carver 1985). The Cronbach's alpha for the LOT was 0.76 indicating good internal consistency.

The three qualitative questions were as follows: What gives you the most meaning and purpose in your work? If you are experiencing burnout, what are three factors that are causing you to experience burnout in your organization? When you think of those that are most committed to your organization, what are three or more characteristics that they demonstrate? (Table 21.3). Participants were given a packet with the five survey instruments, the three qualitative questions, and a letter of consent explaining the purpose of the study, confidentiality, and anonymity. The nurse completed the survey packet in the designated nurse lounge. If the nurse could not complete the survey in the lounge, the nurses took the survey to their work area and completed them during a short break. The quantitative findings answered the proposed research questions. Is there a difference between spirit at work scores, organizational commitment, organizational culture, job satisfaction, and State of Optimism scores between faith and non-faith-based healthcare organizations? Is there a correlation between spirit at work scores and organizational commitment, organizational culture, job satisfaction, and State of Optimism scores? In addition, themes and concepts regarding the nurse work environment were discovered with the qualitative questions.

## Findings

The demographic findings suggest that the age demographic in the non-faith-based hospital may be of concern when planning for the exodus of the baby boomer generation (Table 21.2). In addition, the lower number of nurses holding a bachelor or masters degree is in concurrence with the findings and request for higher levels of education and training as suggested in The Future of Nursing report by the Institute of Medicine.

The means for the spirit at work scores (mean=85 non-faith-based hospital, mean=89 faith-based hospital) (see Table 21.4) suggest nurses in both hospitals experience engaging work, sense of community, a mystical experience, and a connection to the spiritual or higher power when caring for their patients. These findings of high individual spirituality/spirit at work are congruent with other studies of spirit at work in the healthcare industry (Kinjerski and Skrypnik 2008a, b; Komala and

**Table 21.4** Mean statistics for both hospitals

Hospitals Scales	Non-faith-based			Faith-based		
	<i>N</i>	Mean	STD	<i>N</i>	Mean	STD
SAWS	49	84.97	11.68	41	89.43	10.27
JSS	49	3.91	0.64	41	4.41	0.80
OCS	49	3.45	0.69	41	3.80	0.61
OCQ	49	4.85	1.09	41	5.85	0.93
State of Optimism	49	3.69	0.71	41	3.83	0.63

*STD* standard deviation, *SAWS* Spirit at Work, *JSS* Job Satisfaction Survey, *OCS* Organizational Culture Survey, *OCQ* Organizational Commitment Questionnaire

**Table 21.5** Non-faith-based hospital: correlations of Spirit at Work Scale with other scales

	SAWS	JSS	OCS	OCQ	State of Optimism
SAWS Pearson correlation	1	0.618**	0.637**	0.619**	0.113
Sig. (1-tailed)		1.02	1.48	2.75	0.446

*SAWS* Spirit at Work, *JSS* Job Satisfaction Survey, *OCS* Organizational Culture Survey, *OCQ* Organizational Commitment Questionnaire

\*\*Correlation is significant at the 0.01 level (1-tailed)

**Table 21.6** Faith-based hospital: correlations of Spirit at Work Scale with other scales

	SAWS	JSS	OCS	OCQ	State of Optimism
SAWS Pearson correlation	1	0.438**	0.576**	0.543**	0.277
Sig. (1-tailed)		0.122	0.000	0.000	0.079

*SAWS* Spirit at Work, *JSS* Job Satisfaction Survey, *OCS* Organizational Culture Survey, *OCQ* Organizational Commitment Questionnaire

\*\*Correlation is significant at the 0.01 level (1-tailed)

Ganesh 2007). The Job Satisfaction Survey suggests both group of nurses “agree slightly” = 4 (highest scale = 6, agree very much) that their work is satisfying, with the nurses from the non-faith-based hospital suggesting a weaker agreeable satisfaction of work. The group of nurses in the present study is reporting lower job satisfaction compared to a 2002 and 2004 national survey of nurses with 83% reporting either very moderately or somewhat satisfied with their jobs (Buerhaus et al. 2006). Nurses in both groups perceive their organizational culture to include positive morale, information flow, employee involvement, supervision, meetings, and customer service “to some extent, 3” (highest scale = 5, to a very great extent). Nurses from the non-faith-based hospital rated lower in organizational commitment, nearly, 4.85, “slightly agree = 5” (highest scale = 7, strongly agree) than the nurses from the faith-based hospital, nearly, 5.85, “moderately agree = 6.”

The correlational analysis answered the research question regarding the connection of spirit at work to organizational behaviors. A strong, moderate, statistical relationship was revealed between spirit at work, job satisfaction, organizational culture, and organizational commitment (Tables 21.5 and 21.6). The relationship between spirit at work and the organizational behaviors was stronger in the non-faith-based organization. While one may anticipate the relationship to be stronger with the faith-based

**Table 21.7** Themes and concepts from qualitative questions

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1. What gives you the most meaning and purpose in your work?
Themes in sequence:
(a) Helping people (patients), providing care, caring for others, making a difference
(b) Called to be a nurse, called by God, providing spiritual care, praying for patients
(c) Giving good care, patients satisfaction, doing a good job
2. If you are experiencing burnout, what are three factors causing you to experience burnout in your organization?
Themes in sequence:
(a) Too many patients, overload of patients, poor staffing, not enough help
(b) 12-h shifts too long, too many hours, too many days
(c) Lack of communication, backstabbing, lack of teamwork and relationships
3. When you think of those that are most committed to your organization, what are three or more characteristics that they demonstrate?
Themes in sequence:
(a) High values, honesty, trustworthy
(b) Positive attitude, passionate, optimistic, happy
(c) Compassionate, caring about people, empathy

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organization, additional research is needed to determine if individual spirituality versus organizational spirituality is influencing the relationship. The correlational findings are supportive of previous studies and discussion in the literature regarding the positive relationship between spirituality and job satisfaction, organizational culture and commitment, and organizational performance and well-being (Denton and Mitroff 1999; Dehler and Welsh 1994; Kinjerski and Skrypnek 2008a, b; Komala and Ganesh 2007).

The qualitative data and quantitative data are supportive of each other with the nurses experiencing a high spirit at work score and the themes from the question with regard to meaning and purpose in work presented as follows: “helping others, making a difference, and being called to be a nurse, called by God, providing spiritual care, and giving good care and patient satisfaction” (Table 21.7). The qualitative question regarding burnout is supported by the less than national average job satisfaction scores of the present population with the themes expressing the following concerns: “too many patients, short and poor staffing, 12-h shifts too long, lack of communication, backstabbing, lack of teamwork and relationships.” Moreover, the themes expressed by nurses in the present study regarding nurse burnout are supported in the literature and previous research (Laschinger et al. 2009; Sun and Hosh 2011; Dendaas 2004; Buerhaus et al. 2006; Lum et al. 1998). The third qualitative question addressing organizational commitment is supported by characteristics of an organizational culture that embraces spirit at work with the themes: “high values, honesty, trustworthy, positive attitude, passionate, optimistic, happy, compassionate, caring about people, and empathy” (Bolman and Deal 2001; Kinjerski and Skrypnek 2004; Denton and Mitroff 1999).

## Discussion and Implications

Where do we go from here? The foremost thought is to return to the grass roots of healthcare as indicated by Florence Nightingale, and make a ploy for all nurses to engage the body, mind, and equally important, the spirit at work (Nightingale 1860). However, the highest call may be for the C-suite to wake up, bring their own spirit to work, and “support the troops” in allowing them to provide the most profound healing care. The high individual spirit at work scores in the present study suggests that many nurses and nursing personnel want to engage their hearts and souls at work. Equally, the less than desirable job satisfaction and organizational commitment scores suggest that organizations need to embrace and meet the call for formal permission and encouragement for nurses to be present in the workplace as whole beings. The obvious components, teamwork, shared vision, personal mastery, system thinking, and mental models have all been suggested in developing a learning organization to retain nurses (Reineck 2002). However, learning organizations also call for emotional and spiritual intelligences that practice compassionate care beyond the bedside. Listening and understanding the needs of staff, treating each other with respect, acknowledging imperfections, allowing people to learn from failure, and the ability to act justly are all factors that embrace the spirituality of leadership and allow learning at a deeper level (Guglielmi 2010).

The following model is recommended to assist organizations in becoming learning organizations that will support and nurture the spirit at work and develop a healthy work environment that allows energy and passion to provide holistic care including spiritual care.

### INTOUCH Model

**IN**, *Integrated Nursing*—Caring for yourself (the nurse) and your patients: body, mind, and spirit. There is a need for nurses to first examine their own physical, mental, and spiritual health for sustainability in caring for patients in the present and in the future. The physical health evaluation would include proper nutrition, regular exercise, adequate sleep, and engaging in stress management. The evaluation of the mind begins with the engagement of learning and the opportunities for advanced nursing practices and leadership training. The spiritual health begins with identifying what spirituality means to the individual and the source of spiritual strength. After self-evaluation, these same evaluations can be presented to the patient. Nursing literature suggests spiritual assessment questions that comply with Joint Commission (Jenkins et al. 2009).

**TO**, *Total Optimization*—Communication, collaboration, and connected leadership. Communication with the goal of connecting beyond words is essential for compassionate care. Assessing the engagement of nursing leadership and nursing staff is paramount in determining the optimal level of efficiency. Engaging in collaboration

with an interdisciplinary team is necessary in complimenting each member's role in providing care and for creating a healthy work environment. Connected leadership begins with leaders being authentic and transparent about the existence of the body, mind, and spirit being present at work. Authentic leadership demonstrates compassion, fairness, courage, openness, and accessibility (Marques et al. 2011).

UCH, *Ultimate Care and Healing*—For all patients. Ultimate care and healing begins with seeking the meaning and purpose in the disease or acute healthcare need. Nurses will need to be educated and trained in the process of helping patients finding meaning and purpose in the disease or illness. Integrating spiritual assessments will help the patient find the inner hope to process the disease or illness and find the strength to endure. Providing nursing care from the perspective of connectedness and partnering with the patient in their holistic care is the next step to providing ultimate care. And lastly, respecting the healing power of faith is an important component for the patient to become whole: body, mind, and spirit. Through the implementation of the INTOUCH model, nurse leaders can create a healthy work environment that improves job satisfaction and ultimately improves patient satisfaction.

As the health of our nation is near crisis mode with 68% of Americans being overweight or obese and facing chronic diseases, so is the health of our healthcare organizations with nurses and healthcare providers experiencing stress and burnout to the point of exiting, and igniting concerns for nursing and physician shortages. Is it not time to get back to grass roots, and involve C-suite support and nursing leadership that embraces spirit at work to ripple the hope for a healthcare system that is abundant with safe and quality healthcare?

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## Chapter 22

# Faith-Related Determinants of Organizational Commitment

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**Abstract** Faculty and staff of two universities in the mid-southern USA were surveyed for their opinions on their commitment to their universities, their faith paths, how their faith affects their work, and about their demographic characteristics. One university is publicly supported and secular in nature; the other is private and faith-based. There are three research questions: (1) Do the spirit at work and organizational commitment scores differ between faith and non-faith-based universities? (2) How do these vary by university? (3) To what extent does the level of spirituality at work explain organizational commitment when demographic characteristics and university are taken into account? Sizable majorities of the faculty and staff of both universities are committed to them, but the faith-based university faculty and staff are more committed to their university than are those at the secular school. Staff in both universities have a stronger relationship between higher levels of spirit at work and organizational commitment than faculty at either university.

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## Introduction

There is a movement in organizations toward creating environments for employees that allow for greater authenticity, trust, meaning, and purpose. This movement goes by many names including the spirituality in the workplace movement, the faith at work movement, the organizational transformation movement, and the positive organizational psychology movement. This focus is relatively new, emerging in the early 1990s in both practice and scholarship. Interest has grown steadily since then and continues to expand, evidenced by the growing number of books, journal articles, and increased membership in the Academy of Management Special Interest Group “management, spirituality, and religion.”

The early research in this field was primarily definitional (c.f., Gibbons 2000; Mitroff and Denton 1999; Kinjerski and Skrypnek 2004). Forniciari and Dean (2004) describe how the field, like the evolution of most social science fields, progressed beyond definitions to descriptive. In their meta-analysis of studies, they came to the conclusion that what was needed next in the development of the field of management, spirituality, and religion were studies that are empirical and outcome-based.

This current empirical study builds on recent research on spirituality in health-care (Bell 2006; Bell 2011; Kinjerski and Skrypnek 2008a) and spirituality in higher education (i.e., Astin and Astin 1999; Bradley and Kauanui 2003; Bryant and Craft 2010). Much of the research on spirituality in higher education has focused on students (Gallagher 2007; Duerr et al. 2003) and curriculum development (Shahjahan 2004, 2005; Sarath 2003; Neal 2008; Manz et al. 2006).

This study focuses on faculty and staff in the university setting. The authors of this chapter are from two universities in the south central part of the United States. After much consultation, this research team collaborated on a study similar to one currently under way by one of the team members, a study that examines relationships in a healthcare setting between variables from five scales: (1) spirit at work (Kinjerski and Skrypnek 2008b), (2) organizational commitment (Mowday et al. 1979), (3) job satisfaction (Spector 1985), (4) optimism (Shifren and Hooker 1995), and (5) organizational culture (Glaser et al. 1987). Two sites were used in the healthcare study—a faith-based hospital and a secular hospital. In replicating this study in higher education, the questionnaire comprised the five scales listed above and questions describing faith paths and other demographic information of faculty and staff at two universities in the south central USA.

Our interest is in learning more about the relationship between the experience of spirituality in the workplace and positive individual and organizational outcomes. Very little outcome-based research has been done in this field, although some emerging scholars have begun to have significant findings. While this study does not measure individual outcomes such as stress and well-being or organizational outcomes such as profit, turnover, or customer satisfaction, there are numerous studies that have made the link between the five variables in this research and concrete outcomes. The most notable of these is the research by Rego and Cunha (2008) and Tevichapong et al. (2010). In the latter study, the focus is on the relationships between individual spirit at work and three employee work attitudinal variables

(organizational identification, job satisfaction, and psychological well-being) and three organizational outcomes (in-role performance, organizational citizenship behaviors (OCB), and turnover intentions).

In this chapter, we report the findings on the relationship between two of the five scales—spirit at work and organizational commitment. The research questions are as follows:

1. Do the spirit at work and organizational commitment scores differ between faith and non-faith-based universities?
2. How do these vary by university?
3. To what extent does the level of spirituality at work explain organizational commitment when demographic characteristics and university are taken into account?

To thoroughly investigate these questions, we begin with a review of the literature on spirituality in higher education with a focus specifically on research on spirituality and faculty. Next, we describe the research methods used in this study and report our findings. We conclude with reflections on the meaning of the findings and recommendations for future research.

## **Review of Literature with a Focus on Higher Education**

Research on spirituality in higher education focuses on any number of issues related to the presence of spirituality in the lives of teachers, staff, students, the classroom, and the institution. The literature itself focuses on spirituality and leadership in higher education (Beer 2010; Rogers and Dantley 2001), the evolution of spirituality in higher education (Astin 2004; Beer 2010; Bradley and Kauanui 2003; Murphy 2005; Poe 2005; Rogers and Dantley 2001), spirituality in the classroom (Chavez 2001; Palmer 1998), spiritual culture on campuses (Bryant and Craft 2010), law on spirituality in higher education (Clark 2001), student services development (Love 2001; Strange 2001), curriculum development (Fetzer Institute 2003; Sarath 2003), spiritual and transformative pedagogy (Allison and Broadus 2009; Duerr et al. 2003; Shahjahan 2004; Tisdell 2006; Tolliver and Tisdell 2006), the presence of spirituality in the lives of faculty (Allison and Broadus 2009; Astin 2004; Astin and Astin 1999; Bradley and Kauanui 2003; Chavez 2001; Coburn 2005), staff (Beer 2010), and students (Shahjahan 2004). This current literature review focuses on the nature of spirituality among faculty and staff from anecdotal, qualitative, and quantitative perspectives and includes the role of higher education in supporting spirituality in courses and institutions.

### ***Spirituality Among Faculty***

Though in its infancy, a growing body of literature is examining the presence and role of spirituality within the lives of faculty at higher education institutions. Allison and Broadus (2009) argue that if a teacher is to be holistic in teaching, then the

teacher cannot abandon her/his spiritual principles, just like a teacher cannot abandon his or her gender or race. They refer to this as “spiritualized pedagogy,” an approach whereby spiritual beliefs help with coping, planning, and organizing teaching.

Astin (2004) suggests that academia as a whole has “come to neglect our inner development—the spirit of values and beliefs, emotional maturity, moral development, spirituality, and self understanding” (p. 34). Though the core of liberal education is “know thyself,” we seem not to include ourselves in our work and thus hide our true selves from colleagues and students. In short, “academia has, for far too long, encouraged us to lead fragmented and inauthentic lives, where we act either as if we are not spiritual beings, or as if our spiritual side is irrelevant to our vocation or work” (Astin 2004, p. 38).

In their seminal study, Astin and Astin (1999) interviewed 70 faculty members to better understand the role of spirituality in their lives. These researchers focused on faculty from a traditional higher education research institution, a university organized in a “collegiate” style, a private religious university, and a state university. They found that most faculty are willing to speak about spirituality, meaning or purpose both professionally and personally, stating that they express their spirituality through their work but also through teaching, volunteerism, social activism, church, and child rearing. Despite such external displays of spirituality, few spoke of internal activities such as prayer or meditation. Additionally, they felt a disconnect between personal and institutional values in particular where research outweighed work with students and where research had to meet collegial approval rather than personal interest. Stress, a substantial part of their lives, stemmed from time demands as well as peer review and administrative endeavors. Despite the focus on spirituality, no one saw the connection between “know thyself” and a liberal education. As this was the first research of its kind done on spirituality among university faculty, these researchers called for further research using different data collection techniques at other universities and in other regions of the United States, if not globally.

Bradley and Kauanui (2003) studied three Southern California institutions of higher education (one public, one private, one private and religious) to determine the presence of spirituality among faculty. They found that the spirituality of the faculty reflected the spiritual culture of their respective campuses. Overall faculty felt that their departments were fairly warm, somewhat happy, and low in anxiety. However, in the religious institution, faculty felt that departments were warmer and more spiritual. In comparison to individuals working in corporate America, the authors found that faculty were less happy. In fact, faculty rated their departments as fairly depressing; they did not feel close to peers, they felt the need to hide their inner selves, they worked less to resolve conflicts, and they felt devalued. Despite these negative feelings, all study participants greatly enjoyed teaching. Overall, the religious college faculty felt they made a greater difference, mattered more to their peers, and brought more joy into the workplace than did faculty at the other institutions. With regard to spiritual practices, the private secular school had the least spiritual faculty present while spirituality was more important than religion in all three schools.

The UCLA Higher Education Research Institute began surveying students and faculty in 2003 to identify patterns of spirituality. Thus far, results indicate that students are interested in spirituality but professors are not providing opportunities for such discussion in their courses. Though as many as 81% of faculty describe themselves as spiritual, only 30% believe that colleges should be engaged in supporting students' spiritual development (Gallagher 2007). In short, many faculty are uneasy with the idea of spirituality in higher education (Coburn 2005).

As this current research project stems from a similar study on nursing and spirituality, it makes sense to provide some room for comparison within the faculty of nursing programs. In particular, Gray et al. (2004) conducted such a study to explore the spiritual perspectives and practices of nursing faculty in a private Christian university and a state university. What they found was that faculty at the Christian university differed significantly from their peers; they were more willing to talk about spiritual matters, more willing to forgive, more dedicated to spirituality, and believing in a higher being and living a spiritual life. Despite this difference, faculty in both universities were highly aware of personal spirituality and had a high understanding of its importance in patient care. Similar importance is suggested among employees in organizations with the integration of workplace spirituality having a positive impact on organizational commitment and performance (Rego and Cunha 2008).

### *Organizational Commitment and Spirituality*

Organizational commitment has three dimensions: affective, continuance, and normative (Allen and Meyer 1996). The affective commitment is an individual's attachment, positive feelings toward, and willingness to be emotionally attached to the organization. Continuance commitment is associated with what performance to keep the job and the costs encountered by leaving the job. Normative commitment involves the obligation felt toward the organization and could be developed by one's beliefs and values. According to Liou (2009), organizational commitment has six defining attributes: (1) involves an attachment to the organization and its goals, (2) expresses itself through interactive processes, (3) implies an acceptance of the organization and its goals, (4) entails a willingness to contribute to the well-being of the organizations and its goals, (5) reflects an attitude toward the organization and its goals, and (6) it is bound by time and space (p. 120). Interdependence of organizational commitment and workplace spirituality could be present among organizations when considering the components of workplace spirituality: individuals seeking the meaning and purpose in work, achieving goals, reaching full potential at work, and integrating ethical practices as a priority (Mitroff 1999) and the organizational attributes presented by Liou (2009).

Research exploring workplace spirituality and organizational commitment suggests employees experiencing workplace spirituality have a greater sense of attachment and experience a sense of belonging and loyalty to the organization (Rego and Cunha 2008). Findings from Pawar (2009) suggest a significant association between

workplace spirituality variables (meaning at work, community at work, positive organizational purpose) and organizational commitment. The element of hope as a workplace spirituality variable was positively associated with worker commitment among the Nigerian manufacturing industry (Ahiauzu and Asawo 2009). With these research findings and the current literature on spirituality in management education (Grzeda and Assogbavi 2011; Neal 1997; Schmidt-Wilk et al. 2000), faculty may need to be teaching students a new set of management skills.

### *Academia's Role in Spirituality*

Academia has changed from focusing on spirituality and the whole person to becoming a for-profit, economic machine (Astin 2004; Murphy 2005; Poe 2005). Originally, higher education focused on educating the individual, helping one to develop “a sense of purpose that included an awareness of the soul’s relationship to God” (Murphy 2005, p. 23). This included the civic engagement of higher education with the community. Yale and Harvard are examples of universities founded by religious communities who desired to keep spiritual, intellectual, and moral formation together (Bradley and Kauanui 2003). With time, higher education institutions became more dedicated to research and exploration of knowledge at the expense of spirituality, leading some to refer to higher education as a commodity with students serving as consumers (Poe 2005). Recent years have even seen higher education take on the persona of a corporation at the expense of community service and knowledge of self, resulting in a focus on what one will be able to do or how much money one will make, rather than recalling one’s place in community and the world. That is, “a focus on the spiritual interior [of the 70s] has been replaced by a focus on the material exterior” (Astin 2004, p. 36), leading some to ask whether education’s purpose was to prepare students “to seek the truths of their individuality and their purpose in the world,” or to prepare students for employment opportunities, to make money (Murphy 2005, p. 26). Even in religious institutions, with faculty primarily trained in secular higher education institutions, faculty were unsure as to how to approach their discipline and incorporate core beliefs of their faith within it; how to move beyond developing the employee toward developing the individual. In short, higher education is not maintaining individuals’ spiritual needs or higher education and community support (Poe 2005). “Higher education institutions have become so accommodating to modern Western economic consequences that there is no spirit in these institutions.” “If the university does not connect itself to the larger life forces, the community life, to social movements, it loses its soul” (Edmund O’Sullivan quoted in Duerr et al. 2003, p. 188).

### *Institutions Having Spiritual or Religious Connections*

Research has focused on individual institutions themselves and the presence of spiritual or religious feelings or beliefs within. Bryant and Craft (2010) examined the spiritual climate at Lutheran College and how members of this institution experience

the spiritual climate. They found that spirituality at Lutheran College was voluntary and diverse but not without controversy and challenge from the varied ideologies on campus. In particular, it found itself in a struggle to maintain its Lutheran heritage while opening itself to diversity. For many on campus, their spirituality stemmed from their worldview, their prior experiences, and also their cultural status. Thus, while identified as Lutheran, students, faculty, and staff of other ideologies were welcome in their place, invoking the call to better understand the place of all faith groups and spirituality within the context of Lutheran College.

Naropa University in Colorado promotes spirituality among all campus members. In particular, the use of contemplative practices among the administration has benefited faculty and staff; the support and safety of bringing personal lives into the workplace have strengthened the commitment of workers on all levels to the mission of this institution (Beer 2010). Naropa's mission promotes contemplative administration that exudes "a high degree of self-awareness, respect for others, active feedback, and an acceptance of diverse experiences and backgrounds" (p. 218). As their own handbook puts it, contemplation is "the deliberate effort to examine ourselves and our actions with the intention of becoming more conscious of who we are and how this self-knowledge informs and influences our actions" (Boyle et al. 2003, p. 4). Some of the benefits of contemplative practices at Naropa University include increased job performance and satisfaction, transparent communication, and enhanced feelings of well-being and good health. Some themes also reflect their document, "The Path of Contemplative Administration" (Boyle et al. 2003), including openness, appreciation, gratitude, communication, relationship, effective action, and clarity of intellect but also respect, quietness, and authenticity at home and at work.

In this literature review we have summarized key studies of spirituality among faculty, the relationship between spirituality and organizational commitment; discussed academia's role in spirituality; and reported on studies of institutions having spiritual/religious connections. Our conclusion from reviewing this literature is that there is an individual longing for more spirituality in higher education in students, faculty, and staff, but that most of our academic institutions do not meet this need. The research tends to show, as expected, that faith-based organizations tend to do a better job of fulfilling individual needs for spirituality in the workplace, but even in these institutions, there are dilemmas regarding faith and spiritual expression.

With this literature review now complete, let us turn to the research methods and findings of this study on spirituality in higher education.

## Research Methods

Quantitative and qualitative data were used to evaluate the relationships between spirit at work and organizational commitment of staff and faculty of a public, non-faith-based university and a private, faith-based university in the south central part of the United States. All faculty and staff from the smaller, faith-based



university and random samples of faculty and staff from the much larger public university were invited to participate in the survey. Participation in the survey was voluntary; no incentives to stimulate response were offered. The duties and responsibilities of staff and faculty at both universities are similar in nature, except that the expectations for research productivity are higher at the public than private university, and thus some teaching loads are lighter at the public than private university. Between the two institutions, a total of 489 staff members responded to the survey from a population of 1,474, as did 393 faculty members from a population of 1,230. Response rates of faculty from each university are similar (35.5% at the secular university; 33.5% at the faith-based university), although slightly higher from the secular than faith-based university. In contrast, response rates of staff from the faith-based university exceed those of all other groups (61.7%) and double the rates of their counterparts at the secular university (29.4%).

## Instruments

Data were collected by the survey research center of one of the participating universities. In so doing, the center's staff contributed to the survey and questionnaire design, data analyses, and reporting. The survey was adapted slightly to be pertinent to each of the subpopulations (faculty and staff) and was administered via the web. As many as four invitations were issued through the email systems of both universities to remind individuals to participate in the study. Five quantitative instruments were provided to the participants. These instruments included (1) spirit at work (Kinjerski and Skrypnek 2008c), (2) organizational commitment (Mowday et al. 1979), (3) job satisfaction (Spector 1985), (4) optimism (Shifren and Hooker 1995), and (5) organizational culture (Glaser et al. 1987). Demographic information provided by faculty and staff are also employed in these analyses. Results of the spirit-at-work scale (SAWS) and the organizational commitment questionnaire (OCQ) are reported herein. The spirit-at-work scale (SAWS) is an 18-item questionnaire that assesses the experience of spirit at work across four dimensions: engaging work (belief that one is engaged in meaningful work), sense of community (feeling a sense of belonging and connectedness and sharing a sense of purpose), mystical experience (a positive energy felt at work with a sense of quality of work), and spiritual connection (a sense of connecting to a higher power, one larger than self) (Kinjerski and Skrypnek 2008b). Items are measured on a 6-point Likert scale ranging from 1 (completely disagree) to 6 (completely agree). The instrument itself has a high internal consistency with an overall Cronbach's alpha coefficient of 0.93 (Appendix A).

The organizational commitment questionnaire (OCQ) measures the affective commitment dimension of organizational commitment including emotional attachment to, identification with, and involvement in the organization (Mowday et al. 1979).

Items are measured on a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). This instrument also has a high internal consistency with a Cronbach's alpha coefficient of 0.90. Data were analyzed using SPSS (2006) version 15.

## Findings

### *Descriptions of Respondents*

#### **Distributions Across Universities, Positions, Gender, and Education**

Of the 840 participants in this study, 76.7% or 644 individuals work at the public, secular university while 196 or 23.3% work at the private, faith-based university. The participants are nearly evenly divided in the types of positions they hold at the secular university (52.8% faculty, 47.2% staff), whereas staff outnumber faculty respondents at the private, non-secular university about two to one (35.2% faculty, 64.8% staff). Although the respondents at each university and across universities are nearly evenly split between men and women, faculty are much more likely to be men while staff are much more likely to be women regardless of university (Table 22.1).

Faculty at the secular university are about one and a half times more likely than their peers at the non-secular university to have earned doctorates (Table 22.2). On average, faculty at the secular university hold doctorates, whereas those at the non-secular university hold masters and doctorates. On average, staff at each university have earned undergraduate degrees. The difference between faculty, but not staff, at the two universities is statistically significant, ( $p \leq 0.002$ ). When faculty and staff are combined, those at the secular university have earned master's degrees and those at the non-secular university, bachelor's degrees, on average (a significant difference,  $p \leq 0.000$ ).

#### **University and Teaching Experience**

When viewed as a whole, faculty and staff have worked an average of 12 years at their respective universities; half have worked 10 years or fewer and half, more. Both faculty and staff at the secular university have worked in their institution significantly longer than their counterparts at the non-secular university. The faculty have taught at their respective or other universities 17 years on average (Table 22.3). Half have taught 15 years or fewer; half have taught longer (Table 22.4). Faculty at the secular university have taught an average of 17.2 years compared with those from the non-secular university, who have taught 14.3 years on average; these differences are only marginally significant ( $p \leq 0.10$ ).

**Table 22.1** Gender by university and position

Gender: Are you male or female?		University*									
		Public, secular university			Private, faith-based university			FCSTFNew faculty or staff**			Grand total
		FCSTFNew faculty or staff**			FCSTFNew faculty or staff**						
		Faculty	Staff	Total**	Faculty	Staff	Total**	Faculty	Staff	Total**	
1. Male	<i>N</i>	195	127	322	46	46	92	241	173	414	
	%	59.8	42.5	51.5	69.7	36.5	47.9	58.2	41.8	50.7	
2. Female	<i>N</i>	131	172	303	20	80	100	151	252	403	
	%	40.2	57.5	48.5	30.3	63.5	52.1	37.5	62.5	49.3	
Total	<i>N</i>	326	299	625	66	126	192	392	425	817	
	%	83.2	70.4	76.5	16.8	29.6	23.5	47.9	52.1	100	
	%	100	100	100	100	100	100	100	100	100	

\*Differences between universities are not statistically significant

\*\*Differences between faculty and staff at each university are statistically significant at  $p \leq 0.000$

**Table 22.2** Level of education attained by university and position

EDUCNew: What is the highest level of education you have attained?		University*						Grand total
		Public, secular university			Private, faith-based university			
		Faculty	Staff	Total**	Faculty	Staff	Total**	
1. Less than high school							0	0
2. High school or GED	<i>N</i>	0	18	18	1	3	4	22
	%	0	6	2.8	1.5	2.4	2.1	2.66
3. Post-high school training	<i>N</i>	0	2	2	0	3	3	5
	%	0	0.7	0.3	0	2.4	1.6	0.60
4. Some college including business or trade school	<i>N</i>	0	59	59	0	22	22	81
	%	0	19.7	9.3	0	17.5	11.4	9.78
5. Associate's degree	<i>N</i>	0	7	7	0	6	6	13
	%	0	2.3	1.1	0	4.8	3.1	1.57
6. Bachelor's degree	<i>N</i>	4	100	104	2	52	54	158
	%	1.2	33.3	16.4	3.0	41.3	28.0	19.08
7. Master's degree	<i>N</i>	57	78	135	27	33	60	195
	%	17.0	26	21.3	40.3	26.2	31.1	23.55
8. Doctorate (Ph.D. or Ed.D.)	<i>N</i>	257	32	289	34	6	40	329
	%	76.7	10.7	45.5	50.7	4.8	20.7	39.73
9. Professional degree (J.D., M.D., etc.)	<i>N</i>	17	4	21	3	1	4	25
	%	5.1	1.3	3.3	4.5	0.8	2.1	3.02
Total	<i>N</i>	335	300	635	67	126	193	828
	%	100	100	100	100	100	100	100
Mean		7.86*	5.84	6.90	7.49*	5.82	6.39	6.79
Median		3	6	7	8	6	7	7

\*Educational achievement of faculty differs between universities at  $p \leq 0.000$ ; staff differences are not statistically significant at  $p \leq 0.05$  or 0.10. Faculty means differ at  $p \leq 0.002$ ; staff means do not differ

\*\*Educational differences between faculty and staff are statistically significant at each university at  $p \leq 0.000$

**Table 22.3** Years worked at this university by university and position

WYearCat: Years worked at university categorized	University*							Grand total
	Public, secular university			Private, faith-based university				
	FCSTF	New faculty or staff	Total**	FCSTF	New faculty or staff	Total**		
	Faculty	Staff	Total**	Faculty	Staff	Total**		
1. 1–5	N	74	92	166	20	53	73	239
	%	26.0	32.3	29.1	35.7	44.9	42.0	32.1
2. 6–9	N	39	47	86	14	32	46	132
	%	13.7	16.5	15.1	25	27.1	26.4	17.7
3. 10–19	N	83	87	170	16	25	41	211
	%	29.1	30.5	29.8	28.6	21.2	23.6	28.4
4. 20–29	N	50	42	92	3	7	10	102
	%	17.5	14.7	16.1	5.4	5.9	5.7	13.7
5. 30 to more than 45	N	39	17	56	3	1	4	60
	%	13.7	6.0	9.8	5.4	0.8	2.3	8.1
Total	N	285	285	570	56	118	174	744
	%	100	100	100	100	100	100	100
Mean (years)		14.48 <sup>†</sup>	11.64 <sup>‡</sup>	12.41	9.68 <sup>†</sup>	7.47 <sup>‡</sup>	7.85	11.92
Median (years)		12	10	10	7	6	6	10
Mean category		2.79	2.46	2.52	2.20	1.91	1.95	2.48
Median category		3	3	3	2	2	2	3

\*Years worked at their respective universities differ by university at  $p \leq 0.01$

\*\*Differences in years worked between faculty and staff are statistically significant at the public university at  $p \leq 0.02$ , but do not differ at the private university

<sup>†</sup>Mean differences between faculty are significant at  $p \leq 0.001$

<sup>‡</sup>Staff at  $p \leq 0.000$

### Spiritual and/or Religious Characteristics

The faith paths with which the faculty and staff of the two universities identify are listed in Table 22.5. Of the 90% of faculty and staff who identified their faith path, 76% ( $n = 572$ ) claim to be Christian of some sort while 10.2% describe themselves as unaffiliated.

Differences between the two universities are clear and statistically significant ( $p < 0.00$ ). While the public, secular university’s faculty and staff espouse a variety of faith and non-faith traditions, including atheism, two-thirds describe themselves as Christian of some sort while all but one of their counterparts at the private, non-secular university describe themselves as Christian.

Even at the public, secular school, members of religions other than Christianity tend to be underrepresented compared with their proportions in the population as reported in the US Religious Landscape Survey of the Pew Forum on Religion and Public Life (2008, p. 10). Conversely, when the atheists (6.9%) and agnostics (5.3%) are combined

**Table 22.4** Years in teaching at this university or another by university and position

TYearCat: Teaching at this university or elsewhere (years categorized)		University*						Grand total
		Public, secular university			Private, faith-based university			
		FCSTFNew faculty or staff			FCSTFNew faculty or staff			
		Faculty	Staff	Total**	Faculty	Staff	Total**	
1. 0–5	<i>N</i>	57	0	57	14	14	71	
	%	20.6	0	20.4	26.9	26.9	21.5	
2. 6–9	<i>N</i>	31	1	32	7	7	39	
	%	11.2	50	11.5	13.5	13.5	11.8	
3. 10–19	<i>N</i>	67	1	68	15	15	83	
	%	24.2	50	24.4	28.8	28.8	25.1	
4. 20–29	<i>N</i>	75	0	75	10	10	85	
	%	27.1	0	26.9	19.2	19.2	25.7	
5. 30 to more than 50	<i>N</i>	47	0	47	6	6	53	
	%	17.0	0	16.8	11.5	11.5	16.0	
Total	<i>N</i>	277	2	279	52	52	331	
	%	100	100	100	100	100	100	
Mean (years)		17.19 <sup>†</sup>	11.5	17.15	14.29 <sup>†</sup>	14.29	16.70	
Median (years)		15	11.5	15	10	10	15	
Mean category		3.09	2.5	3.08	2.75	2.75	3.03	
Median category		3	2.5	3	3	3	3	

\*Years in teaching do not differ by university via chi square test at  $p \leq 0.05$  or 0.10

\*\*Differences in years worked between faculty and staff are statistically significant at the public university at  $p \leq 0.02$ , but do not differ at the private university

<sup>†</sup>Means differ at  $p \leq 0.10$

with the other unaffiliated (13.5%) faculty and staff of the public, secular university, they are overrepresented compared with their proportion in the USA as a whole—25.7% versus 16.1%, respectively (US Religious Landscape Survey 2008, p. 10).

The faculty and staff who characterize themselves as some form of Christian were asked to answer two subsequent questions about their spiritual/religious beliefs. Of these, 65% describe themselves as being born-again Christians (Table 22.6) and 51% as evangelicals (Table 22.7). The proportion of each university's faculty and staff and combination of the two identifying themselves as born-again and/or evangelical Christians likewise differ significantly ( $p \leq 0.000$ ).

To obtain yet another perspective of their perceptions of their spiritual lives, all respondents were asked to characterize themselves along a continuum of belief and practice. While 11% say they are neither religious nor spiritual and 3% religious but not spiritual, 31% describe themselves as relatively more spiritual than religious, while the largest group, 54%, contend they are both religious and spiritual. The universities differ significantly with respect to their faculties' and staffs' descriptions of their spiritual and/or religious beliefs and practices, individually and collectively ( $p < 0.001$ ) (Table 22.8).

**Table 22.5** Faith paths

FAITH2 recode: What is your religious affiliation?		University						Grand total
		Public, secular university			Private, faith-based university			
		FCSTF	New faculty or staff		FCSTF	New faculty or staff		
	Faculty*	Staff**	Total†	Faculty*	Staff**	Total†		
1. Catholic	<i>N</i>	45	29	74	0	1	1	75
	%	15.6	10.5	13.1	0	0.8	0.5	9.9
2. Protestant	<i>N</i>	121	147	268	60	99	159	427
	%	42.0	53.3	47.5	90.9	79.2	83.2	56.6
3. Christian other than Catholic or Protestant	<i>N</i>	14	26	40	6	24	30	70
	%	4.9	9.4	7.1	9.1	19.2	15.7	9.3
4. Jewish	<i>N</i>	4	1	5				5
	%	1.4	0.4	0.9				0.7
5. Mormon	<i>N</i>	1	4	5				5
	%	0.3	1.4	0.9				0.7
6. Muslim	<i>N</i>	1	0	1				1
	%	0.3	0	0.2				0.1
7. Hindu	<i>N</i>	3	1	4				4
	%	1.0	0.4	0.7				0.5
8. Buddhist	<i>N</i>	3	2	5				5
	%	1.0	0.7	0.9				0.7
9. Atheist	<i>N</i>	30	9	39				39
	%	10.4	3.3	6.9				5.2
10. Agnostic	<i>N</i>	19	11	30				30
	%	6.6	4.0	5.3				4.0
11. Another religion	<i>N</i>	8	9	17				17
	%	2.8	3.3	3.0				2.3
12. Unaffiliated	<i>N</i>	39	37	76	0	1	1	77
	%	13.5	13.4	13.5	0	0.8	0.5	10.2
Total	<i>N</i>	288	276	564	66	125	191	755
	%	100	100	100	100	100	100	100
Sum of Christians of any type	<i>N</i>	180	202	382	66	124	190	572
	%	62.5	73.2	67.7	100	99.2	99.5	75.8

\*,\*\*Differences are significant at  $p \leq 0.000$

†Differences are significant at  $p \leq 0.000$

**Table 22.6** Whether respondents consider themselves to be born again Christians

BORNA: Would you describe yourself as a born again Christian?		University						Grand total
		Public, secular university			Private, faith-based university			
		FCSTF	New faculty or staff		FCSTF	New faculty or staff		
	Faculty*	Staff**	Total†	Faculty*	Staff**	Total†		
1. Yes	<i>N</i>	54	105	159	64	123	187	346
	%	34.0	57.1	46.4	97.0	99.2	98.4	64.9
2. No	<i>N</i>	105	79	184	2	1	3	187
	%	66.0	42.9	53.6	3.0	0.8	1.6	35.1
Total	<i>N</i>	159	184	343	66	124	190	533
	%	100	100	100	100	100	100	100

\*,\*\*,†Differences are significant at  $p \leq 0.000$

**Table 22.7** Whether respondents describe themselves as evangelical Christian

EVALC: Would you describe yourself as an evangelical Christian?		University						
		Public, secular university			Private, faith-based university			Grand total
		FCSTFNew faculty or staff			FCSTFNew faculty or staff			
		Faculty*	Staff**	Total†	Faculty*	Staff**	Total†	
1. Yes	<i>N</i>	38	52	90	58	109	167	257
	%	22.8	31.3	27.0	96.7	94.8	95.4	50.6
2. No	<i>N</i>	129	114	243	2	6	8	251
	%	77.2	68.7	73.0	3.3	5.2	4.6	49.4
Total	<i>N</i>	167	166	333	60	115	175	508
	%	100	100	100	100	100	100	100

\*,\*\*,†Differences are significant at  $p \leq 0.000$

**Table 22.8** Respondents' self-described spirituality as presented on questionnaire

SPIRIT: Which of the following best describes you? (Recoded as Spirit2)		University						
		Public, secular university			Private, faith-based university			Grand total
		FCSTFNew faculty or staff			FCSTFNew faculty or staff			
		Faculty*	Staff**	Total†	Faculty*	Staff**	Total†	
1. Religious but not spiritual (Recoded 2)	<i>N</i>	16	12	28	1	0	1	29
	%	5.8	4.5	5.1	1.5	0	0.5	3.9
2. Spiritual but not religious (Recoded 3)	<i>N</i>	93	82	175	13	43	56	231
	%	33.5	30.6	32.1	20	34.7	29.6	31.4
3. Religious and spiritual (Recoded 4)	<i>N</i>	118	146	264	51	79	130	394
	%	42.4	54.5	48.4	78.5	63.7	68.8	53.6
4. Neither religious nor spiritual (Recoded 1)	<i>N</i>	51	28	79	0	2	2	81
	%	18.3	10.4	14.5	0	1.6	1.1	11.0
Total	<i>N</i>	278	268	546	65	124	189	735
	%	100	100	100	100	100	100	100

\*,†Differences are significant at  $p \leq 0.000$

\*\*Differences are significant at  $p \leq 0.001$

### Organizational Commitment

On average, the faculty and staff of the non-secular university moderately agree that they are committed to their institution. Faculty of the secular university slightly agree and staff somewhat moderately agree that they are committed to their institution (Table 22.9). The differences between the university and the levels of employment are statistically significant ( $p < 0.000$ ). On average, the faculty and staff combined are significantly more committed to their non-secular university than are the faculty and staff of the secular university ( $p < 0.000$ ).

**Table 22.9** Organizational commitment score: Frequency and mean

OCQScore3New organizational commitment score		University						Grand total
		Public, secular university			Private, faith-based university			
		FCSTFNew faculty or staff			FCSTFNew faculty or staff			
		Faculty*	Staff**	Total†	Faculty*	Staff**	Total†	
1. Strongly disagree	<i>N</i>	2	0	2				2
	%	0.6	0	0.3				0.2
2. Moderately disagree	<i>N</i>	12	2	14				14
	%	3.5	0.7	2.2				1.7
3. Slightly disagree	<i>N</i>	21	5	26	2	0	2	28
	%	6.2	1.6	4.0	2.9	0	1.0	3.3
4. Neither disagree nor agree	<i>N</i>	53	38	91	4	4	8	99
	%	15.6	12.5	14.1	5.8	3.1	4.1	11.8
5. Slightly agree	<i>N</i>	126	92	218	13	19	32	250
	%	37.1	30.3	33.9	18.8	15.0	16.3	29.8
6. Moderately agree	<i>N</i>	111	137	248	45	58	103	351
	%	32.6	45.1	38.5	65.2	45.7	52.6	41.8
7. Strongly agree	<i>N</i>	15	30	45	5	46	51	96
	%	4.4	9.9	7.0	7.2	36.2	26.0	11.4
Total	<i>N</i>	340	304	644	69	127	196	840
	%	100	100	100	100	100	100	100
Mean		5.03	5.48	5.23	5.71	6.06	5.94	5.40

\*, \*\*, †Differences are significant at  $p \leq 0.000$  according to both chi square statistics and *t*-tests

## Spirituality at Work

### Engaging Work

As a group, the faculty and staff of the two universities “mostly agree,” on average, that they are engaged at work ( $M=4.9$ ) (Table 22.10). Despite this, faculty and staff at the secular university agree significantly less that they are engaged at work as compared to faculty and staff of the non-secular university (Table 22.11). This significant difference is present by university as a whole and by university within each level of position.

### Spiritual Connection: Experience a Connection with God That Positively Affects Work

Faculty and staff as a whole “somewhat” to “mostly agree” that their spiritual beliefs and connection with God affect their work ( $M=4.53$ ). Faculty and staff of the faith-based university agree with this idea more strongly than do their counterparts at the secular school (Table 22.10). The means are statistically significant, though the



**Table 22.10** Spirit-at-work scales: frequencies and means

		1	2	3	4	5	6		
University		Completely disagree	Mostly disagree	Somewhat disagree	Somewhat agree	Mostly agree	Completely agree	Total	Mean
Spirit-at-work scale: engaging work score	Public, secular	<i>N</i> 2	9	41	170	280	142	644	4.73*
		% 0.3	1.4	6.4	26.4	43.5	22.0	100	
	Private, faith-based	<i>N</i> 0	2	4	17	85	88	196	5.26*
	Total	<i>N</i> 2	11	45	187	365	230	1000	4.9
Spirit-at-work scale: mystical experience score	Public, secular	<i>N</i> 9	43	118	259	160	55	644	4.05**
		% 1.4	6.7	18.3	40.2	24.8	8.5	100	
	Private, faith-based	<i>N</i> 2	4	21	64	76	29	196	4.49**
	Total	<i>N</i> 11	47	139	323	236	84	1000	4.16
Spirit-at-work scale: spiritual connection 1 score	Public, secular	<i>N</i> 79	35	57	146	166	161	644	4.17†
		% 12.3	5.4	8.9	22.7	25.8	25	100	
	Private, faith-based	<i>N</i> 0	0	2	12	44	138	196	5.59†
	Total	<i>N</i> 79	35	59	158	210	299	1000	4.53
Spirit-at-work scale: sense of community score	Public, secular	<i>N</i> 14	41	45	147	258	335	840	4.9
		% 1.7	4.9	5.4	17.5	30.7	39.9	100	
	Private, faith-based	<i>N</i> 17	29	72	191	240	95	644	4.38‡
	Total	<i>N</i> 31	70	117	338	498	330	1000	4.51
Spirit-at-work scale: sense of community score	Private, faith-based	<i>N</i> 1	2	7	29	80	77	196	5.11‡
		% 0.5	1.0	3.6	14.8	40.8	39.3	100	
	Total	<i>N</i> 18	31	79	220	320	172	840	4.56
		% 2.1	3.7	9.4	26.2	38.1	20.5	100	

\*, \*\*, †, ‡ Differences are significant at  $p \leq 0.000$

**Table 22.11** Comparison of means by university and by position

Group statistics	Respondent's university		Faculty		Staff		All		
	N	Mean	Std. deviation	N	Mean	Std. deviation	N	Mean	Std. deviation
Engaging work	Secular	4.85*	0.826	304	4.61**	0.876	644	4.73†	0.865
	Faith-based	5.38	0.590	127	5.19	0.796	196	5.26	0.735
Mystical experience	Secular	4.13‡	1.053	304	3.96**	0.995	644	4.05†	1.027
	Faith-based	4.57	0.895	127	4.44	0.971	196	4.49	0.945
Spiritual connection 1	Secular	3.89*	1.685	304	4.49**	1.414	644	4.17†	1.584
	Faith-based	5.56	0.666	127	5.61	0.590	196	5.59	0.616
Sense of community	Secular	4.20*	1.148	304	4.59**	1.026	644	4.38†	1.112
	Faith-based	5.00	0.958	127	5.17	0.827	196	5.11	0.876
OCQ score	Secular	5.03*	1.115	304	5.48**	0.885	644	5.23†	1.048
	Faith-based	5.71	0.833	127	6.06	0.701	196	5.94	0.767

\*,\*\*,†Differences are statistically significant at  $p \leq 0.000$

‡Differences are statistically significant at  $p \leq 0.01$

means of the two groups of staff are more similar than are the means of the faculty of the two universities (Table 22.11). Staff at the secular university “somewhat” to “mostly agree” ( $M=4.49$ ) that their work decisions are inspired at times while the staff at the non-secular university “mostly” to “completely” agree ( $M=5.61$ ). Faculty at the secular university “somewhat” agree that their work decisions are inspired ( $M=3.89$ ) while faculty at the non-secular university “mostly” to “completely” agree ( $M=5.56$ ).

### **Sense of Community**

When both universities’ faculty and staff are combined, they “somewhat” to “mostly agree” that they feel a strong sense of community at work ( $M=4.6$ ) (Table 22.10). Faculty at the secular university “somewhat agree” that they feel a strong sense of community at work ( $M=4.2$ ), but their peers at the non-secular institution “mostly agree” ( $M=5.0$ ) (Table 22.11). Staff at the non-secular school likewise “mostly agree” ( $M=5.17$ ) and staff at the secular school “somewhat” to “mostly agree” ( $M=4.59$ ) about feeling a strong sense of community at work. As in all the other cases, these differences are significant ( $p<0.000$ ). Not surprisingly, mean estimates of a sense of community at work differ between universities when faculty and staff opinions are aggregated (Tables 22.10 and 22.11).

### **Mystical Experience**

The weakest aggregate agreement, “somewhat agree,” is reserved for the idea that faculty and staff sometimes have spiritual glimpses and/or experiences at work (mean = 4.2) (Table 22.10). Faculty and staff at the faith-based university “somewhat” to “mostly agree” ( $M=4.49$ ) that they sometimes have spiritual glimpses and/or experiences at work, but their counterparts at the secular university “somewhat agree” (Table 22.11). Mean differences between both groups and universities are statistically significant ( $p<0.01$ ).

### ***Correlations Between Variables***

All four measures of spirituality are positively and significantly correlated with organizational commitment in the cases of both faculty and staff ( $p\leq 0.000$ ) (Tables 22.12 and 22.13). The two measures of spirituality most strongly correlated with organizational commitment are sense of community ( $r=0.61$ ) for both faculty and staff and engaging work which is slightly stronger for staff ( $r=0.58$ ) than for faculty ( $r=0.55$ ). Therefore, commitment to the university rises with sense of community and level of work engagement. Furthermore, the four measures of spirituality from the SAWS instrument are positively intercorrelated ( $p\leq 0.000$ ) for both





**Table 22.13** Correlations between staff's assessments of spirituality, commitment, and demographic characteristics

	OCQ score	Corr <sup>a</sup>	Spirit connection <sup>a</sup>	Sense community	Engaging work	Mystical experience	Gender	Race white/Latino	Years worked at University	Education	Born again Christian?	Religious not spiritual?	Spiritual not religious?	Religious and spiritual?	Not religious or spiritual?	University
OCQ score	Corr <sup>a</sup>	1														
	N	431														
Spiritual connection <sup>a</sup>	Corr	0.32*	1													
	N	431	431													
Sense of community	Corr	0.61*	0.35*	1												
	N	431	431	431												
Engaging work	Corr	0.58*	0.53*	0.73*	1											
	N	431	431	431	431											
Mystical experience	Corr	0.39*	0.44*	0.57*	0.75*	1										
	N	431	431	431	431	431										
Are you male or female?	Corr	0.14 <sup>†</sup>	0.09 <sup>‡</sup>	0.04	0.06	-0.03	1									
	N	425	425	425	425	425	425									
Race is white/white Latino	Corr	-0.11 <sup>‡</sup>	0.02	-0.09	-0.03	0.05	-0.09	1								
	N	409	409	409	409	409	407	409								
For approximately how many years have you worked at University?	Corr	-0.01	0.02	-0.01	-0.01	-0.04	-0.01	-0.07	1							
	N	403	403	403	403	403	402	391	403							
What is the highest level of education you have attained?	Corr	0.00	-0.02	0.11 <sup>‡</sup>	0.13 <sup>‡</sup>	0.07	-0.08	-0.01	-0.10 <sup>‡</sup>	1						
	N	426	426	426	426	426	422	406	403	426						

(continued)

**Table 22.13 (continued)**

	OCQ score	Spirit connection <sup>a</sup>	Sense community	Engaging work	Mystical experience	Gender	Race white/Latino	Years worked at University	Education	Born again Christian?	Religious not spiritual	Spiritual not religious	Religious and spiritual	Not religious or spiritual	University
Would you describe yourself as a born again Christian?	Corr -0.16 <sup>†</sup> N 308	-0.45 <sup>*</sup> 308	-0.08 308	-0.11 308	-0.06 308	0.10 305	0.08 298	0.14 <sup>‡</sup> 290	0.12 <sup>‡</sup> 306	1 308					
Religious but not spiritual	Corr 0.00 N 392	0.08 392	0.01 392	0.01 392	0.00 392	0.19 <sup>*</sup> 387	-0.09 376	0.00 373	-0.06 389	-0.21 <sup>‡</sup> 293	1 392				
Spiritual but not religious	Corr -0.06 N 392	0.06 392	-0.03 392	-0.04 392	-0.01 392	-0.02 387	0.03 376	0.04 373	-0.07 389	-0.12 <sup>‡</sup> 293	1 392				
Religious and spiritual	Corr -0.01 N 392	-0.43 <sup>*</sup> 392	-0.05 392	-0.11 <sup>‡</sup> 392	-0.11 <sup>‡</sup> 392	-0.12 <sup>‡</sup> 387	-0.05 376	-0.07 373	0.09 389	0.22 <sup>*</sup> 293	-0.21 <sup>*</sup> 392	-0.79 <sup>*</sup> 392	1 392		
Neither religious nor spiritual	Corr 0.14 <sup>‡</sup> N 392	0.63 <sup>*</sup> 392	0.14 <sup>‡</sup> 392	0.26 <sup>*</sup> 392	0.22 <sup>*</sup> 392	0.14 <sup>‡</sup> 387	0.10 376	0.06 373	0.00 389	-0.08 293	-0.05 392	-0.20 <sup>*</sup> 392	-0.33 <sup>*</sup> 392	1 392	
University	Corr 0.31 <sup>*</sup> N 431	0.38 <sup>*</sup> 431	0.26 <sup>*</sup> 431	0.30 <sup>*</sup> 431	0.21 <sup>*</sup> 431	0.06 425	-0.13 <sup>‡</sup> 409	-0.23 <sup>*</sup> 403	-0.01 426	-0.47 <sup>*</sup> 308	0.12 <sup>‡</sup> 392	-0.04 392	-0.09 392	0.15 <sup>‡</sup> 392	1 431

<sup>a</sup>Pearson correlation coefficient

<sup>\*</sup>Significant at  $p \leq 0.000$

<sup>†</sup>Significant at  $p \leq 0.01$

<sup>‡</sup>Significant at  $p \leq 0.05$

**Table 22.14** Results of regression analysis of faculty’s organizational commitment score measuring differences between the participating universities<sup>a</sup>

<i>R</i> <sup>2</sup>	0.347				
<i>F</i> Statistic	7.541***				
	Unstandardized coefficients		Standardized coefficients		
	<i>B</i>	Std. error	Beta	<i>t</i>	Sig.
(Constant)	2.331	2.037		1.144	0.254
Engaging work	0.499	0.129	0.367	3.854	0.000
Spiritual connection V1	-0.115	0.083	-0.135	-1.385	0.168
Sense of community	0.244	0.076	0.286	3.187	0.002
Male (1) or female (2)	0.197	0.132	0.097	1.489	0.138
Highest level of education attained	-0.055	0.090	-0.040	-0.605	0.546
Race is white or white Latino	0.178	0.233	0.049	0.764	0.446
For approximately how many years have you worked at University?	0.005	0.006	0.062	0.935	0.351
Would you describe yourself as a born again Christian?	-0.071	0.161	-0.037	-0.442	0.659
Respondent’s university	0.156	0.176	0.072	0.886	0.377
Religious but not spiritual <sup>b</sup>	-0.152	0.402	-0.037	-0.378	0.706
Spiritual but not religious <sup>b</sup>	0.119	0.349	0.046	0.340	0.735
Religious and spiritual <sup>b</sup>	-0.065	0.341	-0.030	-0.190	0.850

<sup>a</sup>Dependent variable: organizational commitment score

<sup>b</sup>Omitted category is “neither religious nor spiritual”

\*\*\**p* ≤ 0.000

faculty and staff. Organizational commitment and all of the measures of faith from the SAWS instrument are correlated with the description of being born again. There is also some correlation for both groups between the SAWS measures of spirituality and three of the dichotomous variables measuring level of spirituality or religiosity. Because of the degree of multicollinearity, the variable, mystical experience was eliminated from further analyses.

### *Regression Analyses*

#### **Faculty**

To explain the organizational commitment of faculty and staff of the two universities, measures of spirituality and demographic variables listed in Table 22.14 were



regressed onto the organizational commitment scale. The full model explains 35% of the variance in faculty's organizational commitment. Faculty's organizational commitment is influenced by both the degree of engagement with their work and the strength of the perceived sense of community. These findings imply that the more engaged faculty are in their work and the stronger their sense of community at work, the more committed they are to their respective universities. When the model is fully specified, as in Table 22.14, none of the other variables influence faculty's organizational commitment.

Even though the *t*-tests indicate significant differences between the means of staff's organizational commitment by university, when the model accounts for all of the factors in Table 22.14, no differences are shown to exist by university. On the other hand, a characteristic like being "born again" may be a good proxy for differences between the two participating universities. One university is not only "faith-based," it is also characterized by relatively conservative Christian evangelical theology. In fact, for both faculty and staff, the correlations between "born again" and university are high,  $-0.57$  and  $-0.47$ , respectively, and statistically significant at  $p \leq 0.000$ . The correlations between the measures of religiosity/spirituality and university are much weaker when they exist at all, for both faculty and staff (Tables 22.12 and 22.13). Thus, it is likely that the measure of being "born again," apart from or in conjunction with other characteristics of faith paths is related to organizational commitment and may proxy for university, as is indicated in Tables 22.6 and 22.7.

Furthermore, in the models containing either set of the ancillary evaluations of faith, "born again" or level of religiosity/spirituality, level of organizational commitment is invariant with respect to university (Tables 22.14 and 22.15). When, however, both of these ancillary measures are removed from the equation, university becomes marginally significant ( $p \leq 0.09$ ) (Table 22.16). This model explains nearly as much of the variance in faculty's organizational commitment as does the model containing the measures of religiosity/spirituality, 43% versus 45%, respectively, and has a stronger *F* statistics. Both models explain much more of the variance in organizational commitment than do the models that also include "born again," 0.35 (Table 22.14) and 0.32 (Table 22.16).

It is also important to point out that when the model is fully specified, engaging work is more important than sense of community at work ( $\beta_{\text{EngWk}} = 0.37 > \beta_{\text{SenseCom}} = 0.29$ ) (Table 22.14). In all of the other specifications (Tables 22.15–22.17) when "born again" and/or "religiosity/spirituality" is/are omitted,<sup>1</sup> sense of community at work exceeds the degree of engagement with the work in importance. When both variables are removed, the beta values differ by 18 points ( $\beta_{\text{SenseCom}} = 0.42 > \beta_{\text{EngWk}} = 0.24$ ) (Table 22.17).

When "born again" is omitted, the way faculty define themselves on the spiritual/religious continuum also indicates that compared with their peers who are neither spiritual nor religious, those who consider themselves to be both spiritual and religious tend to be more committed to their respective universities. This finding is, however, only marginally statistically significant ( $p \leq 0.09$ ) (Table 22.17). Unlike staff, faculty's organizational commitment is unaffected by their demographic characteristics (Tables 22.14–22.17).

**Table 22.15** Results of regression analysis of faculty’s organizational commitment omitting “born again”<sup>a</sup>

<i>R</i> <sup>2</sup>	0.449				
<i>F</i> Statistic	21.150***				
	Unstandardized coefficients		Standardized coefficients		
	<i>B</i>	Std. Error	Beta	<i>t</i>	Sig.
(Constant)	2.888	1.305		2.213	0.028
Engaging work	0.403	0.088	0.297	4.560	0.000
Spiritual connection VI	-0.039	0.048	-0.060	-0.821	0.412
Sense of community	0.364	0.055	0.391	6.593	0.000
Male (1) or female (2)	0.102	0.104	0.045	0.982	0.327
Highest level of education attained	-0.037	0.081	-0.021	-0.456	0.648
Race is white or white Latino	0.065	0.174	0.016	0.371	0.711
For approximately how many years have you worked at University?	0.002	0.005	0.020	0.436	0.663
Respondent’s university	0.155	0.151	0.053	1.028	0.305
Religious but not spiritual <sup>b</sup>	-0.367	0.282	-0.070	-1.300	0.195
Spiritual but not religious <sup>b</sup>	-0.003	0.175	-0.001	-0.016	0.987
Religious and spiritual <sup>b</sup>	-0.352	0.200	-0.158	-1.762	0.079

<sup>a</sup>Dependent variable: organizational commitment score

<sup>b</sup>Omitted category is “neither religious nor spiritual”

\*\*\* *p* ≤ 0.000

**Table 22.16** Results of regression analysis of faculty’s organizational commitment omitting measurement of religiosity/spirituality<sup>a</sup>

<i>R</i> <sup>2</sup>	0.319				
<i>F</i> Statistic	9.226***				
	Unstandardized coefficients		Standardized coefficients		
	<i>B</i>	Std. Error	Beta	<i>t</i>	Sig.
(Constant)	2.525	0.947		2.667	0.008
Engaging work	0.326	0.125	0.242	2.619	0.010
Spiritual connection VI	-0.074	0.065	-0.090	-1.139	0.256
Sense of community	0.297	0.074	0.357	3.990	0.000
Male (1) or female (2)	0.209	0.125	0.107	1.681	0.095
Highest level of education attained	-0.042	0.088	-0.031	-0.479	0.632
Race is white or white Latino	0.124	0.227	0.035	0.547	0.585
For approximately how many years have you worked at University?	0.004	0.006	0.051	0.782	0.435
Would you describe yourself as a born again Christian?	-0.039	0.153	-0.021	-0.257	0.798
Respondent’s university	0.165	0.171	0.078	0.967	0.335

<sup>a</sup>Dependent variable: organizational commitment score

\*\*\* *p* ≤ 0.000

**Table 22.17** Results of regression analysis of faculty's organizational commitment omitting ancillary measures of faith<sup>a</sup>

$R^2$	0.428				
$F$ Statistic	30.174***				
	Unstandardized coefficients		Standardized coefficients		Sig.
	$B$	Std. error	Beta	$t$	
(Constant)	1.525	0.743		2.052	0.041
Engaging work	0.324	0.081	0.239	3.977	0.000
Spiritual connection V1	0.026	0.034	0.039	0.756	0.450
Sense of community	0.390	0.052	0.420	7.481	0.000
Male (1) or female (2)	0.076	0.097	0.034	0.782	0.435
Highest level of education attained	-0.019	0.078	-0.011	-0.245	0.807
Race is white or white Latino	-0.058	0.165	-0.015	-0.354	0.724
For approximately how many years have you worked at University?	0.004	0.004	0.038	0.870	0.385
Respondent's university	0.245	0.144	0.081	1.702	0.090

<sup>a</sup>Dependent variable: organizational commitment score

\*\*\* $p \leq 0.000$

## Staff

When the measures of spirituality and demographics listed in Table 22.12 were regressed onto the organizational commitment scale, they explain 52% of the variance in staff's organizational commitment. The beta coefficients indicate that, when both "born again" and the measure of religiosity/spirituality are included in the equation, the strongest predictors of staff's level of organizational commitment are degree to which they find the work to be engaging ( $\beta=0.374$ ) and the extent to which they feel a sense of community at work ( $\beta=0.360$ ) (Table 22.18). The more engaging staff members deem their work to be and the stronger the sense of community they feel, the more committed the staff are to the university for which they work. The other of the SAWS measures of spirituality in the workplace, the degree to which staff members use their sense of spiritual connection at work, is unrelated to their organizational commitment, when the other measures of spirituality in the workplace and demographic characteristics are considered.

On the other hand, being "born again" is very slightly more important than gender in determining staff's organizational commitment. Holding all the other factors in Table 22.18 constant, organizational commitment is higher among those who describe themselves as being born again ( $\beta=-0.135$ ) and among women ( $\beta=0.108$ ).

Of less importance is educational level ( $\beta=-0.08$ ). Staff's organizational commitment declines as educational level rises, holding all else constant. Neither race nor number of years worked at their respective institutions affects the level of these staff members' commitment to their institutions.

**Table 22.18** Results of regression analysis of staff’s organizational commitment: full model<sup>a</sup>

<i>R</i> <sup>2</sup>	0.517				
<i>F</i>	23.127***				
	Unstandardized coefficients		Standardized coefficients	<i>T</i>	Sig.
	<i>B</i>	Std. Error	Beta		
(Constant)	4.854	1.480		3.279	0.001
Engaging work	0.360	0.073	0.374	4.959	0.000
Spiritual connection V1	-0.063	0.055	-0.072	-1.129	0.260
Sense of community	0.304	0.057	0.360	5.330	0.000
Male (1) or female (2)	0.183	0.078	0.108	2.333	0.020
Highest level of education attained	-0.045	0.025	-0.081	-1.789	0.075
Race is white or white Latino	0.146	0.138	0.047	1.054	0.293
For approximately how many years have you worked at University?	-0.005	0.005	-0.052	-1.115	0.266
Would you describe yourself as a born again Christian?	-0.251	0.104	-0.135	-2.414	0.016
Respondent’s university	0.096	0.091	0.058	1.050	0.295
Religious but not spiritual <sup>b</sup>	-0.506	0.314	-0.111	-1.610	0.109
Spiritual but not religious <sup>b</sup>	-0.351	0.266	-0.191	-1.321	0.188
Religious and spiritual <sup>b</sup>	-0.272	0.269	-0.156	-1.012	0.312

<sup>a</sup>Dependent variable: organizational commitment score

<sup>b</sup>Omitted category is “neither religious nor spiritual”

\*\*\**p* ≤ 0.000

As with the faculty, *t*-tests indicate significant differences between the means of staff’s organizational commitment by university, but when the model is fully specified, as in Table 22.18, no differences are shown to exist by university. To test for whether “born again” accounts for the primary difference between the two participating universities, as it did at least somewhat with faculty, the equation in Table 22.18 was recalculated with and without the measures of being born again and religiosity/spirituality. As Table 22.19 shows, when degree of religiosity/spirituality is retained and “born again” is removed, differences in organizational commitment are identified by university ( $\beta=0.11, p \leq 0.02$ ). When the measure of religiosity/spirituality is removed and “born again” is included, university loses its statistical significance and “born again” marginally significantly accounts for organizational commitment ( $p \leq 0.08$ ) (Table 22.20). University regains explanatory power when both explicit descriptions of faith, “born again” and degree of religiosity/spirituality, are omitted from the equation (Table 22.21). Staff of the private, faith-based institution exhibit a higher level of commitment than do their peers at the public, secular university ( $\beta=0.11, p \leq 0.02$ ).

As it did with faculty, when the other measures of faith, “born again” and degree of religiosity/spirituality, are omitted, “sense of community” tends to exceed “engag-

**Table 22.19** Results of regression analysis of staff’s organizational commitment omitting “born again”<sup>a</sup>

<i>R</i> <sup>2</sup>	0.493				
<i>F</i>	30.976***				
	Unstandardized coefficients		Standardized coefficients		
	<i>B</i>	Std. error	Beta	<i>T</i>	Sig.
(Constant)	2.499	1.032		2.422	0.016
Engaging work	0.267	0.061	0.271	4.339	0.000
Spiritual connection V1	0.002	0.040	0.003	0.046	0.964
Sense of community	0.374	0.049	0.427	7.575	0.000
Male (1) or female (2)	0.181	0.071	0.102	2.571	0.011
Highest level of education attained	-0.038	0.023	-0.066	-1.684	0.093
Race is white or white Latino	-0.068	0.118	-0.023	-0.575	0.566
For approximately how many years have you worked at University?	0.000	0.004	-0.003	-0.079	0.937
Respondent’s university	0.206	0.085	0.109	2.437	0.015
Religious but not spiritual <sup>b</sup>	-0.149	0.250	-0.028	-0.597	0.551
Spiritual but not religious <sup>b</sup>	0.011	0.165	0.006	0.068	0.946
Religious and spiritual <sup>b</sup>	0.059	0.177	0.034	0.335	0.738

<sup>a</sup>Dependent variable: organizational commitment score

<sup>b</sup>Omitted category is “neither religious nor spiritual”

\*\*\**p* ≤ 0.000

**Table 22.20** Results of regression analysis of staff’s organizational commitment omitting “religiosity/spirituality”<sup>a</sup>

<i>R</i> <sup>2</sup>	0.496				
<i>F</i>	29.943***				
	Unstandardized coefficients		Standardized coefficients		
	<i>B</i>	Std. Error	Beta	<i>T</i>	Sig.
(Constant)	2.608	0.383		6.801	0.000
Engaging work	0.337	0.070	0.352	4.824	0.000
Spiritual connection V1	-0.038	0.050	-0.045	-0.764	0.446
Sense of community	0.319	0.057	0.374	5.630	0.000
Male (1) or female (2)	0.164	0.074	0.098	2.220	0.027
Highest level of education attained	-0.036	0.025	-0.065	-1.439	0.151
Race is white or white Latino	0.183	0.137	0.059	1.337	0.182
For approximately how many years have you worked at University?	-0.002	0.005	-0.020	-0.433	0.666
Would you describe yourself as a born again Christian?	-0.179	0.101	-0.097	-1.771	0.078
Respondent’s university	0.108	0.089	0.065	1.216	0.225

<sup>a</sup>Dependent variable: organizational commitment score

<sup>b</sup>Omitted category is “neither religious nor spiritual”

\*\*\**p* ≤ 0.000

**Table 22.21** Results of regression analysis of staff’s organizational commitment omitting “born again” and “religiosity/spirituality”<sup>a</sup>

<i>R</i> <sup>2</sup>	0.467				
<i>F</i>	41.813***				
	Unstandardized coefficients		Standardized coefficients		
	<i>B</i>	Std. error	Beta	<i>T</i>	Sig.
(Constant)	2.369	0.294		8.068	0.000
Engaging work	0.266	0.060	0.270	4.447	0.000
Spiritual connection V1	−0.002	0.030	−0.002	−0.051	0.960
Sense of community	0.358	0.048	0.409	7.399	0.000
Male (1) or female (2)	0.169	0.067	0.095	2.501	0.013
Highest level of education attained	−0.029	0.022	−0.051	−1.341	0.181
Race is white or white Latino	−0.080	0.113	−0.027	−0.704	0.482
For approximately how many years have you worked at University?	0.002	0.004	0.023	0.586	0.558
Respondent’s university	0.201	0.083	0.105	2.420	0.016

<sup>a</sup>Dependent variable: organizational commitment score

<sup>b</sup>Omitted category is “neither religious nor spiritual”

\*\*\* *p* ≤ 0.000

ing work” in importance in Tables 22.19–22.21. When “born again” is removed, the beta values differ by 15 points (Table 22.19), and when both “born again” and religiosity/spirituality are removed, they differ by 14 points (Table 22.21).

## Summary and Conclusions

Faculty and staff of two universities in the mid-southern USA were surveyed for their opinions on their commitment to their universities, their faith paths, how their faith affects their work, and about their demographic characteristics. One university is publicly supported and secular in nature; the other is private and faith-based. The secular university has a much larger student body and curriculum than does the faith-based university. Faculty and staff of each university are well represented, but faculty compose a much larger share of respondents from the secular than faith-based school. A large majority of the faculty of each university are men, whereas women compose sizable majorities of the staff at each institution.

Faculty at the secular school are one and a half times more likely to hold doctorates than their counterparts at the faith-based school, but the staff of each have earned undergraduate degrees on average. Faculty and staff of the secular school have worked about one and a half time longer at their university than have those at the faith-based school, but faculty at the secular school have only a few years’ more teaching experience than do their counterparts. While the lion’s share of faculty and

staff of each institution identify their faith path as Christianity, the faculty and staff of the secular university identify themselves with a much wider variety of faith and non-faith traditions than do those from the faith-based university where all identify as Christian. Bradley and Kauanui (2003) observed in their own research that a private Christian university rated highest in “needing to hide one’s true self.” Their interpretation of this was that working in the private Christian school they examined may have induced employees to present a “Christian Face” out of fear that any other religious belief may not be acceptable by their colleagues and employers. Even so, minority faith traditions tend to be underrepresented at the secular university, while unaffiliated staff and faculty are overrepresented compared with the US adult population (Pew 2008, p. 10). The underrepresentation of Muslims, especially, but also those of other faiths may reflect discomfort or lack of trust that this information would be held confidentially, whereas the overrepresentation of the unaffiliated may reflect their comfort as a large, and possibly well-respected, minority.

Nearly all faculty and staff of the faith-based university consider themselves to have been born again and to be evangelical Christians versus a majority of the staff who are born again and a minority who identify as evangelical and minorities of the faculty of the secular university. In further refining their religious self-conceptions, the largest shares of each group consider themselves to be both religious and spiritual. Those who are both religious and spiritual compose super majorities at the faith-based school and a majority of the secular university’s staff, but a sizeable minority of the secular school’s faculty.

Sizable majorities of the faculty and staff of both universities are committed to them, but the faith-based university faculty and staff are more committed to their university than are those at the secular school. Faculty and staff of both universities mostly agree that they are engaged at work. The differences are slight, but each group at the faith-based university is significantly more engaged than are their counterparts at the secular school. Although both faculty and staff at each university tend to agree that their spiritual beliefs affect their work and/or the decisions they make at work, faculty at the faith-based school agree much more strongly than do their colleagues at the secular university, and staff at the faith-based university are slightly but significantly stronger than that of their counterparts at the secular university.

All groups feel a sense of community at work, but faculty at the secular institution sense it least and significantly less than do their counterparts at the faith-based school. Staff at the faith-based school feel the strongest sense of community of the four groups, and while the staff at the secular university also feel a somewhat strong sense of community, it is significantly lower than that of staff at the faith-based school. Both groups reserve their weakest agreement for the idea that they sometimes have spiritual glimpses and/or experiences at work. Both faculty and staff at the non-secular university somewhat to mostly agree that they have these experiences, a significantly higher level of agreement than that of their peers at the secular school who somewhat agree.

For both faculty and staff, the four SAWS measures of spirituality are correlated with organizational commitment and with each other. The regression analyses indicate that the combination of demographic characteristics and measures of spirituality

explain as much as 45% of the variance in organizational commitment for faculty and 52% for staff. For both faculty and staff, the more engaging they find the work to be and the stronger their sense of community, the stronger their organizational commitment. For faculty, organizational commitment increases with being both religious and spiritual compared with being neither religious nor spiritual. For both faculty and staff, university differentiates level of organizational commitment only when both “born again” and measures of religiosity/spirituality are omitted from the equation. Holding all else constant, faculty and staff from the faith-based university are more strongly committed to it than are their peers at the secular university. For faculty no other variables, either demographic or spiritual, influence level of organizational commitment.

Staff’s organizational commitment, however, is higher among those who have been born again when all else is held constant. Women have higher levels of organizational commitment than men, but organizational commitment declines with educational attainment, holding other factors constant.

## Limitations of This Study

This study has several limitations, and the findings cannot be generalizable beyond the two organizations studied. Both organizations are located in the south central part of the United States, an area often referred to as the “Bible Belt.” This area has a strong conservative Christian culture and tends not to be diverse, although the secular university is more diverse than the faith-based institution. However, the findings of this study are consistent with similar studies of faculty and staff at faith-based and secular institutions (Bradley and Kauanui 2003; Bryant and Craft 2010; Beer 2010). Another limitation of this study is that its focus is on higher education, and the culture and environment of colleges and universities are typically quite different from that of corporations and other similar institutions. The data for this research was collected in early 2011, a time when the economy was struggling. This may have been an external factor affecting measures of organizational commitment because of the lack of other job alternatives.

## Research Implications

This study raises interesting questions for future research. First of all, spirituality in the workplace has a strong relationship with organizational commitment in these two organizations. Future research needs to be expanded to other parts of the USA and also outside of the USA. For example, what would the relationship between these two variables be like if we were to compare universities in secular Europe with universities in a country like India that tends to embrace spirituality more openly? Are there differences in this relationship if you compare the east coast of the United States with the west coast, the midwest, and the deep south?



In this study, the faith-based university was evangelical Christian. It would be valuable to study faith-based universities from other religions, such as Maharishi University of Management, which is based on the Hindu religion, or Naropa University which is based on a Buddhist tradition. Another possible expansion of this study would be to explore the relationship between spirituality at work and commitment in K-12 education. On the other hand, it might be necessary to identify key thoughts that define these educational institutions analogous to the way that “born again” seems to effectively proxy for university in this study.

It would also be worthwhile to conduct a similar study in for-profit organizations. For instance, there are organizations such as Tyson Foods that are very open about being a faith-friendly organization. It would be interesting to compare them to another company in their industry that is secular.

As mentioned at the beginning of this chapter, data were collected on five scales. This chapter examined the relationship between two of those five variables. Future research will report on the relationships between variables in all five scales. This study was primarily questionnaire-based, and future studies should incorporate more triangulation, including qualitative methods such as interviews, focus groups, and observation.

Finally, this study raises questions for academic administrators to explore. What is the role of spirituality in an academic institution? How does an institution address the interest in the elements of spirituality at work: (1) spiritual connection, (2) sense of community, (3) engaging work, and (4) mystical experience? What are the challenges and opportunities in addressing this interest, and how might they differ in faith-based organizations and secular organizations? Under what conditions is it beneficial to consciously attempt to increase the level of spirit at work, and under what conditions might that cause more harm than good?

In the university context, one such quandary has to do with perceived and historical implications of interactions between faith and inquiry. In an educational and/or research organization, many of the most influential members view religiosity and/or spirituality as a threat to the conduct of their work and the integrity of their work in general. While opposition to any expression of religious or spiritual thought may have the intended consequence of freeing the pursuit of knowledge and its transmission unfettered by myth and/or faith-related norms, it may likewise have the unintended consequence of stifling scientific and educational productivity because characteristics such as creativity have been shown to be related to spirituality. Therefore, allowing or promoting, within bounds, faith-related thought could, in fact, improve the science, teaching and administrative work of those who oppose religious expression as well as that of their colleagues, co-workers, and employees. Instead, however, allowing or promoting faith-related thought, even within bounds, could have the deleterious effect that scholars fear and much of human history records.

The field of faith and spirituality in the workplace is still very young. This study was designed to provide some empirical evidence of relationships that theorists and practitioners have conjectured about, based on anecdotal evidence. There is still much work to be done, and we hope that this research has made some small contribution.

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**Part V**  
**Faith and Spirituality at Work**  
**Assessments**

## Chapter 23

# The Spirit at Work Scale: Developing and Validating a Measure of Individual Spirituality at Work

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**Abstract** A clear, empirically grounded, and theoretically defensible definition, and a short, psychometrically sound measure of spirituality at work is offered. This chapter presents four studies to document the development of an 18-item *Spirit at Work Scale* (SAWS) and to establish basic construct validity and reports on its recent application. Study 1 outlines the development of the 18-item SAWS and presents the four-factor structure: engaging work, sense of community, spiritual connection, and mystical experience. Analyses revealed high internal consistency for both the total scale ( $\alpha=0.93$ ) and the four subscales ( $\alpha$ s from 0.86 to 0.91). Study 2 confirms the factor structure and demonstrates convergent and divergent validity by correlating SAWS with a number of work-related and personal well-being measures expected to be related to SAWS in lesser and greater degrees. As predicted, SAWS total scores correlated the highest with the other work-related measures (i.e., organizational culture, organizational commitment, and job satisfaction) ( $r$ s from 0.52 to 0.65) and the lowest with the personality dimensions ( $r$ s from 0.10 to 0.31). The known group method illustrates that SAWS scores differ between two groups. Study 3 provides further evidence of convergent and discriminant validity with a different group. Study 4 demonstrates SAWS temporal stability (or test–retest reliability) and sensitivity to change over time. SAWS holds much promise for use in practice and research.

How does one develop an instrument to measure a construct that is intangible and elusive yet has the ability to change the work world as we know it? Spirit(uality) at work is something like love; we all know what it is but find it difficult to define and even harder to measure. Yet, measuring the most difficult things is often vital because of the potential impact.

Development of the Spirit at Work Scale (SAWS) began in 2000, when it became obvious that I was unable to describe or define what I had begun to call *spirit at*

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*work* (SAW). I could see it in the people who were passionate about their work. There seemed to be an energy or a life force that inspired them to help others, often in spite of challenges.

But I could neither define it nor find an agreed-upon definition. Is spirit at work an individual or organizational construct? Is it a trait, an experience, or attitude? Is spirit at work about spirituality, or religion in the workplace, or something else? Is it simply the opposite of burnout, or is it related to but distinct from burnout?

The terms *spirit at work*, *spirituality at work*, *organizational spirituality*, *workplace spirituality*, and *spirituality in the workplace* are used interchangeably to refer to related constructs. Numerous scholars have defined or identified components of workplace spirituality, and while there are differences in emphasis, there is considerable overlap. Although conceptual convergence occurs (Sheep 2004), the field did not have an agreed-upon definition that lent itself to the development of an instrument to measure the construct.

Yet measures of spirituality at work began to emerge, first by Ashmos and Duchon (2000) and then by others (Duchon and Plowman 2005; Kinjerski and Skrypnik 2006; McKee et al. 2011; Petchsawang and Duchon 2009; Rego et al. 2007; Milliman et al. 2003; Sheep 2004). Some have used existing spirituality scales to assess personal spirituality and adapted them to reflect organizational spirituality (Kolodinsky et al. 2008) or proposed a new theoretical conceptualization of spirituality (Liu and Robertson 2010). Unfortunately, similar language is used to describe different things and different units of measurement.

## The Need for a Psychometrically Sound Measure

To date, most scales combine the assessment of attitudes toward spirit at work, aspects of personal experience, spirituality, and characteristics (or perceptions) of the workplace. The utility of such measures in assessing an individual's current experience of spirit at work, or changes in individual spirit at work over time, is less than ideal. Thus, the need for a scale to measure spirit at work as an individual experience became apparent.

However, establishing construct validity for a new measure is complex and challenging (Cronbach and Meehl 1955). Upon analyzing 29 empirical articles within the spirituality, religion, and work (SRW) domain, Fornaciari and colleagues (2005) found both laudable and wanting practices. They concluded that "scale development practices within the SRW domain are sometimes inconsistent" (p. 45), albeit expected.

Yet, research continues to be hampered by these inconsistencies and a lack of a clear, widely accepted definition, and standardized measures (Dent et al. 2005; Giacalone and Jurkiewicz 2003). The absence of valid measures has prevented researchers from empirically investigating whether spirit at work positively impacts well-being or productivity, as proclaimed by many (Milliman et al. 2003; Mitroff

and Denton 1999). In addition, there is no “gold standard” for assessing the effectiveness of interventions directed at creating spirit at work.

Measurement is at the core of research. The availability of standardized measures allows easier development and testing of theory and comparison of research findings. Thus, in my work, I have sought to develop a clear, empirically grounded, and theoretically defensible definition and to develop and validate a short, psychometrically sound measure. This chapter summarizes the process undertaken over a decade to develop an 18-item Spirit at Work Scale and to establish basic construct validity and reports on its recent application.

## Seeking an Empirically Based Definition of Spirit at Work

Quality measures begin with a clear conceptual definition of the construct to be measured. Definitions in the literature have been based on conceptual and philosophical discussions and did not have an empirical basis. These definitions were vague and abstract and often confused experiences of individuals, attitudes of individuals, characteristics of organizations, and sometimes perceptions about one’s fit with the organization.

Hence, I sought out the “experts”—professionals whose work involves researching or promoting spirit at work—for assistance in developing a comprehensive, conceptual definition of spirit at work. Quite unexpectedly, it was impossible to develop a clear definition based on their responses to explain, describe, or define the construct (Kinjerski and Skrypnek 2004). However, they provided rich, strikingly similar descriptions of this experience of spirit at work. Based on qualitative analysis of these rich descriptions, the following six-dimensional definition emerged:

Spirit at work is a distinct state that is characterized by physical, affective, cognitive, interpersonal, spiritual, and mystical dimensions. Most individuals describe the experience as including: a *physical* sensation characterized by a positive state of arousal or energy; positive *affect* characterized by a profound feeling of well-being and joy; *cognitive* features involving a sense of being authentic, an awareness of alignment between one’s values and beliefs and one’s work, and a belief that one is engaged in meaningful work that has a higher purpose; an *interpersonal* dimension characterized by a sense of connection to others and common purpose; a *spiritual* presence characterized by a sense of connection to something larger than self; and a *mystical* dimension characterized by a sense of perfection, transcendence, living in the moment, and experiences that were awe-inspiring, mysterious, or sacred. (Kinjerski and Skrypnek 2004, p. 37)

Whereas this research-derived definition is consistent with the conceptual definitions of others (Ashforth and Pratt 2003; Ashmos and Duchon 2000; Milliman et al. 2003; Mitroff and Denton 1999; Sheep 2004), it more clearly describes the nature of the individual experience of SAW. This definition was also confirmed in a study with lay individuals who experienced SAW but were unfamiliar with the concept or with SAW literature (Kinjerski and Skrypnek 2008a).



## **Exploring the Nomological Net: Spirit at Work and Related Constructs**

A definition or even a measure is only the first step. In demonstrating construct validity, Cronbach and Meehl (1955) argued for the importance of a nomological network, a series of connected theoretical and observed terms that represent a theory. The theoretical part allows for the making and testing of predictions about the relations of observed variables or constructs.

Evidence supporting the relationship between spirit at work, personality, and personal and work outcomes is increasing. Thus, the relationships between several measures of personal well-being (e.g., vitality, gratitude, burnout), personality characteristics (e.g., extraversion, openness), and work-related attitudes (e.g., job satisfaction, organizational commitment) were clarified. These relationships are of interest because they illustrate the strength of the relationship and facilitate discriminant validity by specifying what spirit at work is not. For more discussion and presentation of the nomological net, see Kinjerski (under review).

The work of the research community is extended by offering an empirically derived definition and measure of individual spirit at work, which is different from attitudes about spirit at work and organizational spirituality at work. Finally, the relationship between individual spirit at work and several personal and work-related outcomes is reported on, thus further validating SAWS and supporting a nomological net.

### **Overview of the Studies**

The purpose of the following four studies was to develop and begin the process of validating the Spirit at Work Scale. In the initial study, I outline the development of the 18-item SAWS and present the four-factor structure. Initial validation is documented through the next three studies. Specifically, in Study 2, the factor structure is confirmed and convergent, and discriminant validity is demonstrated by correlating SAWS with measures expected to be related to it in various degrees. The known-groups method is used to illustrate that SAWS scores differ between two groups. Convergent and discriminant validity continues to be demonstrated in Study 3 by correlating SAWS with personal well-being scales. Finally, Study 4 demonstrates SAWS' temporal stability (or test-retest reliability) and sensitivity to change over time.

### **Study 1: Developing the Spirit at Work Scale and Establishing the Basic Foundation for Construct Validity**

Development of a new measure involves generating an initial item pool, administering it to a large sample, and selecting the best items to capture the construct. Study 1 outlines the process of developing SAWS. Factor analysis was used to

confirm the dimensions identified in the conceptual definition. (For further details see Kinjerski and Skrypnek 2006.)

## ***Method***

### **Phase I: Generation of the Initial Item Pool**

*Step 1. Generating items grounded in lived experience.* An initial pool of 65 items, based on participants' rich descriptions of their experiences of SAW (Kinjerski and Skrypnek 2004), was generated to reflect the six dimensions of SAW that emerged in the definition.

*Step 2. Review of instruments of related constructs.* Next, 25 instruments of related constructs (e.g., spirituality, religiosity, peak experiences, purpose in life) were reviewed. An additional 34 items that seemed to tap into dimensions similar to those that emerged in the definition but not reflected in the initial pool were used directly or adapted to fit with the intent of assessing SAW. This resulted in an item pool of 99 items.

*Step 3. Checking content validity through member checking.* To enhance content validity (Janesick 2000), the 99-item draft SAWS and the definition were sent back to the original 14 participants for member checking. Based on their feedback, 26 items were added.

*Step 4. Review and selection of item pool by experts.* This pool of 125 items was critiqued by a different group of six experts attending the Spirituality in Organization track at the International Academy of Business Disciplines' 15th Annual Meeting in 2003. To maximize the face and content validity of the scale (Clark and Watson 1995; DeVellis 1991), each participant rated each item (on a scale of 1–6) according to relevance to the dimension, importance to measuring spirit at work overall, and for clarity. Based on feedback, five items were eliminated.

Ninety-eight items with ratings that best met a set of decision rules (Kinjerski and Skrypnek 2006) were selected. Four new items were added to reflect experiences that did not emerge in the research but that the experts thought were essential, resulting in 102 items.

### **Phase II: Administration of the 102-Item Instrument**

*Procedure.* Through e-mail, the instrument was distributed to a large sample of employees, across a wide range of occupations, at a large university in Western Canada. Participants rated how true each item was for them along a 6-point scale.

*Participants.* Responses were received from 335 individuals (248 female) ranging in age from 20 to 71 ( $M=40$ ). The majority were married or cohabiting (62%), had postsecondary education or training (81%), and worked full-time (83%). Occupations represented included administrative or clerical (37%), professional (28%), management (12%), technical (12%), trades and service (4%), and other (7%).

## Results

### Factor Analysis

In most cases, where item intercorrelations are reasonably strong, a sample size of 150 is considered sufficient for exploratory factor analysis (Guadagnoli and Velicer 1988). To ensure a minimum item-to-respondent ratio of 1:5 for factor analyses (Gorsuch 1974; Tinsley and Tinsley 1987), item analyses was conducted to identify a subset of 65 of the original 102 items. The subset was chosen based on the contribution to the total scale score (high item-total correlations) and the ability to detect individual differences (greater variance). Where inter-item correlations indicated that two items were highly correlated, the item best meeting the criteria was chosen.

These 65 items were then subjected to factor analysis using unweighted least squares analysis with promax rotation. Oblique rotation was used (Tabachnick and Fidell 1989). Six factors with eigenvalues greater than 1 were obtained, but only the first four reflected the dimensions of spirit at work. These factors (accounting for 62% of the variance) confirming the key aspects of SAW identified in the conceptual definition were retained for the final scale.

These factors were labeled engaging work (EW), sense of community (SoC), spiritual connection (SpC), and mystical experience (ME) and captured the essence of the six dimensions in the earlier definition. The items loading on EW seemed to reflect primarily the cognitive dimension from the definition, characterized by a sense of being authentic, an awareness of alignment between one's values and beliefs and one's work, and a belief that one is engaged in meaningful work that has a higher purpose. EW also included two items intended to measure *positive affect*, which could be labeled enjoyment and fulfillment through work. The items loading on SoC reflected the definition's *interpersonal* dimension, characterized by a sense of connection to others and common purpose. The items loading on SpC reflected the characteristics of the *spiritual* presence dimension of a sense of connection to something larger than self. Finally, the items loading on ME reflected the *physical sensations*, the *positive affect*, and the *mystical* dimensions of the definition. (See Kinjerski and Skrypnek 2006).

### Choosing the Final Scale Items

Since the goal was to develop a short, psychometrically sound measure, only items with factor loadings greater than 0.40 on a single factor were maintained. This resulted in 7 items on the engaging work subscale, 5 on the mystical experience subscale, and 3 on each of the sense of community and spiritual connection subscales, for a total of 18 items. The proportion of items selected for each dimension should be proportional to the content in the target construct (Loevinger 1957). The engaging work and mystical experience subscales had more items than did the other two subscales because these factors subsumed several aspects of spirit at work.

To confirm the reliability of these four factors, a second unweighted least squares factor analysis with promax rotation was conducted on the selected 18 items, and the same four factors emerged. The 18 items retained for the final SAWS and their factor loadings are presented in Table 23.1. Item means, standard deviations, and item-total correlations are shown in Table 23.2.

### **Descriptive Statistics for the 18-Item SAWS**

Ranges, means, standard deviations, and internal consistency reliabilities for the total scale and for each subscale of the 18-item scale are presented in Table 23.3. Reliability is a necessary precondition for validity, an alpha of 0.70 considered the minimum acceptable standard for demonstrating internal consistency (Nunnally 1978). The Cronbach alphas indicate very acceptable internal consistency reliabilities for the total scale ( $\alpha=0.93$ ) and the four subscales (ranging from 0.86 to 0.91). Measures of dispersion reveal a total scale and subscales sensitive to measuring wide ranges in variability in SAW and its four dimensions. Correlations among individual subscales and the total scale are presented in Table 23.4. As expected, all were significant at  $p<0.01$ . The magnitude of correlations (ranging from 0.21 to 0.72) indicates related but meaningfully distinct factors.

## **Seeking Construct Validity for the Spirit at Work Scale**

### ***Study 2: Seeking Construct Validity***

Validation of a new measure is a process; each step provides incremental evidence of construct validity (DeVellis 1991). To begin to establish validity for SAWS, another sample was used to confirm the factor structure obtained in Study 1. To demonstrate convergent and discriminant validity, the relationship between SAWS and measures of related constructs was explored. The known-groups method was used to demonstrate that SAWS scores differed between two groups—one expected to have high SAW and another significantly lower SAW. Finally, the relationship among spirit at work and personality dimensions and work-related, personal well-being, spiritual, mystical, and coping measures were explored.

### **Method**

Two groups were selected for this study. The first, thought to represent individuals with high SAW, included members of the main American and Canadian spirit at work associations. The second group, expected to have lower SAW, included members from social work associations in Canada.

**Table 23.1** Factor loadings of Spirit at Work Scale (Study 1, Study 2)

Spirit at work item	Factor loading							
	Study 1				Study 2			
	Development sample <i>n</i> = 332		Validation sample <i>n</i> = 417		Development sample <i>n</i> = 332		Validation sample <i>n</i> = 417	
	EW	ME	SpC	SoC	EW	ME	SpC	SoC
<i>Engaging Work</i> : Profound feelings of well-being, a belief that one is engaged in meaningful work that has a higher purpose, and an awareness of alignment between one's values and beliefs.								
1. I experience a match between the requirements of my work and my values, beliefs, and behaviors.	<b>0.61</b>	-0.19	0.24	0.23	<b>0.65</b>	-0.05	-0.14	0.12
4. I am able to find meaning or purpose at work.	<b>0.79</b>	-0.04	-0.11	0.11	<b>0.86</b>	0.07	-0.07	-0.04
7. I am passionate about my work.	<b>0.80</b>	0.16	-0.09	-0.10	<b>0.61</b>	0.25	-0.05	0.01
9. I am fulfilling my calling through my work.	<b>0.81</b>	0.06	0.06	-0.09	<b>0.74</b>	0.04	0.13	-0.05
11. I have a sense of personal mission in life, which my work helps me to fulfill.	<b>0.62</b>	0.17	0.01	0.00	<b>0.48</b>	0.09	0.38	-0.04
14. I feel grateful to be involved in work like mine.	<b>0.78</b>	0.00	0.01	-0.00	<b>0.74</b>	-0.02	0.15	0.04
18. At the moment, I am right where I want to be at work.	<b>0.68</b>	0.04	-0.03	0.04	<b>0.56</b>	0.00	-0.01	0.31
<i>Mystical Experience</i> : A positive state of energy or vitality, a sense of perfection, transcendence, and experiences of joy and bliss.								
2. At times, I experience a "high" at my work.	0.19	<b>0.59</b>	0.02	0.00	0.34	<b>0.57</b>	-0.08	-0.15
5. At moments, I experience complete joy and ecstasy at work.	0.10	<b>0.83</b>	0.01	-0.04	-0.04	<b>0.92</b>	0.04	0.00
8. At times, I experience an energy or vitality at work that is difficult to describe.	0.09	<b>0.67</b>	0.06	0.09	0.24	<b>0.49</b>	0.19	-0.02
12. I have moments at work in which I have no sense of time or space.	-0.08	<b>0.56</b>	-0.02	-0.01	.02	<b>0.70</b>	-0.11	0.00
16. I experience moments at work where everything is blissful.	0.03	<b>0.69</b>	-0.02	0.09	-0.08	<b>0.81</b>	0.05	0.17
<i>Spiritual Connection</i> : A sense of connection to something larger than self.								
6. I experience a connection with a greater source that has a positive effect on my work.	-0.15	0.05	<b>0.98</b>	0.05	0.14	-0.06	<b>0.81</b>	-0.03
10. My spiritual beliefs play an important role in everyday decisions that I make at work.	0.11	-0.09	<b>0.78</b>	-0.08	-0.05	-0.04	<b>0.84</b>	0.04
15. I receive inspiration or guidance from a Higher Power about my work.	0.01	0.08	<b>0.79</b>	-0.04	-0.15	0.01	<b>1.00</b>	0.01

*Sense of Community:* Feelings of connectedness to others and common purpose.

3. I experience a real sense of trust and personal connection with my coworkers.	-0.14	0.08	-0.04	<b>0.99</b>	-0.17	0.03	0.06	<b>0.92</b>
13. I share a strong sense of purpose and meaning with my coworkers about our work.	0.19	0.01	0.00	<b>0.66</b>	0.26	0.02	-0.01	<b>0.66</b>
17. I feel like I am part of "a community" at work.	0.20	-0.02	-0.02	<b>0.66</b>	0.21	-0.04	-0.05	<b>0.66</b>

*Note.* EW =engaging work; SoC =sense of community; SpC =spiritual connection; ME =mystical experience. Factor loadings greater than 0.40 are given in bold

**Table 23.2** Item means, standard deviation, and corrected item-totals of Spirit at Work Scale (Study 1) ( $n=332$ )

Spirit at work item	<i>M</i>	SD	Corrected item-total
1	4.01	1.33	0.70
2	3.44	1.56	0.69
3	3.90	1.33	0.62
4	4.36	1.24	0.69
5	3.07	1.52	0.75
6	2.96	1.64	0.47
7	4.26	1.41	0.71
8	3.30	1.49	0.74
9	3.34	1.52	0.74
10	3.45	1.72	0.40
11	3.99	1.47	0.71
12	3.51	1.52	0.38
13	3.93	1.29	0.66
14	4.47	1.30	0.70
15	2.49	1.66	0.49
16	3.42	1.52	0.66
17	4.43	1.30	0.63
18	3.57	1.67	0.65

**Table 23.3** Psychometric properties of SAWS and subscales (Study 1) ( $n=332$ )

Subscale	Score				
	Min.	Max.	<i>M</i>	SD	Alpha
Total scale	18	105	65.91	17.86	0.93
Engaging work	7	42	28.03	8.01	0.91
Mystical experience	5	30	16.74	6.09	0.86
Spiritual connection	3	18	8.93	4.50	0.88
Sense of community	3	18	12.30	3.50	0.87

**Table 23.4** Intercorrelations between total SAWS scores and subscale scores (Study 1) ( $n=332$ )

Scale/subscale	1	2	3	4	5
1. Total scale	–				
2. Engaging work	0.92	–			
3. Mystical experience	0.87	0.72	–		
4. Spiritual connection	0.58	0.36	0.36	–	
5. Sense of community	0.76	0.68	0.60	0.23	–

**Participants**

Valid online responses were received from 417 individuals (225 from members of the spirit at work associations and 192 from social workers). The majority were female (76%) and between 19 and 75 ( $M=46$ ). They had postsecondary education or training (96%) and worked full-time (86%).

## Measures

Several measures were used to assess convergent and discriminant validity of SAWS.

*Job satisfaction.* Job Satisfaction Scale (Koeske and Kirk 1994) is a 14-item measure of intrinsic, organizational, and extrinsic job satisfaction developed for use in the human services.

*Organizational commitment.* The Organizational Commitment Scale (Mowday et al. 1979) identifies 15 items that tap an employee's belief in and acceptance of the organization's goals, willingness to expend effort, and desire to maintain membership in the organization.

*Organizational culture.* The Organizational Culture Survey (Glaser et al. 1987) is a 31-item scale that assesses six areas: teamwork-conflict, climate-morale, information flow, involvement, supervision, and meetings.

*Self-actualization.* The 15-item Short Index of Self-Actualization (Jones and Crandall 1986) measures beliefs, attitudes, and behaviors indicative of a level of self-actualization.

*Mysticism.* The 32-item Mysticism Scale (Hood 1975) assesses an individual's intense experiences characterized by a sense of unity with the outside world.

*Religiosity and Spiritual Transcendence.* The Assessment of Spiritual and Religious Sentiments (ASPIRES) (Piedmont 1999) is a 13-item scale that taps religiosity and spiritual transcendence: prayer fulfillment, universality, and connectedness.

*Gratitude.* The Gratitude Questionnaire (McCullough et al. 2002) is a 6-item scale that assesses individual differences in gratitude.

*Vitality.* The Vitality Scale consists of seven items assessing feelings of aliveness, energy, and enthusiasm (Ryan and Frederick 1997).

*Life satisfaction.* The 5-item Satisfaction with Life Scale (Diener et al. 1985) assesses the cognitive component of subjective well-being.

*"Big Five" personality dimensions.* The Mini-Markers (Saucier 1994) is a 40-item subset of the larger robust set of 100 adjective Big Five markers developed by Goldberg (1992) and designed to measure five broad personality dimensions: agreeableness, conscientiousness, extraversion, emotional stability, and openness.

## Results

### Factor Analyses

To confirm the reliability of the factor structure that emerged in Study 1, participants' responses to the 18 items from SAWS were subjected to an unweighted least squares factor analyses with promax rotation. The same four factors emerged: engaging work (eigenvalue of 9.46), mystical experience (eigenvalue of 1.69), spiritual connection (eigenvalue of 1.18), and sense of community (eigenvalue of 0.93). Although the eigenvalue of the fourth factor did not reach the conventional level for consideration as a factor, the scree plot revealed four factors. The factor loadings



replicate those obtained in Study 1 and are presented in Table 23.1. Again, each item loads only on a single factor and has a factor loading of over 0.40.

### Convergent and Discriminant Validity

To determine the convergent and discriminant validity of SAWS and to begin to demonstrate the nomological network of relationships with other variables, correlations between SAWS and the other measures were calculated. SAWS total scores correlated the strongest with the other work-related measures (organizational culture, organizational commitment, and job satisfaction) ( $r_s=0.52, 0.61, 0.65$ ) and the weakest with the personality dimensions (conscientiousness, agreeableness, emotional stability, openness, and extraversion) ( $r_s$  from 0.10 to 0.31). Correlations with measures related to aspects of SAW (self-actualization, gratitude, mysticism, spiritual transcendence, and satisfaction with life) fell somewhere in the middle ( $r_s$  from 0.33 to 0.44). Finally, vitality had a moderate correlation with SAWS total score ( $r=0.52$ ).

### Known-Groups Validation

Two samples, comparable in education and income but believed to differ in level of spirit at work, were selected. Individuals in spirit at work associations in Canada and the USA were the *high spirit at work* group. Canadian social workers represented the *low spirit at work* group.

A  $t$ -test revealed significant differences between the mean SAWS scores of the spirit at work association members ( $M=82.1$ ) and those of social workers ( $M=76.7$ ),  $t(398)=2.95, p<0.01$ , as well as statistically significant differences. As expected, the spirit at work organization members also scored higher than the social workers on organizational commitment  $t(401)=2.19, p<0.05$ , organizational culture  $t(378)=3.70, p<0.001$ , and mysticism  $t(408)=3.52, p<0.001$ .

### ***Study 3: Further Evidence of Convergent and Discriminant Validity***

In seeking further evidence of convergent and discriminant validity, the relationship between spirit at work, depression, and the three core dimensions of burnout was explored.

### **Method and Sample**

Seventy attendees at a human services workshop about spirit at work were invited to participate in a study investigating how spirit at work is related to

other measures. Participants completed a short questionnaire that included demographic questions, the 18-item SAWS, and measures of burnout and depression. The majority (90%) were female and ranged in age from 20 to 61 ( $M=43$ ). Many had degrees (62%) and held professional or management positions (60%).

## Measures

*Burnout.* The Maslach Burnout Inventory-Human Services Survey (Maslach and Jackson 1981) is a 22-item measure developed for use with workers in human services and health care to assess burnout, a prolonged response to stressors on the job.

*Depression.* The 13-item depression subscale of the Symptom Checklist (SCL-90-R) (Derogatis 1983), used to screen for a broad range of psychological problems and symptoms of psychopathology, was used in this study.

## Results

To explore the convergent and discriminant validity of SAWS, correlations between SAWS and the three core dimensions of burnout were calculated. As expected, SAWS was negatively correlated with the emotional exhaustion subscale of the Maslach Burnout Inventory ( $r=-0.39$ ), positively correlated with the personal accomplishment subscale ( $r=0.25$ ) but not correlated with the depersonalization subscale ( $r=-0.05$ ). The strength and pattern of these correlations indicate that spirit at work and burnout are related but are not bipolar opposites of the same construct. As expected, SAWS was negatively correlated with depression ( $r=-0.48$ ).

### *Study 4: SAWS' Temporal Stability and Sensitivity to Change*

Previous qualitative work suggests that although an individual's spirit at work can change over time as a result of transformative events or personal growth experiences, or because of changes in the work environment, it tends to be stable over time (Kinjerski and Skrypnek 2006). Thus, it was expected that SAWS scores would show moderately high test-retest reliability over several months. However, in addition to developing a measure that demonstrates appropriate test-retest reliability over time, a measure has to be sensitive enough to capture change. An evaluation of an intervention designed to foster spirit at work (Kinjerski and Skrypnek 2008b) provided an opportunity to investigate whether SAWS scores have temporal stability and whether the measure is sensitive to detecting expected changes over time.

## Method

Staff working on two comparable units in long-term care facilities operated by the same organization in a Western Canadian city participated in a study to investigate the effectiveness of a spirit at work intervention in fostering spirit at work. Twenty-four staff participated in the *intervention group* and 34 in the *comparison group*. The intervention consisted of a one-day workshop and focused on things employees can do to increase spirit at work. The workshop was supplemented by eight weekly one-hour booster sessions. Prior to implementation of the program and again after the last booster session, participants of both groups completed surveys.

## Participants

Fifty-eight participants included registered nurses, licensed practical nurses, nursing assistants, administrative support staff, and other professionals (e.g., occupational therapy, physiotherapy), and support staff (e.g., food services and housekeeping) who worked in or supported the units. The majority were female (84%) and ranged in age from 23 to 64 ( $M=45$ ). 38% were Caucasian, 32% Asian, 15% African, 4% Aboriginal, and 11% other. Twenty-five percent had high school or less, 27% a technical training/certificate, 22% a postsecondary diploma, 8% an undergraduate degree, and 18% a graduate or professional degree. The majority (60%) worked part-time and earned less than \$50,000 (84%). No statistically significant differences were found between the two groups in demographic and work characteristics (all  $X^2$  and  $t$ -tests  $ns$ ).

## Measures

Participants in both groups completed several of the same measures (spirit at work, job satisfaction, organizational commitment, organizational culture, vitality, and satisfaction with life) administered in Study 2. They also completed the sense of coherence scale (Antonovsky 1987), a measure that assesses a person's capacity to respond to stressful life situations. The briefer, 13-item version was used in this study.

## Results

### Convergent and Discriminant Validity

Statistically significant positive relationships between SAWS scores and the three work-related measures (organizational culture, job satisfaction, and organizational commitment) ( $r_s=0.31, 0.48, \text{ and } 0.56$ ) were found, providing further evidence of convergent validity. SAWS scores were also significantly correlated with vitality

( $r=0.58$ ) and satisfaction with life ( $r=0.39$ ), replicating the findings in Study 2. The correlation between SAWS total score and sense of coherence was not significant. However, sense of coherence was significantly related with the engaging work subscale ( $r=0.32$ ).

### SAWS' Test–Retest Reliability

To determine the test–retest reliability of SAWS, pre-test and post-test scores were correlated. Pearson product–moment correlations revealed acceptable test–retest reliabilities over three months ( $r_s=0.73$  and  $0.61$  for comparison and intervention groups).

### SAWS' Sensitivity to Change

To investigate SAWS' sensitivity to change, pre-test and post-test scores for the intervention group and comparison group were compared. A  $2 \times 2$  (Group by Time) repeated measures ANOVA revealed a significant interaction,  $F(1, 49)=13.88$ ,  $p<0.001$ . Post hoc analyses indicated no change in spirit at work scores in the comparison group from pre ( $M=85.6$ ) to post ( $M=84.5$ ). However, there was a significant increase in scores in the intervention group from pre ( $M=81.2$ ) to post ( $M=90.5$ ), providing evidence of the effectiveness of the intervention and demonstrating SAWS' ability to detect change.

## Further Validation of SAWS by Independent Researchers

As hypotheses using SAWS are confirmed, confidence in its construct validity will increase. Moreover, application of SAWS with independent samples enhances generalizability (Stone 1978). SAWS has been successfully implemented with university populations in the United Kingdom (Tevichapong 2009) and the United States (see Chap. 22 in this Handbook), health care professionals in the USA (see Chap. 20 in this Handbook) and Canada (Wagner 2010), and aerospace professionals across four US states (Stevison 2008). SAWS has also been translated into Thai and then validated in four Thai (non-Western, Eastern culture) universities and validated again and implemented with 52 public, for-profit, and not-for-profit organizations in Thailand (Tevichapong 2009; Tevichapong, Davis, and Guillaume 2010).

*Reliability.* SAWS' reliability was confirmed with eight samples across the UK, USA, Thailand, and Canada. Cronbach alphas ranged from 0.91 to 0.96 (Stevison 2008; Tevichapong 2009; Wagner 2010). SAWS (Thai version) was validated in four Thai universities ( $\alpha=0.93$ ) and in a longitudinal study with Thai organizations ( $\alpha=0.92, 0.91$ ).

*Test-Retest Reliability.* Utilizing a longitudinal research design over 11–12 months, Tevichapong and colleagues (2010) compared results from Time 1 ( $n=715$ ) and Time 2 ( $n=501$ ) and reported very consistent SAWS means and standard deviations ( $M=80$ ,  $SD=13$ ,  $12$ ).

*Convergent and Discriminant Validity.* Correlations between SAW and related variables support earlier findings of meaningful but distinct relationships. For example, Steverson (2008) reported correlations between SAW and job satisfaction ( $r=0.62$ ), affective commitment ( $r=0.69$ ), helping behaviors ( $r=0.43$ ), and voice behaviors ( $r=0.43$ ). Tevichapong (2009) established correlations between SAWS and job satisfaction ( $r=0.62$ ), psychological well-being ( $r=0.50$ ), organizational identification ( $r=0.53$ ), organizational citizenship behaviors (OCB) ( $r=0.51$ ), in-role performance ( $r=0.43$ ), and turnover intentions ( $r=-0.45$ ). Similarly, Bell (2012) found correlations among SAW and job satisfaction ( $rs=0.43/0.61$ ), organizational culture ( $rs=0.57/0.63$ ), and organizational commitment ( $rs=0.54/0.61$ ).

*Known-Groups Validation.* Bell et al. (2012) demonstrated that SAWS scores differed significantly between two comparable groups ( $n=843$ ) working in higher education. As expected, the mean scores of staff and faculty at a private, faith-based university ( $M=92$ ) were higher than those of similar staff employed at a publicly supported, secular university ( $M=79$ ). Similar differences were found for nursing staff (Bell 2012).

*Exploratory and Confirmatory Factor Analysis.* In each of the four studies, factor analysis produced a 3-factor solution versus the 4-factor solution expected. In both the UK and Thai studies, items of engaging work appeared in the mystical experience and sense of community factors (Tevichapong 2009). In the aerospace sample, sense of community and engaging work formed a single factor (Steverson 2008). Both researchers reported that the 3-factor model's overall fit was very satisfactory.

*Structural Modeling.* Three studies confirmed a viable structural model and provide opportunity for future model creation and comparative analysis within the SAW construct. Path coefficients revealed a strong, statistically significant positive association between SAW and organizational commitment and job satisfaction (Steverson 2008). A mediated relationship was also evident. Similarly, Tevichapong (2009) reported that path coefficients indicated strong and statistically significant relationships between individual SAW and attitudinal and outcome variables of job satisfaction, organizational identification, and psychological well-being. Self-report and supervisory ratings indicated several mediated outcomes. Finally, assessing the impact of each SAWS subscale on important attributes of the workplace, Wagner (2010) reported that SAW leads to job satisfaction of registered nurses. The subscales not only receive significant causal effects from each other and attributes such as meaning and resonant leadership but also exert significant effects on each other and these attributes.

## Discussion

A series of studies was undertaken over the last decade to develop and validate an individual level measure of spirit at work. The result is an 18-item measure with

four subscales: engaging work, sense of community, spiritual connection, and mystical experience. The total scale and each subscale have reasonable internal consistency reliability, and the scale has good test–retest reliability. Evidence of validity emerged in the forms of convergent, discriminant, and known-groups validity. Moreover, the measure is sensitive enough to capture change in response to a workplace intervention to promote spirit at work. Thus, the Spirit at Work Scale is offered as a reliable instrument grounded in individual experiences of spirit at work and is compatible with existing literature on spirit at work.

In addition, empirical support for the conceptualization of spirit at work as a higher-order latent construct is emerging (Stevison 2008; Tevichapong et al. 2010). Further use of SAWS will clarify whether a 3- or 4-factor solution is best. Studies found the scale to demonstrate statistical reliability and validity, producing excellent fit for the overall SAW measurement model. These studies provided significant support with respect to correlation and theory-based direct antecedent relationships between SAW and attitudes and behaviors.

Although SAWS has similarities with existing measures, it is the only tool developed empirically to clearly assess the individual experience of spirit at work without confounding the experience with attitudes toward spirit at work, general spirituality, or workplace characteristics.

### ***Spirit at Work is Distinct from other Work-Related Constructs***

Moderate relationships were found among spirit at work and job satisfaction, organization commitment and, to a lesser degree, organizational culture, but not on the order expected if the measures captured the same constructs. Moreover, other scholars demonstrated that spirit at work is related to but distinct from other work-related constructs.

### ***Spirit at Work and Personal Well-being***

Like the work-related constructs, spirit at work is associated with but different from personal well-being. Moderate relationships were found among spirit at work and measures of personal well-being such as self-actualization, gratitude, mysticism, spiritual transcendence, satisfaction with life, and, to a greater extent, vitality. Spirit at work has a negative relationship with depression and with emotional exhaustion, a positive relationship with personal accomplishment, but no relationship with depersonalization. The strength and pattern of these correlations indicate that spirit at work and burnout are related but are not bipolar opposites of the same construct.

The moderate relationships between spirit at work and spirituality indicate that spirit at work is not simply another spirituality measure, nor can existing spirituality

measures capture fully the essence of spirit at work. Similarly, moderate correlations between spirit at work and mysticism demonstrate that the two are related but distinct constructs.

## Conclusion

The comprehensiveness and consistency of these four studies, and results reported by other scholars, should leave the field confident about the Spirit at Work Scale. This research makes significant contributions to the spirit at work literature. First, the findings support an earlier conception of spirit at work but suggest a tighter definition. Second, it answers the previous calls to develop a psychometrically sound instrument to measure spirit at work. Third, this research provides evidence of spirit at work as a distinct construct with the strongest relationship with work-related measures such as job satisfaction, organizational commitment and organizational culture, and vitality, a moderate relationship with measures such as satisfaction with life, spiritual transcendence, mysticism, gratitude, and self-actualization, and the weakest correlation with the personality dimensions. Finally, SAWS has been shown to be sensitive to capturing change as a result of workplace interventions, making it a valuable assessment tool. The measure also provides a method to assess the effectiveness of programs and interventions aimed at increasing spirit at work and productivity.

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## Chapter 24

# The Integration Box (TIB): An Individual and Institutional Faith, Religion, and Spirituality at Work Assessment Tool

David W. Miller and Timothy Ewest

**Abstract** This chapter seeks to convey the developmental origins of Miller's *The Integration Box* (TIB) theory and its accompanying psychometric scale (in the final stages of development). Social movements theory (Diani M. *Sociol Rev* 40(1): 1–25, 1992) was used in the development of the TIB theory allowing the theory to capture both the multivariate nature of workplace spirituality and their individual expressions. Specifically, this chapter will outline the original TIB theory and its development, delineate the most current rendition of the TIB theory, contextualize the theory referencing existing workplace spirituality research and psychometric scales, discuss a new organizational rubric for workplace spirituality instruments to assist in addressing future research considerations for the TIB and multidimensional theories, and position the new TIB instrument to serve as an individual and institutional faith, religion, and spirituality at work assessment tool. (The authors also wish to thank Jonathan Lea for his research and editing assistance.)

## Introduction

If you listen, you can hear the voices of employees at all levels and employers of all kinds, in all industries, and in all parts of the country (and increasingly, the world) expressing a desire to live a holistic life. They want to bring their whole self to work,

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not just their race, ethnicity, gender or gender orientation, but also their faith. Voices echoing and confirming this phenomena can also be heard from scholarly research (Fogel 2000; Nash and McLennan 2001; Williams 2003; Giacalone et al. 2005; Hicks 2003; Miller 2007; Lambert 2009; Miller and Ewest 2010), anecdotal media stories (Conlin 1999; Gunther 2001; Grossman 2008; Warner 2011; Dobnik 2012), industry journals (Rosenberg 2008; Walsh 2010; Glancey 2010), as well as from the marketplace itself (Julian 2002; Maxwell et al. 2005; Beckett 2006; Campbell 2009; Pollard 2010). And yet, despite this cacophony of voices and clear demand, there is not a satisfying response to how companies can assist their employees in their pursuit of a holistic life.

Generally, with so many diverse voices representing and embracing numerous perspectives, coupled with the amorphous nature of spirituality, it is no surprise that there exists an ongoing challenge to find a satisfying response for those wishing to integrate their faith into their work. Academically, this new field of faith and work or workplace spirituality draws from several bodies of literature and scholarship, including subfields within business, theology, sociology, and psychology, each carrying its own criteria, language and research methodology. What is lacking within the management guild and, therefore, what is needed to advance interdisciplinary scholarship are workplace spirituality theories that have a twin foci: allowing for individuals to live holistic lives in the workplace with multiple faith perspectives and recognizing differing individual behavioral attempts to integrate faith into the workplace.

This chapter seeks to advance, update, and contextualize Miller's (2007) original theoretical framework (as posited in his book, *God at Work: The History and Promise of the Faith at Work Movement*) that begins to address this twin challenge. Miller (2007), using social movements theory (Diani 1992), researched the faith at work movement and concluded that the integration of faith/religion/spirituality and work is not monolithic in its motivation or manifestation and that it transcends common images and stereotypes. Miller observed four manifestations or ways in which people integrate faith and work (Miller 2007), leading to his development of The Integration Box (TIB) theory (and forthcoming corresponding psychometric scale). Notably, the TIB is designed to fit manifestations of all faith traditions and worldviews at work, not just one religious tradition, as is typical with the few other extant workplace spirituality theories or scales. Moreover, the TIB is designed specifically for a multi-faith workplace, which is uncommon within faith/spirituality theories and scales. Specifically, this chapter seeks to convey the developmental origins of Miller's *The Integration Box* (TIB) theory, summarize the original TIB theory, delineate the most current rendition of the TIB theory, contextualize the theory referencing existing workplace spirituality research and psychometric scales, and discuss a new organizational rubric for workplace spirituality instruments to assist in addressing future research considerations for the TIB and multi-dimensional theories.

## Developmental Origins of the TIB

With deference to other research methodologies and theories, Grant (2005) suggests that workplace spirituality researchers would be wise to inculcate relational sociology methodologies which build “on sociological understandings of the sacred, culture, and organizations that are more attuned to the cultural aspect of meaning-making” (p. A2). Relational sociology methodologies, including ethnographic research, are well suited to studying the practices, rituals, beliefs, and motivations of social collectives, including communities that have religious/spiritual dimensions. Attention to relational research methodologies, such as ones provided by sociology not only allow for a different and enriching perspective but may also allow for greater attention to be given to addressing the twin foci of multivariate nature of workplace spirituality and their individual expression.

Diani (1992) synthesizes social movement research theory finding convergence within the field around three basic components for the phenomenon to qualify as a social movement: (1) networks of informal interactions between a plurality of individuals, groups and/or organizations without a central organizing or controlling entity, (2) responding to an important social need that is not being satisfactorily addressed by the relevant civil society institutional power structure (e.g., church, state, judiciary, economy), and (3) having a shared organizing principle or collective identity. Using Diani’s social movements theory, Miller (2007) conducted research on Faith at Work (FAW) groups to determine if the FAW phenomenon was a passing fad or a bona fide social movement with significant duration and potential social impact. And if the FAW phenomenon did qualify as a true social movement, Miller also sought to determine its sociological and theological characteristics and manifestations.

Miller (2007) gathered data on hundreds of the FAW groups, analyzing why people joined/participated in FAW groups, as well as the activities of these groups. Upon analysis of the commonalities across the FAW groups, it became clear that these groups met Diani’s (1992) three aforementioned criteria of a social movement. Miller’s research also observed that the primary organizing principle for people active in the movement was a desire to live an integrated life where their spiritual identity was not divorced from their workplace life. And within this unifying principle of faith and work integration that drives the movement and its participants, Miller also observed how people integrated their faith and work varied. This integration process manifested itself in different ways for different people. A general pattern or typology of four primary modes of integrating faith and work became evident. Moving from the descriptive analysis toward prescriptive thinking and theory building, Miller (2007) observed that these personal and group faith and work behaviors, cultural (organizational) engagements, and common identities could be categorized within and around a typology comprised of four common manifestations.

The research indicated a typology consisting of four typical ways that faith and work behavior was manifested by individuals (and groups). Miller dubbed these “the Four Es,” (the Ethics Type, the Expression Type, the Experience Type, and the Enrichment Type), depicting four common behavioral manifestations and corresponding motivations for those integrating their faith into the workplace. Further, Miller hypothesized that each person has a natural predisposition or learned orientation toward one or more of the Four Es as their primary manifestation(s) of understanding and living out the concept of integrating faith and work. Central to the TIB theory was the perspective that each of the Four Es are theologically legitimate and valid, that no one manifestation is better or worse than another, and that more than more than one type of manifestation may be present in one individual or group (Miller 2007). What follows is a short explanation of each of the Four Es; the definitions are summarized in Table 24.1 with their corresponding motivations.

### *The Ethics Type*

The first common behavioral manifestation and corresponding motivation to align itself with the Diani’s (1992) criteria to meet social movements theory is the Ethics Type. See Table 24.2. The Ethics Type places high value on attention to ethical concerns as one’s primary manifestation of integrating faith and work. The Ethics Type motivators are threefold, where one’s faith/religion/spirituality (or worldview): guides one, compels one, and/or inspires one to be attentive to and take action on ethical concerns. Ethics Types frequently see their faith as a source for ethical standards and guide for behavior. They are shaped and informed by historical teachings, Scriptures or other authoritative writings, commandments, rules, narratives, parables, and wisdom literature, as well as clerical teachings and guidance, in their decisions and actions. The Ethics Type has two different orientations toward ethical matters. There is a community orientation (i.e., social ethics) and a self-orientation (i.e., personal ethics). Both orientations place high importance on discovering and having the courage to behave ethically, as mediated or informed by one’s faith/spiritual teachings.

The Ethics Type with a *community orientation* toward ethics issues places emphasis on larger organizational, social, and structural ethical concerns that impact others. This might include internal business ethics issues concerning employees and the company itself (e.g., product and worker safety, benefits, compensation, discrimination), as well as external or outward-looking ethics concerns that impact a wider set of public stakeholders (e.g., the environment, corporate social responsibility, corruption).

The Ethics Type with a *self-orientation* toward ethics issues places emphasis on personal ethical concerns regarding one’s own conduct and behavior. Positively expressed, the Ethics Type with a self-orientation emphasizes personal virtues of integrity, character, honesty, loyalty, and respect for others, focusing on maintaining high personal ethical behaviors and standards for themselves. Negatively expressed,

**Table 24.1** The Integration Box Manifestation

Manifestation (Four Es)	Description	Orientations	Motivation
Ethics type	Places high value on attention to ethical concerns	<i>Community:</i> Ethical issues pertaining to organizational and social concerns <i>Self:</i> Ethical issues pertaining to individual and interpersonal ethical concerns	One's faith/worldview: <ul style="list-style-type: none"> <li>• Guides one</li> <li>• Compels one</li> <li>• Inspires one to take ethical actions</li> </ul>
Expression type	Places high value on the ability to express their faith tradition and worldview to others	<i>Verbal:</i> Verbally declare their faith/spirituality to those at work <i>Nonverbal:</i> Use nonverbal ways as a means to express their faith/spirituality	<ul style="list-style-type: none"> <li>• Persuade others to join their faith tradition or worldview</li> <li>• A response to religious obligation</li> <li>• Freedom of expression</li> </ul>
Experience type	Places high value on how they experience their work, understanding work as a spiritual calling with special meaning and purpose	<i>Outcomes:</i> Views work primarily as a means to an end <i>Process/activity:</i> Views work as an end in itself	<ul style="list-style-type: none"> <li>• A search for meaning in work</li> <li>• Purpose for their work</li> <li>• Value in the work itself</li> </ul>
Enrichment type	Places high value on drawing strength and comfort from religious/spiritual and/or consciousness practices	<i>Group:</i> Seeks others with similar inclinations, finding comfort, growth, and encouragement in group interactions <i>Individual:</i> Engage in non-group and less publicly engaged ways of finding comfort, growth, and encouragement	<ul style="list-style-type: none"> <li>• Draws strength and comfort for work</li> <li>• Coping with pressures and problems at work</li> <li>• Finding wisdom and personal growth through work</li> </ul>

**Table 24.2** Social Movement Theory and The Integration

Diani's (1992) criteria social movement	Ethics type manifestation	Expression type manifestation	Experience type manifestation	Enrichment type manifestation
1. Networks of informal interactions between a plurality of individuals, groups and/or organizations without a central organizing or controlling entity	Mann Center for Ethics and Leadership; Greenwich Leadership Forum; Business Executives for Economic Justice; Woodstock Business Conference <sup>a</sup>	Executive Ministries; Full Gospel Business Men's Fellowship International; Fellowship of Companies for Christ International; Connecting Business Men to Christ <sup>a</sup>	Listening Hearts Ministry; Laity Leadership Institute; FaithWorks (HalfTime); Navigators' Business and Professional Ministry <sup>a</sup>	Spirit in Business Inc.; New Canaan Society; Legatus; Forge Institute; Shalem Institute <sup>a</sup>
2. Responding to an important social need that is not being satisfactorily addressed by the relevant civil society institutional power structure (e.g., church, state, judicial, economy)	Ethics problems, social injustice, environmental issues, discrimination, sexual misconduct, disrespect in the workplace, cheating, conflict of interest	Expression of faith traditions discouraged in the marketplace, leading to misunderstandings, legal issues, and non-holistic thinking	Experience of work is negative, lacking purpose; Fordism; working just for money; work not serving humanity	Enrichment needed as an internal response to help address the draining nature of work, workplace conflicts, problems, and pressures
3. Have a shared organizing principle or collective identity	Places high value on attention to ethical concerns	Places high value on the ability to express their faith tradition and worldview to others	Places high value on how they experience their work, understanding work as a spiritual calling with special meaning and purpose	Places high value on drawing strength and comfort from spiritual and/or consciousness practices

<sup>a</sup>Faith at Work (FAW) people, groups or organizations may have more than one manifestation. The examples listed here suggest the group's primary manifestation type, although others may exist

the Ethics Type with a self-orientation places emphasis on avoiding personal misconduct, including such issues as sexual impropriety, disrespectful behavior toward others, cheating on expenses, conflict of interest, and misuse of power.

### ***The Expression Type***

The second common behavioral manifestation and corresponding motivation to align itself with the Diani's (1992) criteria for social movements theory is the Expression Type. See Table 24.2. The Expression Type places high value on the ability to express one's faith/religion/spirituality (or worldview) to others as their primary manifestation of integrating faith and work. This expression manifests itself with different purposes and in different ways. The purposes are threefold: to persuade others to join their faith tradition or worldview, a response to religious obligation, or simply as freedom of expression. The different orientations of expression are verbal (using words) or nonverbal (using actions, symbols, or attire). Both verbal and nonverbal orientations of Expression types, while distinct, can exist in the same person. In either case, expression results in an increased awareness of one's faith/worldview by one's workplace associates and friends.

Expression types with *verbal orientations* place emphasis on using verbal means to express their faith/spirituality or worldview. For some, their goal is simply to engage in conversation or fulfill a religious obligation. For others, the goal is to gain new adherents to their worldview. Their verbal expression could take several forms, including discussing their faith informally, evangelizing, or even proselytizing, where the workplace is viewed as a mission field. For others, they have no particular agenda except to discuss freely and transparently their faith and how it shapes and informs their perspectives on work and other matters.

Expression Types with *nonverbal orientations* place emphasis on using unspoken means to express their faith/spirituality or worldview. They express it nonverbally using attire, symbols, and/or letting their actions speak instead of words. For instance, they may wear items of clothing or jewelry that express their faith tradition; some do this out of religious duty or custom, while others do it voluntarily. Other nonverbal Expression Types may find it important to display objects or symbols in their work space that represent their beliefs. These objects might include such items as small figurines, scripture verses, religious books/literature, or spiritual symbols.

### ***The Experience Type***

The third common behavioral manifestation and corresponding motivation to align itself with the Diani's (1992) criteria for social movements theory is the Experience Type. See Table 24.2. The Experience Type places high value on the way faith/



religion/spirituality (or worldview) helps one experience one's work as a calling imbued with meaning and purpose, as the primary manifestation of integrating their faith and work. The Experience Type has different motivators and can be observed in different ways. The motivators are threefold, which include a search for meaning in their work, understanding the purpose of their work, and intrinsic value in the work itself. They also are committed to doing their work excellently. They desire work to have deep personal resonance and even divine importance. Some faith traditions view work as a calling or a vocation, experiencing it as having spiritual dimensions. Many even refer to their work as a ministry, as a means to serve others, and believing God placed them in their workplace and position for a greater purpose. Experience Types have two orientations: an outcome orientation (where work is primarily understood as a means to an end) and a process/activity orientation (where work is an end in its own right and a process to be valued). Both orientations place high importance on experiencing work as something greater than "just a job" to pay the bills.

The Experience Type with an *outcome orientation* views work primarily as a means to an end. While the work itself is not necessarily unimportant to them, it is seen as the vehicle or platform for something greater. The end result of their work or perhaps the aggregation of the organization's work product or service provides them meaning and purpose. Their work may be humble and routine or more senior and varied in nature. In either case, work is the means to connect with something bigger than themselves, to a bigger vision of serving the world, to God, or to some form of higher purpose. For the outcome orientation Experience Type, work is a means not only to help provide material needs for oneself but also for society as a whole. It is not their specific job description or organizational position that provides meaning or purpose. Rather, the outcome Experience Types find meaning and purpose by understanding their work's larger social benefit, as a means to help and serve others, and for people of faith as a form of honoring of God.

The Experience Type with a *process/activity orientation* views work as an end in itself. They identify very closely with the nature of what they do and/or their position, viewing their work as a spiritual calling, commonly using phrases such as this is "how I'm wired," or "what I was born to do." Since their identity is closely wrapped up with their work, it can be devastating to their self-esteem if they lose their work, whether through downsizing, disability, or retirement. Process/activity Experience Types place value on the nature of work itself, mastering the processes and tasks that comprise their work, and performing their activity with excellence. Some with this orientation place accent on valuing the interpersonal relationships they nurture in the workplace, and the ability to provide comfort, care, and kindness to coworkers and colleagues.

### ***The Enrichment Type***

The final common behavioral manifestation and corresponding motivation to align itself with the Diani's (1992) criteria for social movements theory is the Enrichment

Type. See Table 24.2. The Enrichment Type places high value on the way faith/religion/spirituality (or worldview) enriches one's work life as the primary manifestation of integrating faith and work. The Enrichment Type has different motivators and can be observed in different ways. The motivators are drawing strength and comfort for work, coping with pressures and problems at work and finding professional wisdom and personal growth through work. The Enrichment Type has two orientations: group orientations and individual orientations. As with the all of Four Es, some enrichment people can manifest both suborientations.

Both Enrichment Type orientations—*group* and *individual*—are similar in many ways. Each accent and draw strength and comfort from their beliefs/worldview and practices as a means to deal with workplace-related issues. Through various devotional practices and contemplative disciplines, both group and individual Enrichment Types find healing, solace, and inner peace to help them cope with the pressures and problems of their workplace. The search for professional wisdom and personal growth is important to both group- and individual-oriented Enrichment Types. Many also find that faith enriches their ability to stay humble amid times of success and hopeful amid times of failure.

Often inward and contemplative in nature, both group and individual orientations of the Enrichment Type engage in a variety of practices as a means to integrate faith and work. These include such things as regular meditation, prayer, devotional readings, scripture study, liturgical activities, accountability exercises, yoga, and other reflective practices, often with a view to increased inner sustenance, healing, and personal transformation. Their enrichment practices often accent spiritual succor and nurturance, drawing closer to God, communing with the Divine, or becoming one with the Universe. These inward-oriented faith practices enrich their ability to cope and thrive in their outward-oriented work life.

The primary difference between the group and individual orientations of Enrichment Types is whether they manifest these behaviors and practices alone or through gatherings with others. The Enrichment Type with a group orientation seeks others with similar inclinations, finding comfort, growth, and encouragement by sharing with and participating in group settings. They find solace and value as part of worship communities and being in small groups. They find their work life is enriched by doing these things in communal or public settings. The Enrichment Type with an individual orientation prefers to engage in private and non-group practices and less visible ways of nurturing the soul and integrating faith and work.

## **Contextualizing the TIB Within the Workplace Spirituality Research**

The TIB theory and its Four Es address the aforementioned concern that workplace spirituality theories need twin foci, allowing for individuals' to live holistic lives in the workplace with multiple faith perspectives and recognizing individual behavioral attempts to integrate faith into the workplace. We argue that holistic or multi-dimensional theories and their accompanying psychometric scales best address the

nature of spirituality. Giacalone and Jurkiewicz (2005) also suggest that workplace spirituality scales not only account for personal belief (nature of spirituality) but also relationships and outcomes. They suggest that religious scales are typically “designed to assess individual adherence to theistic connection or membership affiliation,” and that workplace scales are different in that they have the challenge of measuring the “interactive relationship of organizational and personal beliefs and their impact on criterion variables” (p. 521). Specifically, the challenge before the emerging field of workplace spirituality in describing, explaining, and measuring faith in the workplace is due in part to the phenomenological nature of spirituality and/or religion and the varieties of religious traditions and expressions. It is further complicated by the lack of consensus over key operational definitions within the management guild’s academic study of workplace spirituality and the absence of interdisciplinary research with other scholarly guilds (e.g., religion, theology, sociology) where centuries of research and study could add value.

Within the management academy, a large discrepancy is still found around the operational definition of such basic terms as “spirituality,” and other related terms such as “religion” and “faith at work” (Miller 2007). Giacalone and Jurkiewicz (2005) cites over 14 definitions for spirituality and McGinn (1993) has come up with 35 different definitions. In similar fashion, religion has its own varying sets of definitions in different guilds and in different times. We find the dialectical and oppositional approach of “spirituality versus religion” often found in the management academy to be unhelpful and theologically lacking and prefer to see them as distinct yet related expressions of faith (Miller 2007). As noted by Schmidt-Wilk et al. (2000) the struggle over operational consensus is partially due to: (1) the amorphous nature of spirituality, (2) the definition is owned by various disciplines, and (3) the field as an organizational science is just beginning to develop. Cowan (2005) may provide the most pragmatic advice suggesting that “Spirituality manifests itself in different forms in the phenomenological world” (p. 5) suggesting that a single definition will never be enough. Marty (1997) argues that “there will not and cannot be a universally satisfying nor even locally precise meaning to the designation. ... [of spirituality]” (p. 3). If this is the case, it is therefore critical that the field of workplace spirituality understands and captures the multiplicity of spiritual manifestations at work as it develops theories and scales.

However, the nature of many workplace spirituality theories and accompanying scales are contrarian to or do not account for the multiplicity of religious and spiritual manifestations. Specifically, many workplace spirituality theories and their accompanying scales are narrowly focused on just a single religion and a discipline-specific theory, where the definitions for spirituality are only accepted within those academic guilds, thus missing the vital multivariate and interdisciplinary aspects of spirituality. This lends itself to reductionism which sees the world, specifically religion and spirituality, as emanating from one single phenomenon within the human being, culture, or religion. While some researchers convey their results to other academic disciplines, the findings or methodologies should not be considered interdisciplinary when in reality they are intradisciplinary. Indeed, as spirituality and religion resist exclusive membership in one domain, imposing one academic disci-

pline upon another actually avoids being interdisciplinary and the needed intersubjectivity. Fornaciari and Dean (2009) encapsulate this observation stating, “Scholars face a circular trap: reflecting their discipline-specific training, their scholarship is often narrowly crafted, so key research insights from other fields are often missing from their literature base and theory development” (p. 1). A clear direction forward is provided by Moberg (2002) who suggests the development of theories and accompanying scales which can “be recognized as ontologically authentic in every religious and philosophical conceptual sphere....” Going forward it is important to identify the limitation of theories and their accompanying scales if we are to avoid unwarranted reductionistic tendencies.

## **New Organizational Rubric for Workplace Spirituality Instruments**

Until recently, most organizational rubrics for workplace spirituality scales and instruments were inadequate to address the inherently multivariant nature of religion and spirituality. Miller and Ewest (2011) suggest a new organizational rubric whereby the workplace spirituality instruments are classified into three categories: manifestation scales, development scales, and adherence scales. “Manifestation scales pertain to the orientation to universal, religious or spiritual values, disclosing specific manifestations, phenomenological experiences without regard to specific traditions, and expressions of a person’s values and corresponding motivations” (p. 5). Development scales pertain to the level of development within the participant in reference to a range of mature versus immature belief and/or nascent or developed religious/spiritual expectations. Adherence scales pertain to authentic adherence of religious, spiritual, or traditional beliefs and the integration or practice of specific religious or spiritual traditions without regard to maturity. Using this new three-part rubric, the TIB instrument is identified as belonging within the manifestation scale category.

Examples of faith and work manifestation scales include: *Spiritual Well-Being Scale* (Paloutzian and Ellison 1982; Ellison 1982), *Duke Religion Index* (Koenig and Parkerson 1997), *Brief Multidimensional Measure of Religiousness/Spirituality* (Fetzer Institute and NIA 1999), *Spirituality at Work* (Ashmos and Duchon 2000), *Spirit at Work Scale* (Kinjerski and Skrypnek 2006), *Spiritual Climate Inventory* (Pandey et al. 2009), and *Faith at Work Scale* (Lynn et al. 2009). See Table 24.3 for a brief description of each scale. Notably, while each of these scales makes a contribution to the field, none of them is capable of, nor were they designed to function at both individual and institutional levels, and in a multi-faith, for-profit, workplace environment. In contrast, The Integration Box theory and scale seeks to address these needs for today’s complex multi-faith workplace.

Manifestation theories and accompanying scales appear to be best aligned with the multivariate phenomenological nature of spirituality as posited by Marty (1997), addressing the admonition of Moberg (2002) to develop theories (and scales) to

**Table 24.3** Current Workplace Spirituality Scales

Manifestation scales		
Scale name	Author and date	Variables measured
Spiritual well-being scale	Paloutzian and Ellison 1982	A global measure of one's perception of their spiritual well-being
Duke religion index	Koenig and Parkerson 1997	Organizational or Non-organizational religion and intrinsic religiosity
Brief multidimensional measure of religiosity/spirituality	Fetzer Institute 1999	Religious and Spiritual
Spirituality at work	Ashmos and Duchon 2000	Inner life, meaningful work, and community
Spirit at work scale (SWS)	Kinjerski and Skrypnek 2006	Engaging work, sense of community, spiritual connection, and mystical experience
Spiritual climate inventory	Pandey et al. 2009	Harmony with self, harmony at work, transcendence
Faith at work scale	Lynn et al. 2009	Relationship, meaning, community, holiness, and giving

help ossify the wide range of religious and spiritual phenomena and guards, in part, against reductionism. Miller's (2007) The Integration Box (TIB) theory is to be categorized among manifestation Scales as noted by Miller and Ewest (2010).

## Conclusion

The goal of the TIB and multidimensional theories is to help individuals understand and measure how they integrate faith and work, and for organizations who wish to understand, measure, and respond constructively to the phenomena of workplace spirituality and religiously rooted values and behaviors in the workplace. Currently, the TIB theory is in the final stages of psychometric scale development, with the completed scale intended to be used in organizational research and in practical applications for individual and company-wide assessments.<sup>1</sup> Without such an assessment tool, managers and employees are unable to understand or identify the constructive individual and business benefits of faith at work, which often provide personal foundations and motivations for ethics, engagement, loyalty, excellence, integrity, and meaning and purpose in work (all aspects of the Four Es). Equally, without such an instrument as the TIB, management is unprepared to develop policies and practices to educate and prevent abuse and misuse of workplace spirituality

<sup>1</sup> Further research updates on the TIB psychometric scale development, including terms of usage, working papers, and events can be found at [www.princeton.edu/faithandwork](http://www.princeton.edu/faithandwork).

(e.g., harassment, quid pro quo). Moreover, without a multidimensional assessment tool, management is ill-equipped to provide appropriate protections for minority religions and other spiritual practices, behaviors, and accommodations, as protected by law; particularly when they are unfamiliar to or misunderstood by management and the majority religious population.

The TIB theory and multidimensional theories offer a potential theoretical framework and soon a practical assessment tool, grounded in rigorous interdisciplinary research that has the ability to identify four universal manifestations (i.e., the Four Es) of faith and spiritual/religious identity at work. The TIB theory and the soon-to-be-completed TIB multidimensional assessment tool are designed to work in a pluralistic, multi-faith organizational environment where multiple spiritual orientations and identities exist.

Specifically for the TIB, the four manifestations, as posited, would help individuals understand how they and their coworkers each integrate faith and work, as well as help organizations who wish to understand and respond constructively to the faith at work movement. The intent is for individuals and organizations to have a validated instrument that quantifies and classifies the relationship between individuals' spiritual identities and personal understanding of orthodoxy (set of right beliefs) with their workplace behaviors and actions, i.e., their orthopraxy (how their beliefs are manifested and lived out at work).

At the organizational level, if a company has composite information about manifestation patterns for faith and work integration, it may bring many potential business benefits, including: increased diversity and inclusion, avoidance of religious harassment or discrimination claims, respect for people of different faith traditions or worldviews, and possibly a positive impact on ethics programs, employee engagement, recruiting, and retention. These are all areas for future TIB related research and working papers.

At the individual level, employees and managers of all faith traditions might gain many benefits from the TIB and multidimensional theories, including: greater self-awareness, greater other-awareness, increased tolerance and respect for other spiritual identities and faith traditions, and greater wellness and satisfaction at work as a result of greater personal and professional alignment (i.e., holism and integration). As with any new theory and psychometric scale, particularly one that is interdisciplinary and multivariate in nature, there remain many questions and avenues for further research and exploration. Yet the authors believe this work is built on solid theoretical underpinnings, robust social science methodology is consistent with major theological traditions, and offers great promise for scholarly and practical use.

This chapter has endeavored to advance, update, and contextualize within existing multidimensional spirituality theories, Miller's (2007) original theoretical framework as initially posited in his book, "God at Work," and subsequently modified and expanded (Miller and Ewest 2011). Miller's (2007) research into the faith at work movement, posited that there are four manifestations or ways that people integrate faith and work and that these manifestations are common across various religious traditions and worldviews (Miller 2007). Specifically, this chapter conveys the developmental origins of Miller's *The Integration Box* (TIB) theory,

summarizes the original TIB theory, delineates the most current rendition of the TIB theory, contextualizes the theory referencing by Miller and Ewest's (2010) categories for Workplace Spirituality Scales, and addresses future research considerations for the TIB and multidimensional theories.

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# Chapter 25

## Faith at Work Scale

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**Abstract** The Faith at Work Scale (FWS) is a 15-item measure of faith and work integration, inspired by Judaeo-Christian thought. The valid and reliable single-factor scale draws on five dimensions of work and faith—relationship, meaning, community, holiness, and giving. Recently released, the FWS is being employed in multiple studies exploring the intersection of work and faith. The scale, its development, and its approach to workplace spirituality are described in this chapter, along with the findings of research employing the scale and potential directions for future research in workplace faith.

### Abbreviation

FWS     Faith at Work Scale

The Faith at Work Scale (FWS) was developed on the belief that religiosity is a meaningful and missing component of workplace spirituality research (Lynn et al. 2009). The majority of the world claim a religious affiliation (World Christian

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Database (2012); cf. Hsu et al.), and for many, religiosity is an important aspect of their daily lives (Crabtree 2008, 2009). While a functional approach to religion and spirituality allows a general assessment of outcomes (e.g., Giacalone and Jurkiewicz 2003), the study of religiosity allows for nuanced and comparative exploration of commonalities and differences across the religious and spiritual spectrum. Hill and his colleagues (2000) conclude that although spirituality and religion may be parsed conceptually, “attempts to measure spirituality as a separate construct from religion are difficult... In the absence of information about why an individual engages in a particular religious or spiritual behavior, it can be difficult to infer whether that particular behavior is reflecting religiousness, spirituality, or both” (p. 71).

Although the inclusion of religiosity (religious belief and practice) increases the complexity of empirical and theoretical research, it allows for deeper insight into workplace spirituality processes and dynamics. Lynn et al. (2009, 2011) argue that religiosity provides insights into specific motivating and framing perspectives and offers an avenue for exploring workplace pluralism. Although over 150 general religiosity and spirituality scales exist (Hill and Hood 1999) and several workplace spirituality scales have been introduced (Miller and Ewert 2011), only a small number reflect specific religious content. The FWS was created to fill this lacuna.

## Scale Development

In constructing the Faith at Work Scale (Lynn et al. 2009), we followed Hill’s (2005) criteria for measures and Rossiter’s (2002) conceptually focused scale development model. We surveyed scholarly and popular writing about the integration of religiosity and work, read a broad range of Judaeo-Christian theology on wealth, work, and other topics related to workplace spirituality, and we reviewed spiritual formation and religiosity and aging literatures. From this writing we generated 22 indicators of workplace faith and over 250 items which potentially could serve as measures of these indicators. After independently rating these items, we decreased the pool to 150 items which met criteria of clarity, accuracy, and parsimony. A panel of eight individuals from a variety of occupations, demographics, and religious affiliations assisted in further filtering the items by evaluating each of the 150 items and offering general feedback on workplace faith. Their evaluations resulted in 59 items for survey testing.

An invitation and link to an electronic survey containing the 59 items plus demographic and validation items was emailed to 1,284 alumni from business programs in four religiously related higher education institutions in the United States. Sampling was stratified by graduation decade and was limited to individuals ending their studies at the institution between 1958 and 2005. It was assumed that many older alumni may have exited the workforce and younger alumni may have insufficient experience to reflect upon workplace faith. The survey asked respondents to indicate the degree to which they agreed with each item via a 5-point Likert Scale.

Demographic and employment information collected included age, occupation, and religious affiliation. To validate the FWS, we included Donahue's 12-item short form of the Faith Maturity Scale (FMS) (Benson et al. 1993) in the survey. Responses were received from 272 of the invitees yielding a 21% response rate. Surveys from individuals who did not identify a religion or with a religion other than Christianity (including Judaism) were culled due to their small (and statistically non-analyzable) sample size, as were surveys from retirees and those with substantially missing data. This resulted in a final sample of 234 responses for psychometric scale testing.

Most respondents to the survey served in paid, full-time managerial and professional roles in financial, manufacturing, retail, education, health care, and over a dozen other industry sectors. Nearly two-thirds of the sample was male. The majority of the validating sample was Caucasian (95%), and three-quarters lived in Midwestern and Southwestern states. Respondents ranged in age from 22 to 71 with a median age of 37 years old. Respondents worked in small and large organizations, and two-thirds of the sample attended religious services at least once a week. The FWS exhibited a single-factor structure (eigenvalue=8.88; variance accounted for=59.2%) that was internally consistent (Cronbach's  $\alpha=0.77$ ). Initial tests showed convergent validity ( $r=0.81$ ,  $p>0.0001$ ) between the FWS and the Faith Maturity Scale (Benson et al. 1993). Walker (2012) subsequently found a high correlation ( $r=0.94$ ,  $p>0.0001$ ) between the FWS and the Manifestation of God Scale (Pargament and Mahoney 1999). In initial testing, the FWS showed lower skew and kurtosis with Mainline and Catholic adherents than with Mormons and Evangelicals who exhibited distributions that were skewed to the high end of faith and work integration. The resulting Faith at Work Scale resulted in 15 items measuring five indicators of faith and work—relationship, meaning, community, holiness, and giving (Table 25.1) (Lynn et al. 2009). Scored on a 5-point Likert scale, FWS scores can range from a low of 15 to a high of 75.

## Findings

Several studies are ongoing with the FWS and results are beginning to be published. Using the FWS, Lynn et al. (2011) found that work and faith are integrated to a moderate degree for religious workers ( $n=412$ ) in the United States (Table 25.2). Religiosity indicators associated with intent—specifically, church attendance, faith maturity, and denominational strictness—were strongly and positively related to FWS scores. Age was positively related to FWS scores as well, and organizational size was negatively related to work–faith integration. These researchers did not find significant relationships between FWS scores and gender, hours worked, professional work status, and the geographical salience of religion. Spiritual disciplines and workplace mentors positively contributed to the development of faith and work integration. One surprising finding has been that Mormons, Evangelicals (e.g., Southern Baptist of Christ, Nazarenes, and Mennonites), Mainlines (e.g., Presbyterian Church USA and United Methodist Church), and Catholics do not exhibit unique patterns in

**Table 25.1** Faith at Work Scale core dimensions and items

Dimension	Item	
	Abbreviation	Complete wording
Relationship	Aware	I sense God's presence while I work
	Partnering	I view my work as a partnership with God
	Meaningful	I think of my work as having eternal significance
	Integrated	I see connections between my worship and my work
	Coping	My faith helps me deal with difficult work relationships
Meaning	Called	I view my work as a mission from God
	Equipped	I sense that God empowers me to do good things at work
	Diligent	I pursue excellence in my work because of my faith
	Growing	I believe God wants me to develop my abilities and talents at work
Community	Accepting	I view my coworkers as being made in the image of God
	Witnessing	My coworkers know I am a person of faith
	Caring	I sacrificially love the people I work with
Holiness	Moral	When I am with others and alone, I practice purity in my work habits
Giving	Just	I view my work as part of God's plan to care for the needs of people
	Stewarding	I view myself as a caretaker, not an owner of my money, time, and resources

Source: Lynn et al. (2009)

work–faith integration (Fig. 25.1). They vary in their degree of integration (from relatively higher to lower in the order listed), but one group does not tend to elevate particular scale items above the relative position of other groups. Work–faith integration is highest across all denominational cohorts in areas dealing with the self. Relationships with others showed somewhat less work–faith integration. Transcendent aspects of work were impacted least.

Initial FWS findings are consistent with most related research in workplace faith, but some differences are emerging. Although the relationship is complex, a positive relationship between age and religiosity has been shown in multiple studies (McCullough et al. 2005; Moberg 2005; cf. Jackson and Bergeman 2011) and this is consistent with research utilizing the FWS. In a study at Baylor University, Dougherty et al. (2011) included 5 of the 15 FWS items in a national survey to explore work and faith ( $n=1,714$ ), Dougherty and his colleagues found a strong association between the frequency of religious service attendance and seeing work as having religious significance. Half of working adults who attend religious services weekly or more (51%) viewed their work as a mission from God, and nearly three-fourths (72%) pursued excellence in their work because of faith. These survey findings are consistent with initial research on the FWS (Lynn et al. 2011). The Baylor study found that African Americans, women, and older workers exhibited stronger work–faith connections than did other respondents. Responses by older workers and African Americans are consistent with a large body of research on religiosity and with initial FWS testing (insufficient ethnic diversity existed for

**Table 25.2** Faith at Work Scale correlates and effects

Source	Measure	<i>n</i>	<i>r</i>
Lynn et al. (2009)	Faith Maturity Scale	234	0.810*
Walker (2012)	Manifestation of God Scale	239	0.936*

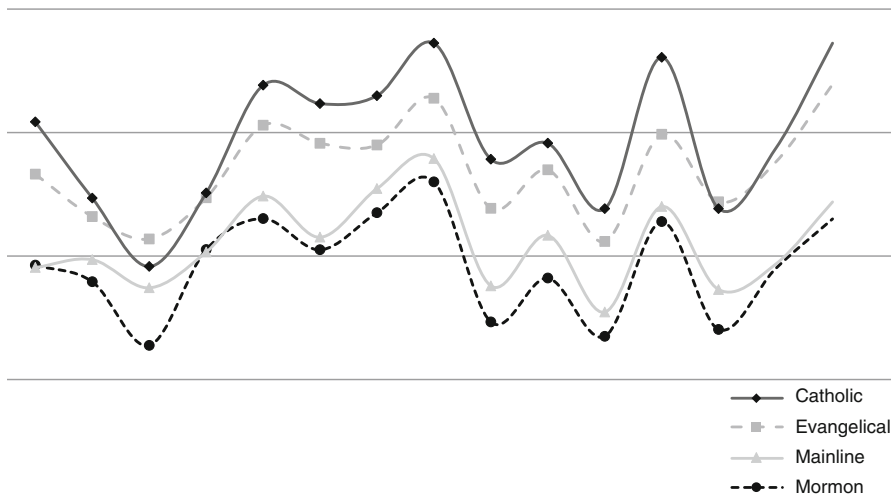
  

Source	Variable	<i>n</i>	$\beta$	s.e.	<i>z</i>
Lynn et al. (2011)	Age	374	0.026	0.008	3.23*
	Gender	374	0.147	0.200	0.74
	Church attendance	374	2.462	0.278	8.87*
	Denominational strictness	374	0.490	0.229	2.14**
	Faith maturity	374	0.357	0.030	11.85*
	Hours worked	374	0.203	0.217	0.94
	Pay	374	-1.317	0.338	-3.90*
	Professional status	374	-0.011	0.331	-0.03
	Geographical salience	374	0.034	0.018	1.85
	Organizational size	374	-0.860	0.208	-4.13*

Source	Variable	<i>N</i>	<i>r</i>
Walker (in press)	Life satisfaction	216	0.15**
	Intent to leave	216	0.20**
	Job performance	216	-0.34***
	Job satisfaction	216	-0.05
	Affective commitment	216	0.13
	Normative commitment	216	0.27***
	Continuance commitment	216	0.12

\**p* ≤ 0.001  
 \*\**p* ≤ 0.05  
 \*\*\**p* ≤ 0.01



**Fig. 25.1** Faith at Work Scale by denominational cohort. *Source:* Lynn et al. (2011)

testing in the initial studies). The finding of greater work–faith integration by women, while only a comparison of single-item percentages for men and women, differs from the Lynn et al. (2011) study which found no significant differences in FWS scores by gender.

In a series of hierarchical regression analyses on a national sample ( $n=216$ ), Walker (in press) found that the FWS related to three forms of organizational commitment—“affective” or emotional attachment, “normative” or feelings of obligation, and “continuance” or costs associated with exiting. He also found FWS scores positively but insignificantly related to life satisfaction. In contrast to the direction of findings in an earlier study with work sanctification, Walker et al. (2008) found FWS scores positively related to intent to leave and negatively related to perceived job performance and job satisfaction. It is yet unclear why these patterns exist. Walker’s research suggests that workplace faith and life and work outcomes are linked but that the relationships are complex.

## Future Research

In recent years, several workplace spirituality scales have been produced, some of which incorporate or are informed by religious concepts (cf. Dik et al. in press; Liu and Robertson 2011; Miller and Ewert 2011; Steger et al. in press; Tombaugh et al. 2011). As mentioned earlier, one of the challenges of incorporating religiosity into workplace spirituality research is the introduction of diversity in religious perspectives, history, practice, and terminology. Certainly the social scientific study of workplace spirituality should deal with social, psychological, and organizational processes appropriately. But social science research demonstrates that it is possible to explore workplace spiritualities with appropriate theory and methods and explore the colorful spiritualities which lay beyond the functional outcomes of religion and spirituality. Subdisciplines in psychology, sociology, and anthropology have provided decades of similar research.

Several potential lines of research on religiosity in the workplace are evident. Studies of comparative spirituality and religions in the workplace, for example, could enlighten understanding in faith–work integration within and across these meaning systems. Further explorations into the gradations in religiosity could inform a better understanding of spirituality’s development and dynamics over time. Lanfer (2006) argues that religious faith moves workers from being focused on personal happiness to being increasingly concerned with the well-being of others and society—a mental model shift from being concerned with personal gain to social responsibility. Exline and Bright (2011), for example, attempt to map struggles individuals have in integrating their faith and work, extending previous qualitative studies on workplace faith challenges and disconnects (Grant et al. 2004; Nakata 1998; Sullivan 2006). Differences across ethnicity, tradition, and gender in the workplace present opportunities for further inquiry as well. Where one belief

system is dominant, research into religious pluralism raises questions about privilege and marginalization (Hicks 2003; King et al. 2009).

Employing various methods—including ethnographic or interview-based investigation—could provide deep insights into some of these lines of research (e.g., Grant et al. 2004; Sullivan 2006). Additional research into moderating, mediating, and outcome variables is promising as well (Duffy et al. 2010; Miller and Ewert 2011). Studies including behavior and environment in addition to belief offer robust variables for exploration (Graham and Haidt 2010; Koole et al. 2010; Mochon et al. 2008). Critical perspectives are worthy of voicing as well (e.g., Groß 2010). In sum, numerous lines of research lay open for exploration.

A final link of workplace faith to mention is to explore the impact of work–faith integration on individual, interpersonal, and organizational outcomes, just as functional workplace spirituality research has emphasized (Karakas 2009; Kolodinsky et al. 2008; Walker *in press*). Although hazards exist (cf. Lynn et al. 2009), rewards exist as well. Particularly promising on the individual level of analysis may be links to the large body of research on identity offered by organizational studies and the psychology of religion (e.g., Gutierrez et al. 2010; Hogg et al. 2010; Ysseldyk et al. 2010).

Workplace spirituality research has matured to the place where measures, theoretical constructs, and learning about religiosity from multiple social sciences are available. Insights provided by research employing the Faith at Work Scale and many other tools and methods suggest that we are just beginning to understand the terrain and dynamics of workplace faith and spirituality and their influence on work and workers. With the recent extensions of workplace spirituality into religiosity, new territory is opening to research. It is a promising time to be exploring.

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# Chapter 26

## Edgewalker Assessment for Spiritual Leadership and Resilience

Judi Neal and Linda Hoopes

**Abstract** In the past few years, several new theories of leadership have been proposed that help us to understand more about leaders who are innovative, creative, values-centered, and resilient in the face of change. One of these theories is about leaders who are Edgewalkers, who walk between worlds and build bridges between different paradigms and worldviews (Neal 2006). They are visionary and passionate about making the world a better place, particularly through the world of work. This chapter is about the development and testing of an assessment tool that measures five qualities and five skills of an Edgewalker. Possibilities for future research with this instrument are offered.

### Introduction

In the past few years, several new theories of leadership have been proposed that help us to understand more about leaders who are innovative, creative, values-centered, and resilient in the face of change. Waddock (2008) calls them *difference makers* and *pragmatic visionaries*. Frost and Egri (1994) write about academic leaders who dare to care, calling them *intellectual shamans*. Meyerson (2001) writes about *tempered radicals*, “people who want to succeed in their organizations yet want to live by their values or identities, even if they are somehow at odds with the

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dominant culture of their organizations” (Meyerson 2001, p. xi). Neal (2006) conducted research on people who walk between the spiritual world and the material world. Neal’s research focuses primarily on leaders in business, and she calls these leaders *Edgewalkers*. They are leaders who are committed to making a positive difference in the world in a way that is in alignment with their faith and spiritual values.

A world view emerging in this global economy is that spirituality and faith are essential to leadership (cf. Collins 2001; Kotter and Cohen 2002; Oakley and Krug 1991; Secretan 2006). The old paradigm and story are not working any more (Renesch 2011; Wheatley and Frieze 2011).

As this new paradigm emerges, along with it comes the need to provide guidance and support to individuals seeking to understand and develop the connection between leadership and spirituality. This chapter is about the development and testing of an assessment tool that measures five qualities and five skills of an Edgewalker. It is designed to be used in development and coaching. Possibilities for future research with this instrument are offered.

## Purpose of the Study

Neal (2006) describes five qualities of Edgewalkers: (1) self-awareness, (2) passion, (3) integrity, (4) vision, and (5) playful, and five Edgewalking skills: (1) knowing the future, (2) risk-taking, (3) manifesting, (4) focusing, and (5) appreciating. In 2007, Neal created a 100-item Edgewalker questionnaire that measured these five qualities and five skills for individuals. It was used with participants in the Master of Arts in Organizational Leadership Program at the Graduate Institute as well as at Edgewalker workshops in London and Mallorca. The primary feedback from participants was that the 100-item questionnaire was useful and informative but that it was too long.

The purpose of this chapter is to describe how we refined this questionnaire by reducing the number of items while assuring content validity and reliability. This Edgewalker Profile assessment tool is now used in organizational consulting, for executive coaching, and for research.

## How the Questions Were Generated

The original set of questions was generated from the descriptive material of the five qualities and five skills described in the book *Edgewalkers*. There is a 20-item checklist in the book (see [Appendix](#)), developed as a result of extensive interviews with leaders who are both innovative and humanistic. This list was used as a starting point for questions. The rest of the items were developed by copying descriptive statements from the text in the book, by developing similar items with slightly

different wording, and by developing negatively worded items that describe the antitheses of the qualities and skills. Ten items were developed for each of the five skills and each of the five qualities. The response scale for each item was a 7-point scale ranging from strongly agree (7) to strongly disagree (1). Twenty four of the items were written to describe the opposite of the intended construct. These were reverse scored in the analysis process.

## Edgewalker Qualities

The definition of an Edgewalker is someone who walks between worlds (Neal 2006, p. 2). They are the bridge builders between different world views. “Edgewalkers are much more oriented toward the future than toward the past, so much so that they can sometimes run roughshod over tradition and can close their ears to what has worked in the past. They are also high on the change continuum, with a basic philosophy of ‘If it ain’t broke, fix it anyway’” (Neal 2006, p. 112). They are always looking for what’s over the leading edge, and they have a fascination with and an interest in cultures and worldviews that are different from their own. As a result, Edgewalkers often become what Waddock (2009) calls *social entrepreneurs*. They create, innovate, and invent things that make a positive difference.

Following are the definitions of the five qualities of an Edgewalker with sample questionnaire items (not all of the listed items were incorporated into the final version of the questionnaire). We suspect that these qualities are inherent in most people to some degree but are found more consistently and at a higher level in people who have a broader world view and who are committed to something greater than the self. According to Neal, these qualities are easier to select for than to develop in leaders.

1. *Self-awareness*: Awareness of your thoughts, values, and behavior and a commitment to spend time in self-reflection with the goal of becoming a better person (Neal 2006, p. 26)
  - I take the time for personal self-reflection.
  - I am often puzzled by the things I do or say (reverse scored).
  - I tend to trust my inner knowing about things.
2. *Passion*: An intense focus on your purpose or the use of your gifts in a way that adds value to your life and the world (Neal 2006, p. 28)
  - I have this feeling that I was called to do something very special and important in this world.
  - People often describe me as intense.
  - I am passionate about my work.
3. *Integrity*: A commitment to live in alignment with your core values, to align your words and your behavior, and to keep your word (Neal 2006, p. 31)

- People describe me as having very high standards.
  - If you do not look out for yourself, who will (reverse scored)?
  - Most people would describe me as very ethical.
4. *Vision*: The gift of being able to see what others cannot—possibilities, trends, the future, and guidance from the spiritual world—and the ability to take steps to make the vision a reality (Neal 2006, p. 34)
- I have the ability to sense coming trends before they emerge.
  - The world is so unpredictable that there is no point in trying to create a vision for your life (reverse scored).
  - Sometimes people think I am crazy when I tell them what I think future will be like.
5. *Playful*: A joyful sense of fun and creativity, and an ability to keep everything in perspective (Neal 2006, p. 38)
- I have a strong sense of adventure.
  - I enjoy other people who are playful.
  - I am always exploring new ideas.

## Edgewalker Skills

The qualities described above are the “being” characteristics of Edgewalkers—their inner qualities, their essence, their natural way of being in the world. The five Edgewalker skills are the “doing” characteristics. They are skills that can be developed by anyone through training, attention, and practice, although they seem likely to come more easily to someone high in the five Edgewalker qualities. This hypothesis could be tested in future research.

Following are the definitions of the five Edgewalker skills with sample questionnaire items.

1. *Knowing the future*: The ability to understand and embrace the future (Neal 2006, p. 46)
- I would say that I am very future-oriented.
  - I am interested in unusual ways of knowing the future such as understanding dreams, using astrology, or receiving spiritual guidance.
  - I do not have a very strong sense of intuition (reverse scored).
2. *Risk-taking*: The ability to try what has not been tried before, to trust your instincts, and to break new ground (Neal 2006, p. 47)
- My life is pretty much the way I planned it so far (reverse scored).
  - I have made, or am contemplating, a major career shift that no one would have predicted.

- I see failure as just a temporary setback, or a lesson to be learned.
3. *Manifesting*: The ability to take a thought, idea, or vision and take practical steps to bring it into being (Neal 2006, p. 47)
    - I set very clear intentions about what I want to accomplish in my life and work.
    - I believe that I create my own reality.
    - When I have a vision, I am very good at making it real.
  4. *Focusing*: The ability to be very centered and to give all your attention to an action or project that has significance and importance (Neal 2006, p. 7)
    - I find it hard to focus on any one thing for very long (reverse scored).
    - I am able to give my full attention to a project I am working on.
    - I believe that if I am really going to make a difference, I have to focus on just one or two things at a time.
  5. *Appreciating*: The ability to value others, to see their uniqueness, and to draw out the best in them (Neal 2006, p. 47)
    - I often find myself being a bridge or “translator” for people from very different backgrounds.
    - I find myself attracted to and wanting to learn from people who are very different from me.
    - I prefer to be with people who share my background and interests.

## Populations, Demographics, and Return Rates

On November 16, 2008, a request was sent out to 990 people inviting them to help us test the “Edgewalker Questionnaire—Individual” survey instrument. People were given a link to a SurveyMonkey.com website. They were given until November 26, 2008 to complete the questionnaire. The population receiving this request included people on three very different newsletter lists kept by one of the coauthors of this chapter:

- Music newsletter: 240 subscribers
- Spirit at work researchers: 630 subscribers
- Workshop participants: 484 subscribers

A total of 990 invitations were sent to these combined lists. The three lists add up to more than 990 subscribers, but there is a bit of overlap among the groups. 34.6% of the email invitations were opened (319 people). Sixty nine people completed the questionnaire. This represents a 7% return rate for all of the invitations sent and a 22% return rate for those people who read the invitation.

Of the 69 study participants, 51 (74%) requested a copy of the summary report and provided us their emails. Thirteen participants (26% of those who provided emails) had international email addresses, including three from the United Kingdom, two from Germany, and one each from Pakistan, Switzerland, Spain, The Netherlands, United Arab Emirates, Israel, Canada, and Australia.

We did not ask pilot participants to provide any demographic or organographic data, since this first round of testing focused on the measurement properties of the items and scales.

## Analyses and Results

The analyses described below were a collaborative effort between the two coauthors of this chapter, one of whom is an organizational psychologist who has helped several other organizations in similar efforts to develop and refine assessment tools and reports.

The initial scale had 100 items, ten for each of the subscales. Our goal was to produce a set of shorter scales that were true to the original constructs, were composed of items that would be meaningful to the broadest range of participants, and provided adequate reliability. We did not seek to develop scales that were orthogonal (uncorrelated with one another).

We used an iterative process to refine the scale. The various steps included:

1. Reviewing written comments from respondents. These comments enabled us to flag items that were seen as confusing by one or more respondents.
2. Calculation of descriptive statistics. We flagged items that had low variance and/or an extremely high or low mean.
3. Factor analysis. Although the ratio of respondents to items was quite low relative to standards for factor analysis, we performed factor analyses to evaluate the statistical groupings of items against the conceptual framework and flag items that did not group as anticipated.
4. Internal consistency reliability analyses (Cronbach's alpha). We computed Cronbach's alpha for each scale to flag items that did not contribute to their internal consistency.

We were pleased to find that the various criteria for keeping vs. dropping items led to consistent conclusions. Combining insights from the various methods allowed us to reduce the set of items from 100 to 50, with five items representing each of the ten subscales. In several cases we moved items from one scale to another due to better conceptual and statistical fit with the emerging scale structure. We did find that most of the reverse-scored items fell out in the analysis. At this point the revised instrument has four reverse-scored items.

## Testing the Revised Instrument

The revised instrument was pilot tested in 2009 with a group of 15 women who attended an Edgewalker retreat for women leaders. All of the participants found their scores and resultant profiles accurate and useful, providing us preliminary confirmation of content validity.

The instrument was next sent to two organizations for testing. One organization is a project management firm in Puerto Rico with around 200 employees. An invitation to participate in this research was sent to the top management team of 20 people by the CEO. Sixteen leaders completed the questionnaire (75% return rate). The other organization is a faith-based hospital in Arkansas with 1,400 employees. The person in charge of administration, mission, and spirituality sent an invitation to the top leadership team of 35 people, and 20 people responded (57% return rate).

Two other groups have also completed the profile. The first was a group of ten participants in an Edgewalkers workshop, and the second was a group of individuals who was solicited for research purposes; their primary shared characteristic is experience in working in the area of organizational change. Thirty-five individuals from this group responded.

Statistical properties of the final scales are as follows. The possible score range on each item was 5–35 (Table 26.1).

Our target for internal consistency reliability was 0.70 for each scale. By this criterion seven of the ten scales achieved acceptable reliabilities; the passion, integrity, and appreciating scales fell slightly below the target. At this time we have chosen to use the scales as tested. Over time we will look for opportunities to reliability by replacing one or more items in the indicated scales.

Once we selected the final set of items, we computed scores for the ten scales and calculated their intercorrelations. They ranged from 0.19 to 0.62, with all intercorrelations being positive and significant. This suggests that the dimensions have a fairly high degree of overlap in the domains they are measuring.

Characteristic	Self-awareness	Passion	Integrity	Vision	Playful	Knowing the future	Risk-taking	Manifesting	Focusing	Appreciating
Self-awareness	1									
Passion	0.63**	1								
Integrity	0.46**	0.58**	1							
Vision	0.49**	0.56**	0.48**	1						
Playful	0.32**	0.34**	0.46**	0.29**	1					
Knowing the future	0.65**	0.59**	0.40**	0.61**	0.41**	1				
Risk-taking	0.35**	0.43**	0.42**	0.55**	0.48**	0.59**	1			
Manifesting	0.20**	0.39**	0.39**	0.52**	0.16*	0.26**	0.33**	1		
Focusing	0.30**	0.35**	0.42**	0.40**	0.16*	0.19**	0.20**	0.62**	1	
Appreciating	0.43**	0.37**	0.47**	0.49**	0.54**	0.61**	0.56**	0.34**	0.35**	1



**Table 26.1** Statistical properties of Edgewalker instrument scales

Scale	Mean	S.D.	Minimum	Maximum	Reliability (Cronbach's alpha)
Self-awareness	28.05	5.51	11	35	0.78
Passion	28.50	4.56	12	35	0.68
Integrity	30.54	3.28	18	35	0.68
Vision	28.00	4.30	14	35	0.72
Playful	28.91	4.56	16	35	0.82
Knowing the future	28.72	4.67	14	35	0.72
Risk-taking	27.35	5.07	7	35	0.82
Manifesting	26.01	4.85	12	35	0.74
Focusing	26.53	4.81	14	34	0.78
Appreciating	28.64	4.20	16	35	0.64

## Demographic Variables

We had a limited amount of demographic data, and the availability of demographic data differed by group. Based on the available data, we found no significant differences by gender, educational level, and personal or household income.

## Group Comparisons

We expected that there might be differences across the groups, as some represented populations with relatively high levels of exposure to concepts of spirituality and leadership, while others represented more typical organizational populations.

We performed one-way analyses of variance (ANOVA) for each of the Edgewalker scales. The group averages are listed below. An *F* test shows significant differences on seven of the characteristics:

Characteristic	Project						<i>F</i>	<i>p</i>
	Pilot	Retreat	management	Hospital	Workshop	Research		
<i>N</i>	73	14	19	32	10	23		
Self-awareness	29.50	30.86	28.94	24.37	31.80	25.77	8.1	0.000
Passion	29.01	30.21	29.73	26.72	31.50	26.85	3.9	0.002
Integrity	30.33	32.29	32.84	30.47	32.10	28.63	6.4	0.000
Vision	28.01	30.50	28.79	27.53	30.20	26.34	2.9	0.017
Playful	29.63	31.43	29.89	27.59	31.70	26.26	5.7	0.000
Knowing the future	29.49	32.29	27.37	27.94	32.10	26.14	6.6	0.000
Risk-taking	27.38	31.43	28.84	25.75	31.70	25.03	6.6	0.000
Manifesting	25.08	27.21	26.53	26.72	26.90	26.28	1.0	0.43
Focusing	25.82	27.36	29.00	26.43	27.20	26.23	1.5	0.195
Appreciating	28.83	32.14	28.47	26.47	32.20	27.89	6.1	0.000

The two groups who tend to show the highest scores are those that have been most deeply involved in study and reflection on the Edgewalkers concepts. Those that tend to show the lowest scores are the hospital population and the change management group. Interestingly, the project management firm showed the highest mean score in the area of integrity, perhaps reflecting the presence of a core value in this profession.

## Factor Analyses

To explore whether there might be a smaller number of underlying dimensions within the data, we performed an exploratory second-order factor analysis (maximum likelihood extraction with varimax rotation), using the scores from the ten subscales as input. Preliminary results suggest that there are likely two or three second-order factors that will explain a high percentage of variability in the data. We will explore this further once we have more available data.

## Relationship with Personal Resilience Characteristics

*Personal Resilience* is an individual's ability to adapt to high levels of disruptive change while displaying low levels of unproductive behavior (Conner and Hoopes 1993). It comprises a set of constructs related to individual differences in adaptation to change:

1. *Positive: The world.* Resilient individuals effectively identify opportunities in turbulent environments.
2. *Positive: Yourself.* Resilient individuals have the personal confidence to believe they can succeed in the face of uncertainty.
3. *Focused.* Resilient individuals have a clear vision of what they want to achieve and use this as a guide when they become disoriented.
4. *Flexible: Thoughts.* Resilient individuals generate a wide range of ideas and approaches for responding to change.
5. *Flexible: Social.* Resilient individuals draw readily on others' resources for assistance and support during change.
6. *Organized.* Resilient individuals effectively develop and apply systems, processes, and structures when dealing with change.
7. *Proactive.* Resilient individuals initiate action in the face of uncertainty, taking calculated risks rather than seeking the comfort of the status quo (Kelly et al. 2003).

One of the defining characteristics of Edgewalkers is the ability to operate effectively in change. For this reason, we decided to explore the relationship between the Edgewalker profile and the personal resilience profile, a tool designed to help individuals understand and develop their resilience.

Three of the groups in this sample were invited to complete both tools: the project management firm, the hospital, and a group of individuals who had completed

the personal resilience profile for other purposes and were invited to also complete the Edgewalker profile as a research participant.

Here are correlations with the resilience characteristics ( $n=62$ ):

Characteristic	Positive: The World	Positive: Yourself	Focused	Flexible: Thoughts	Flexible: Social	Organized	Proactive
Self-awareness	0.52**	0.48**	0.35**	0.24*	0.18	0.20	0.05
Passion	0.59**	0.59**	0.57**	0.09	0.28*	0.12	0.01
Integrity	0.42**	0.38**	0.36**	-0.11	0.13	0.11	0.07
Vision	0.40**	0.43**	0.41**	0.20	0.22	0.22	0.25*
Playful	0.45**	0.24*	0.05	0.28*	0.36**	-0.10	0.23*
Knowing the future	0.44**	0.33**	0.29	0.33**	0.15	-0.03	0.19
Risk-taking	0.48**	0.38**	0.32**	0.38**	0.33**	-0.01	0.47**
Manifesting	0.16	0.44**	0.52**	0.13	0.27*	0.48**	0.36**
Focusing	0.14	0.41**	0.41**	-0.06	0.07	0.42**	0.21
Appreciating	0.34**	0.45**	0.35**	0.37**	0.30*	0.21	0.43**

There is an overall pattern of relationship between the two measures. Either or both of the two positive resilience characteristics, which form the foundation of an individual's ability to thrive in adversity, are significantly related to each of the Edgewalker qualities and skills. The focused resilience characteristic is most strongly related to the Edgewalker elements of passion and manifesting. Manifesting, in turn, is also strongly related to the organized resilience characteristic, which reflects a level of attention to structure and discipline in dealing with change.

There are many research possibilities here for drawing relationships between these and other related constructs. We also anticipate conducting studies with measures such as the cultural creatives index (Ray and Anderson 2000), spiritual intelligence assessment instrument (Wigglesworth 2004), innovation styles (Miller 1998), and with standard personality instruments that measure such characteristics as openness, introversion, and extroversion.

As mentioned earlier, future research could consist of hypothesis testing on whether or not people who are high in Edgewalker qualities are also more likely to develop Edgewalker skills quickly, and/or to a higher degree. Along those same lines, other studies could be conducted about expected behaviors of people who score high on both Edgewalker qualities and skills.

It would also be useful to validate these self-report measures with external reports from peers, customers, managers, and others in a 360 type of format. The coauthors are also working on developing an organizational-level survey that helps to measure the extent to which an organization might have an Edgewalker culture.

## Conclusion

We believe that there are some specific elements and qualities that can be used to both predict and strengthen the likelihood that leaders have the capacity to be on the leading edge. The Edgewalkers model is a framework that holds promise in this arena. We believe that by working to develop a solid instrument to measure the attributes of Edgewalkers, and by continuing to explore this model in an intentional and well-grounded way, we can contribute to the well-being of organizations, individuals, and the larger world.

## Appendix. Checklist from *Edgewalkers* (Neal 2006)

### *Are You an Edgewalker?*

Check the statements that you agree with. If you agree with 12 or more, you are probably an Edgewalker—and a higher score increases the odds.

1. I have a strong spiritual life.
2. I frequently feel different from most people.
3. I seem to have an ability to sense coming trends before they emerge.
4. I have an unusual combination of interests and passions.
5. I have had mystical or spiritual experiences that have provided guidance in my everyday life and/or work.
6. I speak more than one language or have deep familiarity with more than one culture.
7. I have made, or am contemplating, a major career shift that no one would have predicted.
8. I often find myself being a bridge or “translator” for people from very different backgrounds.
9. I have this feeling that I was called to do something very special and important in the world.
10. I find myself attracted to and wanting to learn from people who are very different from me.
11. I am strongly aware of the problems of the whole planet (global warming, destruction of rain forests, overpopulation, exploitation of people in poorer countries) and want to see some more action on them.
12. People often see me as a leader, even though I am different from most of the people who have been leaders in that organization.
13. I have the ability to listen beyond the words that are spoken.
14. I consciously tune into something higher than myself for guidance and inspiration.
15. It is extremely important to me that my work be aligned with my deepest

values.

16. I have artistic abilities or unusual gifts that I combine with down-to-earth practical skills.
17. I tend to break the rules if I think it is for a higher purpose.
18. People often see me as a risk taker, but the things I do do not seem risky to me. Somehow I just know they will work out.
19. I have a strong sense of adventure.
20. I find myself exploring new ideas and wondering about what the next new thing is in my field or area of interest.

(Neal 2006, pp. 24–25)

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# Chapter 27

## Spiritual Intelligence

Cindy Wigglesworth

**Abstract** The SQ21™ is an expertly created spiritual intelligence self-assessment grounded in existing theory, research, and real-world experience. In this chapter, the author:

- Points out the need for multiple intelligence
- Describes the four intelligences crucial for leaders
- Defines spiritual intelligence (SQ) and spirituality
- Explains why SQ matters for leaders
- Makes the case for intentionally measuring and developing SQ in a business context
- Connects the concept of SQ to what is happening in the world of faith and spirituality in the workplace

### Leadership and Deep Intelligence™

If you are reading this chapter, you are probably intrigued by the possible overlap between faith, spirituality, and leadership. Good leadership is critical if we are to make the changes we need or want to make. And in a sense, we are all leaders—regardless of the title we have or the box we fill on an organization chart. Anyone who has navigated a major corporate change initiative knows that there are formal leaders and informal leaders. The failure to enroll informal leaders in a change process can derail the whole process. So when I speak about leadership, I am not just talking about formal leadership roles or about classic models of heroic leadership where the followers are passively obedient. Employees are either engaged and involved or in some state of disengagement. Disengaged employees cost an

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organization a lot in productivity and customer satisfaction. Engaged employees, on the other hand, want to be aligned with an exciting, even noble vision of a possible future state. And they want to cocreate and even colead the effort to get there.

In essence, the faith traditions and leadership trainers are asking similar questions: How do we become wise and caring people? How do we become worthy of respect or of being followed? As we face crises involving ethics, global interconnectivity, economic and financial disarray, political turmoil, climate change, and an uncertain energy future we need leaders who can handle complexity by helping our species move forward rather than regress into warfare and other forms of long-term self-damage.

It is my contention that the old heroic model of leaders with followers is a nice model and still useful in some settings, but it is not sufficient for the complexity of even a midsized business and certainly not a global one. There is too great a diversity of perspectives that need to be considered for one leader to be enough. We need a network of leaders inside our organizations. And those leaders need to develop more than their IQ. They need physical intelligence (PQ—stamina and good health), emotional intelligence (EQ—good interpersonal skills), and spiritual intelligence (SQ—the ability to be peaceful, wise, and compassionate in the face of chaos). Leaders need these four intelligences at appropriate levels in order to successfully lead organizations into the future. I call this balance of four key intelligences a “deep intelligence” approach to leadership.

## Defining Multiple Intelligences

Howard Gardner, Ph.D., the best-known researcher in the field of multiple intelligences, defines “intelligence” in his book *Intelligence Reframed: Multiple Intelligences for the 21st Century*, “I now conceptualize an intelligence as a biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture” (Gardner 2000, pp. 33–34).

The word “potential” is important. Think of a child born with some musical intelligence. That innate ability is just a potential—she cannot bring it into form until she undergoes training. She would have to study and practice in order to play a concerto or symphony. Emotional intelligence, which in part shows up as social skills, is similar. We may learn to *experience* emotions early in life, but that is quite different from learning emotional intelligence. Research has shown that emotional intelligence skills (see Fig. 27.1) are learned over the course of our lifetime. Not everyone learns them, of course. But research also shows us that EQ skills can be taught.

What Richard Boyatzis and Daniel Goleman (2002) have shown, using their well-known model of EQ skills (below), is that the relationship skills quadrant develops last. These are the skills we care about as we try to become good spouses, parents, employees, and leaders. These include the ability to develop, inspire, and influence other people, and the ability to facilitate change, manage conflict, and to be good at teamwork and collaboration.

### “Emotional Competency Framework”

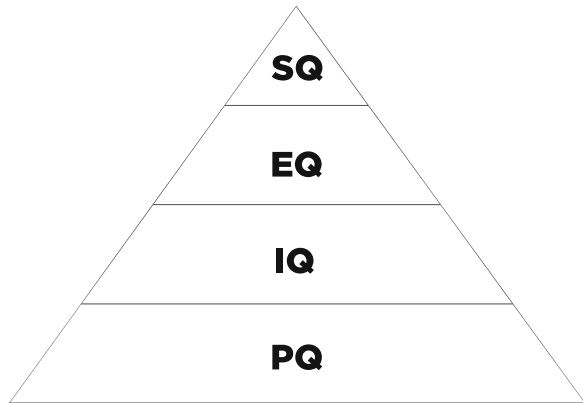


Fig. 27.1 Emotional intelligence—18 skills in four quadrants (Boyatzis and Goleman 2002)

Research in EQ has shown beyond doubt the relationship of EQ skills to good performance in every kind of job—even computer programming (Goleman 1998). It is especially essential in leading people. Human beings are emotional creatures, no matter how bright we may be in terms of IQ. A high IQ leader without EQ will typically overuse authoritarian leadership styles, and/or use logic to motivate people, almost inevitably running into problems. Generally, such people are seen as pushing too hard on tasks and having too many people under them quit or become “disengaged” (underperforming or even actively sabotaging). In the pyramid-shaped Fig. 27.2, you see an oversimplified but useful way to think about the relationship between these four intelligences. This model emphasizes the developmental priorities of different stages in our lives. In our earliest years, there is a tremendous amount of physical intelligence to develop. We learn to crawl, to walk, to run, to tie our shoelaces, and so much more. Then we go to school and for the entire time we are in school the dominant focus of that system is IQ development. This is not to say that PQ is not still growing—it is. Or that EQ and SQ are not developing—they are. But the emphasis is on IQ. When we leave school and begin our work lives and start our families, there is a tremendous demand on our relationship skills. This is where EQ comes into play. Additionally, we now know that the brain is completing some crucial development at about this same time.



**Fig. 27.2** Multiple intelligences in rough developmental priority based on age



By the time we are between the ages of 22 and 25, an area called the “prefrontal cortex” is coming fully into function. This area, also commonly called the “executive center” of our brain, has been developing from the time we are about 11 years old. It is crucial for impulse control and for coordinating the different parts of the brain involved in emotional intelligence skills. Boyatzis and Goleman (2002) created their list of emotional intelligence skills, and the world of coaching and leadership development benefited tremendously. Lack of emotional intelligence skills is the number one reason I get called in to help executives. Often, companies catch this early and the coaching is developmental, but sometimes teaching these skills may be a last attempt to rescue an otherwise bright person from career disaster.

My belief is that SQ is a step up from EQ in difficulty. And it will prove to be a powerful way to leverage diversity and a key differentiator for leadership capacity. Why would SQ help you as a leader? Let’s start by identifying what SQ is, including the 21 skills needed to develop it. Then we will circle back to its relevance for leaders.

## Who Is a “Spiritual Leader”?

I begin many of my workshops by asking people—typically working in teams—two simple questions:

1. Write down the spiritual leaders/teachers you have admired in your life.
2. List the character traits that caused you to admire these people.

I have done this now with thousands of people. What I find both reassuring and fascinating is that the lists look so similar from group to group. The list typically includes major religious figures from many traditions, global peace and social change activists, local religious leaders, teachers, guidance counselors, family members, and spiritual writers. Names like the Dalai Lama, Nelson Mandela, Gandhi, Jesus, Thich Nhat Hanh, Mohammed, Mother Teresa, Aung San Suu Kyi of

Burma/Myanmar, and Martin Luther King, Jr. are typical. In all of my years of doing this exercise, you might be happy to know that four people have listed a boss as a spiritual leader, which shows that it is possible!

The traits that caused these people to be considered “spiritual leaders” typically includes descriptors such as: loving, kind, forgiving, peaceful, courageous, honest, authentic, high integrity, generous, persistent, faithful, wise, visionary, nonviolent, nonjudgmental, seeing the best in people, and inspiring.

What the consistency of the responses tells me is that collectively, we already have a general perception of what makes someone “spiritually intelligent.”

I then ask people, “Look at your list of characteristics/traits and tell me—are there any of these you do NOT want to see in your workplace?” People are initially puzzled and reflect on this for anywhere from 10 to 30 seconds before someone says, “No—I want all of these.” And others rapidly agree. There is occasionally a question raised about compassion—how can you be compassionate and survive in the marketplace? This can lead to a rich conversation about the meaning of compassion—does it mean a blind selflessness? It does not. As they say in the spirituality world, one does not want to practice “idiot compassion.” Our compassion needs to be combined with wisdom, or it can do harm to ourselves (including our companies) and to others. This becomes clearer as we work through the skills in Fig. 27.3.

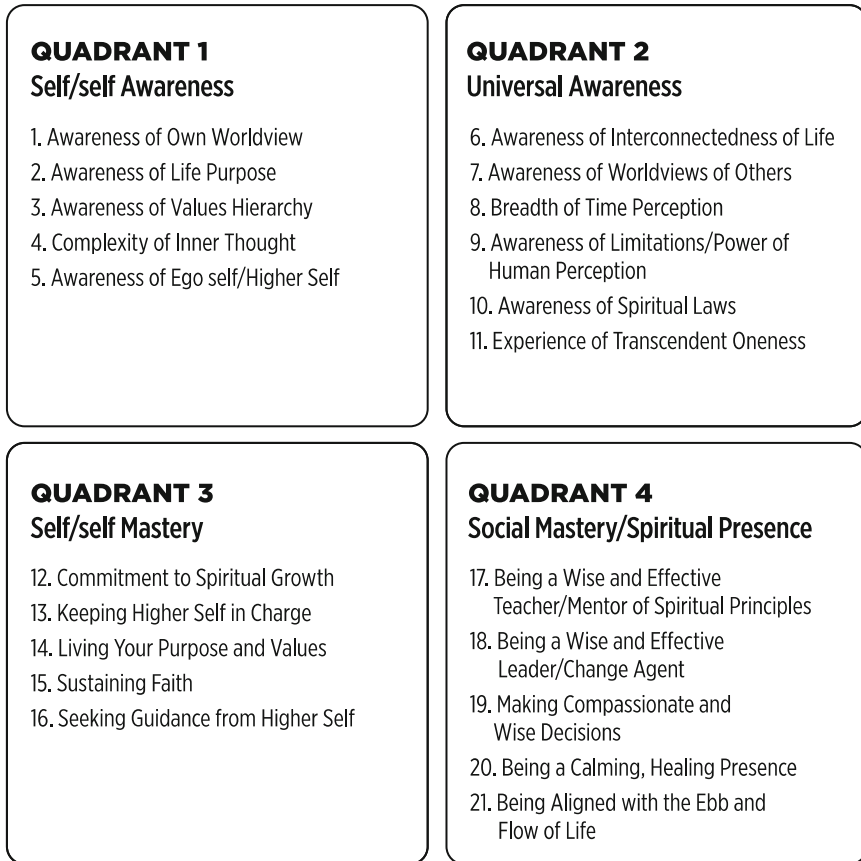
With the increasing interest in conscious capitalism and servant leadership, the issue of what it means for a business leader to develop spiritually comes up frequently in the coaching and consulting world. Furthermore, with employee engagement continuing to be a concern, SQ conversations offer a way for people to get at a deeper motivation than pay and promotions. A spiritually intelligent workplace offers a chance for people to live from their purpose and values, and to bring their best selves to work, rather than “check their souls at the door.”

Yet people are understandably skittish about this topic of spirituality. No one wants to stir up a hornets’ nest of trouble with religious sensitivities. So diversity issues must be clearly and quickly addressed.

What spiritual intelligence does is to create a way to talk about developing human and leadership capacity that is *skills* based. This bypasses the *beliefs* problem altogether. In a diversity-sensitive work environment, this is crucial. *Beliefs remain in the private domain of the individual.* What are open for conversation are the behaviors we want to see and the skills we want to develop in ourselves and in our leaders.

## Defining Spirituality and Spiritual Intelligence

I think of spirituality as an innate human need to be connected to something larger than ourselves—something we consider to be divine or sacred or of great nobility. Something worth spending time on and worth sacrificing some of our more self-focused needs for. We can do this in our private lives, of course, and many of us do. We find connection with the transcendent through religious or spiritual practices,



**Fig. 27.3** 21 Spiritual intelligence (SQ) skills

through time spent in nature, and in moments of profound human connection. We translate the love and connection or these spiritual moments into action through our service to others and the planet. Our need to be connected to “something larger” translates, for many of us, into a need to do good and be good—to make a difference in the world. From this desire for higher purpose, enlightened employers can connect with a powerful way to help employees become meaningfully engaged.

But first we have to figure out how to talk about this potentially touchy subject. That is where spiritual intelligence as a model comes in.

I gave a great deal of thought and consideration to the definition of spiritual intelligence. Because so many spiritual leaders/exemplars are described as “loving,” it seemed important to factor that word into the definition. Yet the word “love” in the English language is a very imprecise word. We say, “I love my spouse” and “I love ice cream.” We have the Greek words for love: *eros*, *philia*, and *agape*—but they are unwieldy and sound elitist. In my search for a better word to use, I came across this metaphor from the East, “Love is a bird with two wings. One wing is compassion and

the other wing is wisdom. If either wing is broken, the bird cannot fly.” I immediately recognized this as the definition I needed. Compassion is the most elevated state of the “heart,” beyond empathy, which is an EQ skill. Wisdom is the most elevated state of the “head,” beyond what we think of as IQ. This helped me clarify not only the wording but the concept of “pushing beyond” the other intelligences.

With the help of that metaphor, I could move from thinking about SQ as the ability to behave with love to this, “Spiritual intelligence is the ability to behave with wisdom and compassion while maintaining inner and outer peace, regardless of the situation.” Compassion and wisdom together form the manifestation of love. “Behave” is important because it focuses on how well we maintain our center, stay calm, and actually treat other people. The statement “regardless of the situation” shows that we can maintain our peaceful center and loving behaviors even under great stress. This is what we often admire in our spiritual leaders.

It is my belief that we are all born spiritual, but we are not born spiritually intelligent. Spiritual intelligence (SQ), as I define it, is a set of 21 skills—that also must be learned. I have created a list of 21 skills (Fig. 27.3) that I believe represent the skills of spiritual intelligence.

My approach was to start from the model used by Goleman et al. (2004). I hypothesized that SQ, as an intelligence, would be similar to but more difficult than EQ—a vertical step up. Therefore, I began with my own four-quadrant model, into which I eventually arranged 21 skills, drawn from my study of the behaviors of spiritual leaders. I was attempting to describe the “competencies” that enabled those exemplars to stand “head and shoulders” above the norm. I felt that it was critical that the language used to describe these skills could be “faith neutral”—allowing people of any faith or belief system, including atheists, to find a way to connect to the model. Finally, if these were in fact skills, I felt I should be able to describe them from “novice” to “expert” levels and to verify that there was a strong age correlation (as is typically found with skills, which have to be developed, vs. traits, which are innate).

## Spiritual Intelligence: The SQ21 Model

There is a hypothesized sequential relationship between the four quadrants and 21 skills of SQ similar to that of the four quadrants and 18 skills of EQ. In the SQ21 model, quadrant 1 is foundational and quadrant 4 is also expected to develop last, being dependent upon some development in the other three quadrants. A longitudinal study is needed to confirm this.

Each of the 21 skills is described in the spiritual intelligence assessment (the SQ21) in five levels of skill proficiency. Initially, I was hoping to find four levels of each skill, as there are in the emotional competence inventory by Boyatzis and Goleman. But as I worked through each skill, they all seemed to fall into five levels, not four. Later, as I studied the work of Susanne Cook-Greuter and other developmental psychologists, I came to understand the five levels were corresponding roughly not only with Fowler’s stages of faith but also with the levels of adult development.

Level 1	Can communicate understanding of the nature of ego self, including its origin and the purpose it serves in spiritual development.
2	Demonstrates ability to observe personal ego in operation and comment on what seems to trigger ego eruptions.
3	Demonstrates awareness of and ability to periodically "listen to" higher self as a separate voice from ego self.
4	Hears the voice of higher self clearly and understands the "multiple voices" that ego self can have. Gives authority to voice of higher self in important decisions.
Highest Level 5	Higher self voice is clear and consistent. Ego self is present and is a joyful advisor to higher self. There is no longer a struggle between the two voices. Rather there is a sense of only "one voice"—the higher self (Authentic Self, Spirit) voice.

**Fig. 27.4** The five levels of skill development for ego self/higher self awareness

Level 0 is implied and means that the person has not begun to develop that skill. Level 5 is the highest level we measure with our online self-assessment. No skill or level is considered "required." And even at level 5, a person is not considered "finished" as there is always room to grow. A crucial skill, skill 5, illustrates the levels in Fig. 27.4.

## **Skill 5: Awareness of higher self/Ego Self**

Spiritual intelligence, as I describe it, allows us to talk about behaviors that are attainable by secular humanists, people of faith, and those who are "spiritual but not religious." I have discussed these ideas and used this tool with people who were avowed practitioners of many faiths, with communist atheists and secular humanists and with the spiritual but not religious. While everyone has their own approach to talking about these matters, the generic language of the tool is acceptable across these groups. In one workgroup, the manager described the spiritual intelligence language of "ego self" and "higher self" as "the golden gift"—as it allowed the employees to discuss topics of relevance to group engagement, creativity, and performance in a way that unified them rather than create tension.

The "ego," in my usage of the term, is not some kind of internal enemy. Rather it is an essential aspect of ourselves. Initially, it is immature<sup>1</sup> and self-centered. You might think of a pubescent teenager. Ego self in its immature form is impulsive,

<sup>1</sup> See the field of Adult Development for an introduction to Developmental Psychology and an understanding of stages of ego development. Suggested authors include Robert Kegan, Susanne Cook-Greuter, and Bill Torbert.

quick to anger, defensive, scared, protective, selfish, and prone to many of the vices we often list such as greed and wrath. The other aspect of ourselves, our higher self, represents what are often called the “fruits of the spirit”—peace, joy, love, wisdom, faith, and so on. You might think of this higher self as our “inner Nelson Mandela” or other spiritual leader. Some might prefer to call the higher self by one of its many synonyms: soul, essential self, authentic self, atman, Buddha nature, Christ consciousness, etc. The advantage of this ego self/higher self language is that it allows people to use their faith-based or secular synonyms if they choose. We can find common ground through these generic terms. We can then discuss the advantages of working from and leading from higher self.

## Relationship to Leadership

So what does all this have to do with leadership? In a complex world filled with difficult life conditions, who is best prepared to lead? Which intelligences and at what level are needed for leadership roles (formal and informal)?

Whether we are talking about leading an organization, governing a country, or just inspiring the people around us, it is the leader who can access multiple intelligences at a fairly high level of development who is best prepared to cope effectively with the life conditions we face. These leaders will be able to navigate the difficult times, to encourage and inspire others, to speak so they can be heard, and to stay peaceful in the midst of it all. These people have spiritual intelligence. Such leaders will be able to act with love (wisdom and compassion). Mature leadership, high SQ leadership, is not about warm and fuzzy feelings. It is about deep compassion manifesting in wise action. It is about profound personal integrity—an alignment with purpose and values. The high SQ leader understands the natural emergent processes at play and can work with them for the best outcomes, all while he/she stays focused on the big picture—remaining untriggered by immature egoistic reactions.

How will we create such leaders? We need to give people the vocabulary (ego self and higher self) and then the skills to allow them to grow and then transcend the ego, eventually transcending even language itself as these emerging leaders come into direct knowing beyond language of the nature of what is. To dodge around developing SQ skills because we are not comfortable with the language is no longer an issue—since the language of the SQ21 creates faith-neutral, faith-friendly, and secular-friendly generic terminology. This generic terminology allows people to link to their own preferred synonyms for difficult concepts or words.

Crucially, the SQ21 does not mandate any philosophical or spiritual belief—and we hold our own assessment and model lightly. It allows (via the coaching process) for meeting the client where he/she is—and adapting the system to his/her way of understanding. Overall, we are trying to help each of us move in the direction of our “ideal self”—the details of which overlap a lot and vary a little from person to person. The SQ21 is designed to allow for this.

## Why Have an Assessment?

Can't people just develop SQ on their own? Of course they can. Many people have done so over millennia—including the list of spiritual leaders mentioned earlier. At the same time, there is an advantage to having a tool that can help you focus on what is most important to you right now. We are all stretched thin for time and energy. A tool that helps you see what is most important for you in your given role or life circumstance is a big help.

There is no perfection where self-assessments are concerned. People can overstate or understate their own abilities, although we have made that harder in the way we have designed the scoring system. The SQ21 is an expertly created tool, which shows very high reliability ( $\alpha=0.97$ ), and it has successfully been through construct and criterion validity testing which I will summarize.<sup>2</sup>

In May 2003, after I had created the initial four-quadrant model, I contracted with Customer Value Systems, Inc. (CVS) to develop a scientifically valid assessment that would electronically measure spiritual intelligence (SQ). The project was headed by Dr. Brant Wilson, President of CVS, who holds a Ph.D. in Sociology with emphasis on Research Methodology. Dr. Wilson has extensive experience in developing measures of key social phenomena through surveys as well as via the use of qualitative studies to refine language, association, and in-depth understanding of social and psychological behavior. His senior associate on the project was Joan Eckerman Jones, who has a Masters in Psychometrics and also has specialized skills in statistical analysis and survey development.

Since that initial engagement with CVS, a number of important steps have been taken to ensure that the SQ instrument was and continues to be developed and refined according to sound psychometric, methodological, and statistical principles accepted in the measurement of human behavior.

Unlike biology, physics, or other laboratory-based scientific measurements, representing people's beliefs and behaviors has always been a more difficult and in some ways more complex puzzle. First, people are not always aware of their beliefs or behaviors, and their perceptions depend on many factors related to their personal psychology and environment. Second, people often want to present themselves in self-report surveys in a way that fits their own view of self. Finally, their views at times vacillate between what they are and what they want to be, or what they feel others may want them to be. This means it is necessary to design a survey containing questions that get the direct feedback of the respondent and at the same time eventually allow for the building of some self-awareness.

## Managing the Vocabulary Problem

A unique difficulty to spirituality is that people's definition of keywords used in spiritual topics varies, so their understanding of terminology presented in the SQ21 is a challenge. The terms used are not common in everyday business environments

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<sup>2</sup>For more information, go to [www.deepchange.com](http://www.deepchange.com) and look under "Dig Deeper" for our SQ21 Technical Manual.

or even in some settings where spiritual development is intended, so it was imperative that we not assume that terms were commonly understood. We sought detailed and constructive feedback on all terminology used in the survey questions before, during, and after various survey drafts were written.

Based on this feedback, the language was revised to be more clear to potential client mindsets and to create a balanced, accurate understanding of key concepts. An online “pop up” glossary of key terms was incorporated into the survey itself, so the intended meanings would be as clear as possible to those who read them. We have a longer glossary which clients can print from the Deep Change website if they like. This glossary is available in English, Spanish, German, Dutch, and Portuguese as well. Over time we have also created faith-specific glossaries to help individuals who practice any of the five major faiths (Hinduism, Buddhism, Judaism, Christianity, and Islam) link their faith-specific language to the generic terminology used in the SQ21.

Finally, certified coaches are trained in how to debrief the SQ21 report with the client to tease out misunderstandings of terms, and where appropriate, after discussing with the client and using the coaches’ judgment, to manually rescore any skill where a significant misunderstanding took place. This ensures maximal value for the client. The goal is always to best serve the clients as they work to develop their SQ skills.

## **Creating the Survey, Algorithm, and Report**

In an iterative process, we worked on terminology and on question wording. Because of the complexity, we took one quadrant at a time. I described the five levels of skill attainment as I perceived them. The descriptions of the each skill and its five levels were then reviewed with an alpha pilot group, organized with help from Dr. Judi Neal. The alpha pilot participants were coaches, consultants, and others who were already engaged in issues around spirituality in the workplace. Feedback about how levels were described was incorporated and improvements made. Questions were then drafted, with help from CVS to be sure that wording met psychometric standards of quality, and a scoring algorithm created. The alpha pilot group took the survey one quadrant at a time and gave more feedback. Finally, the whole survey was compiled into one four-quadrant survey, and the beta test was launched.

With 549 participants in the beta test we sought to answer my most urgent question, “Will SQ21 scores show an age correlation?” If these are skills that can be learned over time (and not some form of personality type or trait), then we should have a strong age correlation. We were delighted to see that age was the strongest demographic correlation. In analyzing the results and feedback from participants in the beta pilot, we found that we could delete a few questions, improve some wording, and streamline some of the scoring by using one question for more than one skill’s scoring.

After one more pilot with the World Business Academy in 2004, we adjusted the survey questions very slightly and fixed our questions at 170 with their current wording in October 2004. We then proceeded to do two further levels of validation.



## Two Other Research Studies

The SQ21 was externally validated using a criterion-related validation provided by Dr. Michael McElhenie, an authority on academic and professional behavior measurement. Dr. McElhenie was assisted by a graduate assistant, Eric Dodson, and other students, who participated in this project during the summer of 2005. The study looked at an initial group of 230 people to test criterion measure coding methodologies to ensure inter-rater reliability. This was found with a  $\kappa=0.67$ . Research participants took the SQ21 (at that time called the SQi) and also completed either an internet-based questionnaire or participated in a live interview (comparable quality was found with both methods). Results were very positive. Essentially this means that we are measuring what we believe we are measuring.

Correlations (all significant at  $p<0.05$ ) range from low ( $r=0.137$ ) to very high ( $r=0.685$ ); the average expected range for studies of this nature is between 0.200 and 0.400. These results suggest that the SQ21 very likely measures what it purports to measure and appears to be a highly respectable “predictor” of spiritual intelligence. Further details are available in our technical manual.

The SQ21 assessment was further validated in 2007–2008, with assistance from CVS and Dr. Susanne Cook-Greuter, by comparing the scores of individuals’ skills on the SQ21 with their relative scores on another leading measure of adult development (Dr. Cook-Greuter’s SCTi-MAP—a scoring system executed by trained behavioral experts based on interpretation of a sentence completion test). The correlation analysis proved very fruitful in identifying a high correspondence between those scoring high on SCTi/MAP and those scoring high on the SQ21, and the correlations were consistent across quadrants and skill levels. Some of the skills varied slightly in the strength of association, but most skills had significant correlations at the 5 % level of statistical significance, and many were statistically significant at the 1 % level (1 % probability that relationships are due to chance).

This cross-correlation was important to me both because I had hypothesized that such a relationship existed and because higher stages of adult development (action-logics) have been shown to be related to the ability to lead an organization through transformational change (Rooke and Torbert 2005).

Since its initial development near the end of 2004, the SQ21 assessment has been completed over 2000 respondents across a diverse set of geographies, demographics, and backgrounds. Part of the positive contribution to the SQ21 model has been its application across a variety of business and public organizations, religions and worldviews, age groups, and other diverse participants.

Based on this extensive validation, I can say with confidence that the SQ21 is a solid tool. It meets or exceeds the required expectations of the clients and companies I have worked with.

I will add what I tell all the coaches I train: SQ21 is an assessment designed to *begin a conversation and a learning journey*. No assessment is perfect. But SQ21 is a really solid and helpful starting place for what our clients often tell us is one of the richest conversations they have ever had with a coach, or with themselves.

## Relationship to Faith and Spirituality in the Workplace

There has been a tendency to do one of three things in relationship to faith and spirituality conversations in the workplace:

- Avoid the conversations altogether because faith and spirituality are awkward topics or “don’t belong here”
- Focus on the religious diversity issues and compliance with diversity standards (e.g., adapting to people’s religious holidays and needs for prayer time)
- Focus on “spirituality” by whatever definition and avoid talking about religion

Since people are by nature spiritual, as I define it, even if they are secularists, I would say that spirituality is always already present in the workplace. I would also contend that our spiritual side offers a way to tap into deeper meaning-making structures—a way to engage each of us—that is more profound than normal team-building approaches. The challenge, of course, is to engage this conversation in a way that energizes but does not create any upset in the workplace.

I have found that a key to doing this is to set clear boundaries up front around proselytizing. There can be no attempts at converting anyone to a specific set of beliefs. Once this is clear, we can focus on the values we want to embody as a business or organization, the behaviors we want to see, and the meaning we are passionate about. Developmentally, we can focus on becoming the people most of us aspire to be—more like the spiritual leaders mentioned we each admire.

I believe that spiritual intelligence, and specifically the SQ21, allows a faith-neutral, faith-friendly, secular-friendly way to approach this topic. From a context of multiple intelligences—with SQ being one of them—you can drive a successful business, create an amazing culture, and become an employer that passionate and talented people compete to work for.

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## Chapter 28

# The Evaluative Framework for Workplace Spirituality Assessments: Working Our Strengths and Strengthening Our Work

David S. Steingard and Ronald L. Dufresne

*The caveat: in researching spirituality, it may be tempting to use familiar, well recognized and accepted methods. In doing so, however, we may look in the wrong places, forget the true objects of our quest, and emerge from our endeavor with something that is, at best, trivial or dubious.*

(Braud 2009, p. 61)

**Abstract** In this chapter, we develop and pilot-test a framework with which we evaluate workplace spirituality assessments (WSAs). WSAs are used empirically to measure some aspect of workplace spirituality. Building upon Gardner's work on multiple intelligences and previous reviews of the workplace spirituality literature, we develop a framework with four different evaluative filters. First, we determine which approach to workplace spirituality the WSA concerns, including metaphysical transcendence, existential meaning-making, or religio-spiritual. Next, we assess which foundation of spiritual intelligence is considered, be it computational, empirical, operational, or teleological. Then, we consider whether the WSA is contextualized by cultural bounds and if the WSA considers workplace spirituality critically. Last, we argue that WSAs should be held to the standard of rigor, relevance, and reciprocity. The evaluative framework allows for study- and field-level reflection on the state of WSAs and directs our attention to potential areas of focus.

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Braud's admonition to not "forget the true objects of our quest" is both inspiring and daunting. Researchers in management, spirituality, and religion (MSR) nobly "quest" to illuminate how spirituality animates humans and the organizations they inhabit. Yet, concordance about the "true objects" of MSR's scholarly agenda is illusive. As MSR continues to evolve, it must reflect "accepted methods" while simultaneously maintaining an openness to inquiry befitting the expansive and multifarious expressions of spirituality at work. Looking in the *right places* is probably more challenging than avoiding the "wrong places"—what is the normatively desirable path that integrates familiar approaches with generative discovery? This chapter attempts, at least from the subdiscipline of MSR we call workplace spirituality assessments (WSAs), to address this issue.

As the field of workplace spirituality has matured theoretically, a considerable number of quality empirical metrics—WSAs—have followed suit (Fornaciari et al. 2005; Dean and Fornaciari 2007; Fornaciari and Lund Dean 2009). Valid constructions and assessments of spirituality at organizational, leadership, and individual levels of analyses are well established. We examine the implications of what this amalgam of work on WSAs might mean to the development of the workplace spirituality field.

We begin by evaluating measures of workplace spirituality, first through the broader lens of "spiritual intelligence" measures (Emmons 2000a, 1999; Macdonald 2000; Zohar and Marshall 2000; Vaughan 2002; Amram and Dryer 2008; King and DeCicco 2009), not necessarily derived from research in workplace spirituality or its application to WSAs.<sup>1</sup> Vaughan's (2002, p. 19) definition epitomizes this assortment of characterizations:

Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world. Spiritual intelligence implies a capacity for a deep understanding of existential questions and insight into multiple levels of consciousness ... awareness of spirit as the ground of being or as the creative life force of evolution ... awareness of our relationship to the transcendent, to each other, to the earth and all beings.

Vaughan captures well both the interiority of spirituality's "inner life of mind and spirit" and its praxis in the world as a "creative life force of evolution." This emphasis on spiritual intelligence's power to transform life's circumstances for person, organization, society, and the planet is integral to the very applied domain of workplace spirituality. Emmons (2000a, p. 3) bulwarks spiritual intelligence's role in worldly affairs with one of his five components of spiritual intelligence: "The ability to utilize spiritual resources to solve problems in living."

Also, as emotional intelligence (EQ) (Goleman 2005) and social intelligence (SQ) (Goleman 2006) have grown increasing well researched, practiced, and popularized, it is useful to distinguish spiritual intelligence (SQ) from these forms of intelligence. Vaughan (2002, p. 19) writes:

Spiritual intelligence, then, is more than individual mental ability. It appears to connect the personal to the transpersonal and the self to spirit. Spiritual intelligence goes beyond

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<sup>1</sup> Wigglesworth's chapter "Spiritual Intelligence" (this volume) is an exception to this distinction. Her work applies spiritual intelligence to leadership and business, so is better included throughout this chapter as a WSA.

conventional psychological development. In addition to self-awareness, it implies awareness of our relationship to the transcendent, to each other, to the earth and all beings.

Wigglesworth (this volume, Fig. 2) cogently explains the ordinal relationship between SpQ, EQ/SQ,<sup>2</sup> IQ, and PQ (physical intelligence) as does Tirri et al. (2006, pp. 39–40). Zohar and Marshall (2000) posit spiritual intelligence as a higher order intelligence compared to the other intelligences. Vaughan’s and other formulations of spiritual intelligence do not necessarily converge on fundamental theoretical and methodological principles. To postulate and assess a version of spiritual intelligence, at this point, researchers need not connect to or build upon other variations. There exists only a loosely coupled meta-framework for spiritual intelligence—consistent definitions, standards, assessment criteria, literature, etc. are not easily discernible. While erecting a monolithic and exclusionary set of criteria for spiritual intelligences is obviously undesirable, some more focused examinations of its foundational issues are desirable.

Employing Gardner’s work on multiple intelligences (Gardner 2006) creates a benchmarking opportunity to gauge spiritual intelligences against widely established, interdisciplinary standards. The spiritual intelligence paradigm closely parallels problems and promises of the management, spirituality, and religion discipline and attendant WSAs. By treating WSAs to spiritual intelligence standards offered by Gardner, MSR can to some degree integrate with a wider body of knowledge, both contributing to it and learning from it.<sup>3</sup> Additionally, we aim to enrich the ongoing scholarly discussion about WSAs by offering our own *Evaluative Framework for Workplace Spirituality Assessments* expanding on Gardner’s work. This framework provides a taxonomy of WSAs individually and collectively, affording us an opportunity to continue to “work our strengths” and “strengthen our work” in the MSR field generally and in WSAs particularly.

## Understanding Multiple and Spiritual Intelligences

Gardner’s work on spiritual intelligence stems from his broader theory of “multiple intelligences” (Gardner 2006), arguably the seminal and most influential theory about human intelligence to date: “One of the most influential and widespread theories of intelligence” (Emmons 2000a, p. 7).<sup>4</sup> By critically appraising workplace spirituality measures via Gardner’s insights about spiritual intelligence, we hope to achieve the following objectives in this chapter:

<sup>2</sup>As social intelligence is an outgrowth of emotional intelligence, we include it here, although it is not in Wigglesworth’s model.

<sup>3</sup>Tirri et al. (2006) nicely operationalize Gardner’s multiple intelligence model with spiritual intelligence into the Multiple Intelligence Profile Questionnaire (MIPQ).

<sup>4</sup>While substantiating such a claim is difficult, Gardner’s work has remained the intellectual centerpiece of most academic inquiry and debate related to intelligence. That Gardner’s work on multiple intelligences has been seriously challenged (Schaler and Gardner 2006 (Gardner’s responses to his critics are also included); Morris 2012) is testimony to his gravity as the central figure in this domain.

1. Building on Gardner's work, further refine the theoretical and empirical contours of a robust paradigm for spiritual intelligence as applied to the WSA domain.
2. Evaluate current WSAs vis-à-vis this enhanced perspective through our *Evaluative Framework for Workplace Spirituality Assessments*.
3. Make recommendations for refocusing and strengthening WSA scholarship based on the consideration of a select group of WSAs.

To commence, let us consider Gardner's basic propositions about multiple intelligences and the particular case of spiritual intelligence. Gardner's (2006, p. 6) multiple intelligences theory proffers possibilities beyond solely cognitive bases for intelligence:

An intelligence is a computational capacity—a capacity to process a certain kind of information—that originates in human biology and human psychology ... An intelligence entails the ability to solve problems or fashion products that are of consequence in a particular cultural setting or community. The problem-solving skill allows one to approach a situation in which a goal is to be obtained and to locate the appropriate route to that goal.

Gardner proposes moral (Smith 2008a), spiritual, and existential intelligences as worthwhile, but denies they conclusively meet minimal criteria to qualify as formal intelligences (Gardner 1998).

However, the validation of a spiritual intelligence as a distinct intelligence is problematic (1999, p. 59)<sup>5</sup>:

It seems more responsible to carve out that area of spirituality closest 'in spirit' to the other intelligences and then, in the sympathetic manner applied to naturalist intelligence, ascertain how this candidate intelligence fares. In doing so, I think it best to put aside the term *spiritual*, with its manifest and problematic connotations, and to speak instead of an intelligence that explores the nature of existence in its multifarious guises. Thus, an explicit concern with spiritual or religious matters would be one variety—often the most important variety—of an existential intelligence.

Gardner aims to "put aside the term *spiritual*" in the consideration of another unique type of intelligence, but suggests spiritual and religious dimensions may be subsumed into a possible existential intelligence. However, Gardner dismisses, at least temporarily, the establishment of this existential intelligence—concern with ultimate issues of existence and meaning—in accord with his criteria: "I find the phenomenon (existential intelligence) perplexing enough and the distance from the other intelligences vast enough to dictate prudence—at least for now" (Gardner 1999, p. 66).

### ***Spiritual Intelligence Measures and Gardner's Criteria for Intelligence***

That Gardner espouses an improbable legitimating of spiritual intelligence does not conclusively rule it out. Gardner's work provides a foundation upon which

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<sup>5</sup> See Schaler and Gardner (2006, p. 20) for a more contemporary response from Gardner against the possibility of a spiritual intelligence.

scholarly exchange on the matter is constructed. Theories, constructs, and instruments related to spiritual intelligence and scientific debates about them are ongoing (Emmons 2000a, b; Gardner 2000; Macdonald 2000; Mayer 2000; Edwards 2003; Cianciolo and Sternberg 2004). We now consider some extant spiritual intelligence measures and revisit Gardner's supposition that spiritual intelligence does not qualify as a valid type of intelligence according to his criteria. It is important to again note here the distinction between spiritual intelligence measures and WSAs. Spiritual Intelligence measurements are assessments of spiritual intelligence, widely defined, that are not applied or tested in the particular domain of the workplace—these are not what we would commonly consider to be metrics involved in workplace spirituality. They are more generally assessments of the construct of spiritual intelligence as a core human ability outside of any particular context.

A thorough debate about some of these SIM psychometrics vis-à-vis Gardner's criteria exists (IJPR and others). Central to the challenge of establishing a spiritual form of intelligence is not conflating “spiritual *consciousness*” with “spiritual *intelligence*” (Mayer 2000; emphasis added). While phenomenologically spirituality exists subjectively, empirically assessing this primarily interior human experience as demonstrable intelligence, per se, is indeed problematic. However, Emmons's (2000a, b, p. 59) observations about this conflict are encouraging:

If spiritual intelligence were nothing more than spirituality, then nothing would be gained by invoking the language of intelligence. Is spiritual intelligence nothing more than spirituality? I have defined spiritual intelligence as the adaptive use of spiritual information to facilitate every problem solving and goal attainment... [Spirituality] is a search for experience that is meaningful in and of itself. Intelligence is the implementation of a set of tools to arrive at a more productive, effective, happier, and ultimately more meaningful life... Spiritual intelligence is thus a mechanism by which people can improve their overall quality of life. It is the application of a domain of knowledge to problems in living.

Emmons refocuses the debate back into the realm of “information,” “problem solving,” and “goal attainment”—elements contained in Gardner's characterization of multiple intelligence theory (quoted previously). Gardner's (1999, p. 34) work, too, supports this practicability of intelligence: “Intelligence is a biopsychological potential to process information that can be activated in a cultural setting to solve problems or create products that are of value in a culture.”

We might also presage here the connection and natural extension of spiritual intelligence into WSAs. WSAs also address “problem solving” in workplace settings where spiritually focused and “meaningful” practices or “tools” are employed to improve the “overall quality of life.” Spiritual intelligence “helps us assess the most meaningful course of action” and “solve problems of meaning and value” (Tirri et al. 2006, p. 39). And, explicit connections to organizational and corporate settings (Zohar 1997; Paulson and Wilber 2002; Tischler et al. 2002; Paloutzian et al. 2003; Zohar and Marshall 2004; Giacalone and Jurkiewicz 2010) ground spiritual intelligence in the most demanding, economically utilitarian sector of society. Even the spiritual practice of meditation can be utilized in achieving “performance targets” (Heaton et al. 2004, p. 62).

MSR work, Stanczak and Miller (2002, p. 8) remind us, does produce “significant effects” in terms of human and organizational performance:

Repeatedly, authors argue that a spiritual workplace, while having subjective effects on morale and universal responsibility, also has significant effects on output and profitability.

WSAs, as measurements of workplace spirituality, extend this pragmatic idea full circle, back to a notion of intelligence that is used for problem solving and improving human and organizational positions. Here we begin to see how considerations of WSAs fundamentally relate to the paradigm of spirituality construed as a form of intelligence.

Although Gardner’s criteria are considered foundational for evaluating intelligence in general, it becomes apparent from this debate that they may not be sufficient to eliminate the possibility of spiritual intelligence as a viable form of intelligence. It may be the case that spiritual intelligence measures aspire to measure a type of phenomenon that does not easily fit into the criteria for an *intelligence*, bringing into question of whether or not these criteria could ever validate a spiritual intelligence. Perhaps Gardner’s criteria are too tightly aligned with a conventional approach to the fundamentals of cognitive intelligence? Gardner’s move to expand cognitive intelligence (IQ) into multiple intelligences (MIs) certainly invites an assumptive and performative opening. But, maybe this wider net is still too narrow to capture the particular qualities spiritual intelligence measures aspire to measure? That is, maybe spiritual intelligence measures do not pass Gardner’s test for intelligence not because they are not intelligences but because the criteria themselves do not allow spiritual intelligences to be theoretically and empirically measurable? Spiritual intelligence, or something very much like it, may indeed exist, but simply not be captured by Gardner’s criteria. Given advances in a scientific approach to spirituality (Simon 2008), it may take more than the paradigm of intelligence to capture the phenomenon of human spiritual experience and performance.

Also, it is not clear exactly how many of Gardner’s criteria and to what degree candidate intelligences can become actual intelligences. Gardner seems to offer his criteria as guidelines, not as rigid requirements—there is some interpretive flexibility in the framework itself. For example, King and DeCicco (2009, p. 73) suggest that spiritual intelligence has satisfied Gardner’s “three primary criteria”:

Thus far, spiritual intelligence has satisfied the three primary criteria for intelligence: a set of characteristic mental abilities that are distinct from preferred behaviors, the facilitation of adaptation and problem-solving, and development over the lifespan.

In sum, Gardner’s criteria may be too narrow and insufficient and are debated. And, Gardner’s “at least for now” (Gardner 1999, p. 66) admonition leaves open the door to the potentiality that spiritual intelligence could eventually be accepted as a bona fide intelligence. Regardless of whether or not efforts to measure spiritual intelligence ever meet Gardner’s criteria, we feel the burgeoning research in spiritual intelligence measures is, outside of its fit with Gardner’s criteria, worthy of continued development. Gardner’s work should be regarded and respected as a formidable foundation for further contemplating spiritual intelligence measures, not a



veto on the pursuit. Whether spiritual intelligence measures ever stack up to Gardner's criteria may be a secondary issue. What may be figural here is how important spiritual intelligence measures are to our understanding of spiritual phenomenology and its biophysical manifestation—foundations of the human experience. Whether we officially declare spiritual intelligence measures varieties of spiritual intelligence or not, they are still valuable to study and improve upon their practice.

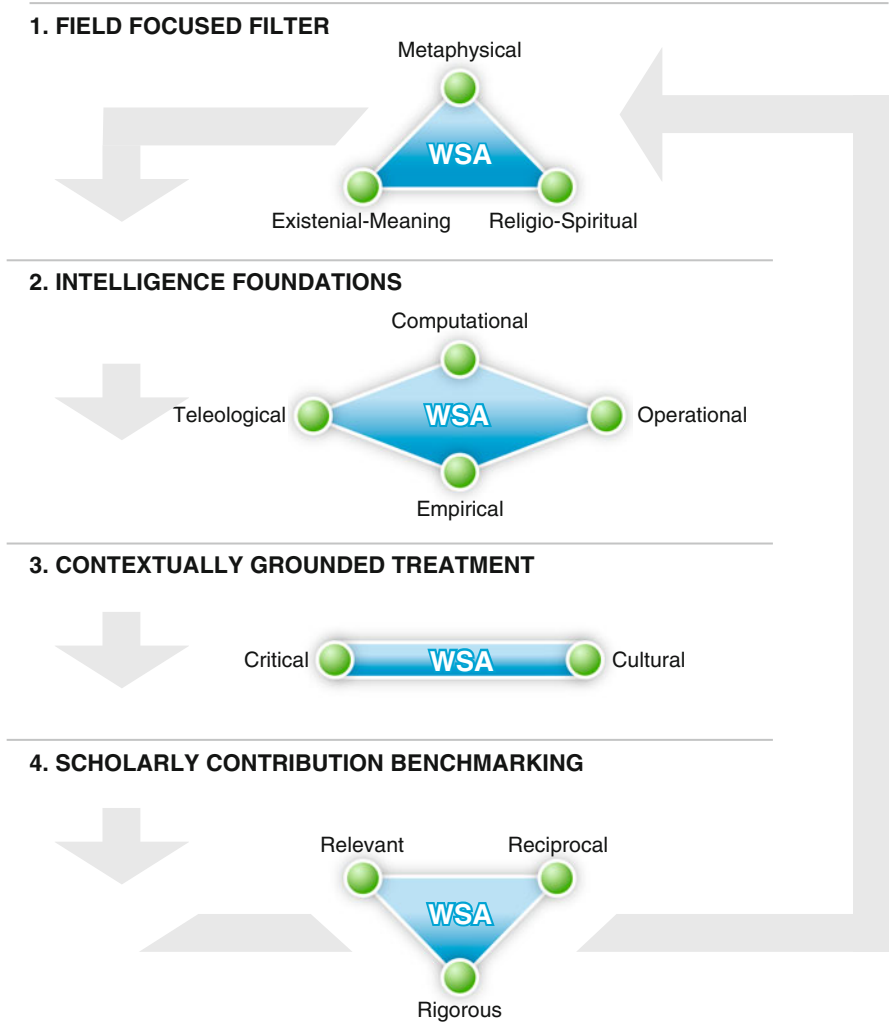
Based on these debates, a convergent set of theoretical and empirical criteria for a spiritual intelligence is not easily determined. Moreover, the objective of a single set of evaluative standards for spiritual intelligence may appear scientifically worthwhile, yet a more diverse, multifaceted approach to exploring and promulgating the *domain of spirituality that shares common criteria, methodologies, metrics, and objectives with the formal exposition of intelligence* is probably more desirable. Instead of dismissing spiritual intelligence as a bona fide form of intelligence because it does not fulfill Gardner's basic requirements, why not pursue it in light of the robust debates and solid theoretical and empirical work that has been done on it to date? While spiritual intelligence may never strictly fulfill Gardner's criteria, to abandon this endeavor to more fully understand it—with all of its ambiguities, problems, and possibilities—does not “dictate prudence” (Gardner 1999, p. 66) in our estimation.

The next section details why the quest for deepening our understanding of spiritual intelligence is both feasible and necessary. We believe that a sustained and rigorous engagement of spiritual intelligence will not only be scientifically fruitful but continue to provide an actionable platform from which to address the human, spiritual, and ecological exigencies of our time.

Given the lack of a unified evaluative schema for considering varieties of spiritual intelligence, an investigation of variegated approaches to conceptualizing and measuring spiritual intelligence is useful, if not morally compelling. Spiritual intelligence, in all of its differing forms, provides valuable access to a more integral and transformative worldview (Wilber 2006). To abandon the effort to validate it as an intelligence, because it is difficult or illusive, may ultimately be unwise—the domain of spiritual intelligence, legitimized by Gardnerian standards or not, adds value to knowledge and practice. Next, we offer a modified framework for legitimizing spiritual intelligence from a framework that incorporates Gardner's seminal insights, but casts a more inclusive, field-focused application to workplace spirituality and WSAs.

## Evaluative Framework for Workplace Spirituality Assessments

Considering Gardner's work on intelligence, the debates it fuels around spiritual intelligence, and some of its extant measures, we now incorporate these considerations into a modified framework for evaluating the overall conceptual and empirical soundness of spiritual intelligence generally and its adoption in workplace spirituality



**Fig. 28.1** Evaluative Framework for Workplace Spirituality Assessments (WSAs)

as represented by this chapter and other approaches to WSAs. In terms of moving forward with the exploration of spiritual intelligence, what can we learn from Gardner’s criteria, debates surrounding it, and existing measures of spiritual intelligence? We now offer our own framework for evaluating spiritual intelligence—the *Evaluative Framework for Workplace Spirituality Assessments* (see Fig. 28.1).

Here we synthesize and codify learnings about assessing spiritual intelligence measures. We extend this framework with the capacity to evaluate WSAs as well—ultimately, the major objective of this chapter. WSAs are de facto measures of spiritual intelligence applied to the workplace. The framework enables these evaluations

to be amalgamated into a field level of analysis so that opportunities, extant streams, gaps, etc. can be targeted with future research. Our objective is not to stoke the debate about whether spiritual intelligence should or should not qualify as a legitimate form of intelligence—this pursuit ultimately closes doors to understanding and application. Alternatively, we offer a modified framework that includes key principles from Gardner’s profound contributions on qualifying an intelligence, as well as our own observations about how to utilize the framework for advancing work in the workplace spirituality field that will be entertained in the concluding section.

Based on our discussion thus far, what fundamental elements of a spiritual intelligence might be plausible and necessary? Perhaps somewhat ironically after characterizing Gardner’s paradigm for spiritual intelligence as too limited, we will revisit his core definition of intelligence and resurrect our modified framework from it. Although critiqued, the fundamental insights of Gardner’s contribution to intelligence have stood the test of time, both theoretically and empirically. No matter where one weighs in on Gardner, it is safe to say that his work has laid the groundwork for any work related to intelligence—there is no way to circumvent a serious engagement of his work if one is to make a meaningful contribution to our understanding of intelligence.

The framework builds on Gardner, the debates around his work, and the operationalization of general spiritual intelligence measures while customizing the framework for the specialized brand of spiritual intelligence captured in WSAs. Also, as we are moving into workplace spirituality, it is necessary to clarify the basic foundations of a workplace spirituality assessment (WSA). While the first level of categorization of the evaluative framework addresses spirituality, to be qualified as a WSA even before being subjected to qualification according to the criteria, an assessment must align with these basic parameters of what one would qualify as “workplace” and “assessment.” Workplace is defined broadly as a context in which individuals are acting in concert toward common goals requiring coordinated effort, in formal work organizations that could be for-profit or nonprofit. Topical areas like leadership, management, business ethics, teams, etc. would all be workplace related. Assessments that do not link directly to formal organizations—perhaps they are geared to religions, cultures, or nonspecific settings—would not be considered eligible for standing as WSAs. Assessment, however, is a bit more complicated. Social science is replete with a robust palette of measurements, assessments, psychometrics, scales, etc. that span a wide range of methodologies. Braud’s description of assessments used in MSR reflects our conception of assessment (2009, p. 63):

A quantitative approach, using standardized assessment instruments, suggests itself as an obvious first step in studying spirituality in the workplace... The approach may be used descriptively, to learn about the presence, absence, relative degrees, and forms of various spiritual characteristics in the members and parts of organizations... Standardized assessment instruments can be efficiently presented and analyzed, and can yield useful third-person appreciations of how aspects of spirituality present themselves in the workplace. They can allow more “objective” indicators, which can be tested for reliability and validity, and can be compared with the findings of other investigators, at other times and places. Such assessments can serve both organizations and individuals by providing useful

signposts or benchmarks for monitoring the development of spirituality and for identifying accompaniments and outcomes of spiritual experiences and the factors that might either facilitate or impede these experiences.

Distilling Braud's description, we consider a valid "quantitative" assessment one that is a "standardized assessment instrument" that "can be tested for reliability and validity" and measures "accompaniments and outcomes of spiritual experience." We add here a criterion of self-reporting as the primary vehicle for data collection. As spirituality is basically experiential, it follows that probing the subjective depths of the reported experience of spiritual consciousness through self-report instruments is the most fruitful pathway for WSAs.

Following the framework from left to right, it offers a series of evaluative considerations on four dimensions of spiritual intelligence and their application to the field of workplace spirituality and its WSAs. These criteria help discern whether or not measures of spiritual intelligence can be categorized as a WSA or not—ours is a primarily taxonomical and typological endeavor. Distinguishing WSAs at this general content level is useful. As the field of workplace spirituality continues to evolve, a more convergent set of criteria for inclusion and exclusion to the discipline will naturally unfold. Perhaps paradoxically, delineating a variety of criteria for WSA actually opens up possibilities for a broader diversity of WSAs to be enfolded into the wider discipline of workplace spirituality. Providing some standards to interrogate intellectual contributions at the field level is imperative—obviously, not every theory, scale, practice, etc. can fall under the umbrella of workplace spirituality. Do WSAs have to meet all of the criteria specified? To what degree do they need to meet these criteria, by what quality standards?

If we take the framework and locate a possible spiritual intelligence within it and these three approaches, we can begin to assess their strength. In contemplating a standard, what is necessary and sufficient? Must a legitimate spiritual intelligence contain all elements of the framework? What is necessary and sufficient and at what quality level?

The challenge is to provide criteria that simultaneously define the field yet provide ample growing room so the field itself is able to evolve. With the evaluative framework, we are expressly avoiding the propagation of a monolithic framework—scientifically based or otherwise—for workplace spirituality and its attendant WSAs. Ultimately, if any meta-codification schema for an academic discipline and its practices is to be successful, it must both include and exclude appropriately—providing benchmarks for content, method, and quality will nurture workplace spirituality's maturation into a more robust, sustainable, and impacting discipline.

As we progress through our discussion of the evaluative framework, we will address these issues. Below we describe the first three "filters" of the evaluative framework—the focus of workplace spirituality, the foundation of spiritual intelligence assessed, and the consideration of the critical/cultural dimension of the assessment; we consider the fourth aspect of the framework (the rigor–relevance–reciprocity triangle) later in the discussion section.

### *Spirituality Focused Filter*

This criterion addresses the basic issue of content for a WSA—does it contain the requisite spiritual focus to be considered a WSA? This tripartite filter suggests WSAs incorporate at least one of the following three types of spirituality. First, a *metaphysically transcendent approach* (Steingard 2005) to spirituality construes reality, and the human experience of it, as grounded in an all-encompassing realm of Spirit (Wilber 1999) or the great chain of being (Lovejoy 1936). Here humans are capable of transcending their human flesh egos and phenomenologically experiencing an unbounded, interconnected “field” (McTaggart 2002) where matter and mind are on the same continuum (Harman 1998).

To note, that Spirit “exists” is ontologically and epistemologically problematic. Wilber (1996, p. 231) argues claims of transpersonal realities fall prey to the “myth of the given” where “ontology per se does not exist.” Replacing an ontologically preexisting metaphysical reality is the constructive power of the subject: “Various a priori categories of the knowing subject help to fashion or construct reality as we know it.” Wilber’s “post-metaphysics” relocates this criterion of spirituality from existing *out there* to the generative power of “con-structures of the knowing subject” (233). Essentially, we condition the claim of a transcendent Spirit with the observation that preexisting levels of reality, particularly the metaphysical, are created “as structures of human consciousness” (234). This move is crucial as we consider how this filter of spirituality is applied. By focusing analysis and assessment on how human consciousness apprehends and processes spiritual realities, we can more readily and efficaciously situate our discussion in a domain much more aligned with the human engagement of spirituality underlying WSAs.

Second, an *existential meaning-making approach* to spirituality interprets spirituality as an intrasubjective experience concerned with meaning about the purpose of life and how to live it, especially as applied to work life in organizations. Here, a transcendent connection to a metaphysical reality is *not* necessary. Studies in workplace spirituality feature individual- and organizational-level measurements and normative direction for how meaning, at a spiritual level, is measured and should be embraced by managers. Many WSAs are attitudinal metrics designed to solicit responses to fulfillment, meaning, and higher purpose at work. It is important to distinguish here what might make a WSA seasoned with spirituality different than other assessments measuring, for example, aspects as workplace engagement (Saks 2011) or job satisfaction (Altaf and Awan 2011). While a universally applicable distinction may not exist, it may be helpful to accentuate the difference by looking at the connection (or lack of it) between the assessment’s items and spiritual dimensions. For example, being “happy” (Seligman 2011) at work might be fulfilling, but it is not the same experience of meditation (Harung et al. 2009) or interconnectedness (Mitroff et al. 2009). That is, this criterion is not just about how people make meaning at work, but the particular subset of meaning that has to do with one’s ultimate purpose to existing—why am I here, what am I supposed to be doing, and to what degree do I feel spiritually connected are more

typical of the level the existential-meaning criteria is working to ascertain. Also, we subsume definitions and applications of spirituality concerned with feelings people have about working in organizations—*esprit de corps*. Certainly, organizational members' sentiments about the *spirit* of their organization is important, but better captured through other assessments measuring corporate culture and climate. However, “an altered state or peak experience” (Pauchant 2004, p. 114) definition of spirituality is a valuable expression of the human condition and may be construed as spiritual because it produces a profound interconnectedness between person and a more expansive realm of reality, one that is definitely characterized as metaphysical.

Third, a *religio-spiritual approach* to spirituality is rooted in faith-based and cultural traditions that have at least some substantive overlap with one or both of the previously elaborated metaphysical and existential concerns. In the triune label of “management, spirituality, and religion” for MSR, this criterion highlights the “religion” dimension. Qualifying as a WSA through this criterion may prove challenging. Much of the work around religion in MSR is not assessment or scale based, but looks at the culture and context of religion in the workplace (Matheny 2005). Examples of religiously based assessments WSAs exist (Lynn et al. 2009), and religiously based WSAs seem necessary to develop a robust field of WSAs—studying individual and organizational manifestations of religion in the workplace is obviously valuable.

### ***Foundations of Intelligence***

After qualifying as having a spiritual focus in the first filter, the *foundations of intelligence* filter apply some fundamental criteria to WSAs. Here we call more directly on the work of Gardner. Instead of supporting Gardner's definition of an intelligence (Gardner 1999, p. 36) strictly with his eight criteria and eight types of intelligence, we unpack his definition to establish a set of criteria more suitable for WSAs that directly assess spiritual intelligence or indirectly one of its offshoots. Steingard (2008) asserts four fundamental requirements for the establishment of an intelligence based on Gardner's definition:

1. *Computational*: An intelligence operationalizes the ability to process information, with information being widely defined as a particular realm of experience fundamental to the human condition (e.g., Gardner's 1999, p. 36, spatial, linguistic, logical-mathematical, bodily-kinesthetic, musical, interpersonal, intrapersonal, and naturalistic forms of intelligence).
2. *Empirical*: Computation of an intelligence must manifest in both biological and psychological domains, what Gardner calls “biopsychological” (Gardner 1999, p. 34). Here, the interior, subjective experience of spirituality is directly correlated with the exterior, objective manifestation in the physiology (i.e., mental states have physiological manifestations).

3. *Operational*: An intelligence is invoked to solve a problem or express something meaningful—it can have metaphysical, physical, practical, existential, ethical, and aesthetic aspects.
4. *Teleological*: Intelligence helps human beings fulfill some greater purpose at a material-functional level or spiritual-meaning level.

Considering these four components of the screen collectively, it follows that for a WSA to be minimally aligned with rudiments of a form of intelligence, in this case spiritual intelligence, it should reflect some minimal incorporation of each of these components. WSAs as a category generally measures some inner state of a subject and attempts to relate that state to one's behavior, attitudes, and performance in a workplace setting.

Likewise, Ken Wilber offers: "An altered state or peak experience" in (Pauchant 2004, p. 114) definition of spirituality is a valuable expression of the human condition, but does not necessarily have to be construed as spiritual, "we can speak about spirituality as developing much like cognition" (p. 115). Subjects process information about their own spiritual dispositions at work—this information is "computed" like other psycho-cognitive experiences. Of course, space needs to be made for the noncognitive phenomena of spiritual information. Insight, transcendence, bliss, mysticism, ineffability, theistic communion, enlightenment, transpersonal phenomenology, feelings of connectedness, and other by-products of spiritual experience are not easily or cannot be put into language that can be "computed" by cognitive machinations. Researchers are always doing a delicate dance between admitting these trans-linguistic, nonempirical experiences as valid "data" of workplace spirituality research, and dismissing them as perhaps worthy, but empirically illusive and therefore ultimately irrelevant. We "value what we can count" (Simon 2008, p. x), so distilling spiritual *experiences* into spiritual *information*, while admittedly a reductionist risk of scientific materialism (i.e., siphoning the spirit out of spirituality) is essential to establishing an empirical domain in which WSAs can thrive. Wilber in Pauchant (2004) concurs that it is indeed feasible to process spiritual phenomena much the same way we do with other psycho-cognitive paradigms.

Spiritual information and its "computation" should be subject to some type of "empirical" validation. This processing should be evidenced by both psychological means, mostly self-report instrumentation (the dominant modality for documenting spiritual experiences in WSAs), and be correlated with biological data. Wilber's (2006, p. 22) "integral approach" correlates "self and consciousness" with "brain and organism"—both are perfectly reflective of each other, interior and exterior, or "I" subjective and "it" objective. For example, the literature on meditation demonstrates physiological changes based on variations in consciousness as measured in brain wave activity (Travis et. al. 2004). King and DeCicco (2009, p. 73) note the connection between states of consciousness and the physiology:

Empirical evidence further suggests that spiritual experiences and their related sensations display physiological correlates in the brain, primarily in (but not limited to) the temporal lobes and limbic system...

And, neuroscience advances in this domain (Newberg 2008, pp. 354–356; Simon 2008, pp. x–xi) have also been explored in business (Zohar 1997) and MSR (Smith 2008b). That is, to be “empirical,” the enactment of a WSA should physiologically correspond to a known and distinct neurophysiological brain state or autonomic changes commonly associated with some variant of spiritual cognition and/or with a known and distinct psychometric state. Admittedly, the biophysical extension of WSA is presently not feasible for most research, although could be considered more routinely as availability increase and the cost decreases of brain imaging. Eventually, this “empirical” criterion will be helpful in parsing out those human experiences that are more conventionally psychological from those that are spiritual in nature.

Keeping with the workplace distinction of WSAs, it follows that spiritual intelligence in WSAs “operationalizes” toward both the solution of a problem requiring utility, as well as express meaning reflective of spiritual experience. When the spiritual intelligence of WSA is activated, it takes on a demonstrably spiritual flavor, working for practical performance improvement and deepened existential-meaning connection. Foundationally, workplace spirituality is committed to providing insights about the relationship between spirituality and issues germane to organizational performance and human flourishing at work. Workplace spirituality and its WSAs are intrinsically geared to problem solving and other practical matters in organizations.

Finally, spiritual phenomena should also be distinguished by their “teleological” focus. Does becoming more spiritually intelligent serve some greater purpose in terms of a practical outcome and/or existential-meaning level? Of course, other types of intelligence can certainly produce practical outcomes or provide meaning. The difference here is in the spiritual infusion of “greater purpose.” This involves a characteristically self-transcendent approach, where concerns about positive evolution for person and planet foster a more spiritually interconnected universe. It might be instructive to think that spiritual teleology is sustainability with a spiritual dimension. Also, because spirituality and ethics are so well integrated (Quddus et al. 2009; Comer and Vega 2011; James 2011), we could conclude that to have a spiritual orientation, de facto, is to strive for the morally normative desire of the “good” for person and planet. To determine threshold levels for the four components, it seems reasonable to expect that, minimally, WSAs that look to assess some version of spiritual intelligence address computational, empirical, and operational dimensions. However, for a WSA to be spiritual, a heavy emphasis on the teleological is probably required to discriminate it from the plethora of existing psychometrics that only addresses non-spiritual facets.

### ***Contextually Grounded Treatment***

The first two criteria are not culturally specific, but like intelligence as the raw computational power of the mind (e.g., no matter the domain), they are content-free and



universal dimensions of being human. However, intelligence is enacted in specific cultural milieus, the effects of which must be considered. Cross-cultural spirituality, then, is how universal mechanics of meaning-making, spiritual practice, existential considerations, etc. are applied in specific, relative contexts. An intelligence is a phenomenon universally grounded in the human experience, transcending cultural expressions. However, intelligence is conditioned and contextualized as it is expressed in different cultural milieus; within Gardner's (2006, p. 6) definition of an intelligence, he notes how intelligence is enacted "in a particular cultural setting or community." The contextually grounded filter is binocular, comprising both cultural and critical lenses.

In exploring WSAs in multiple cultures, it seems prudent to be as culturally intelligent (CQ) (Rockstuhl et al. 2011; Chen et al. 2012) as possible. Both physical and social sciences engage culture as a variable that can no longer be ignored. For example, mainstream scientific medicine tailors its medicines, vaccines, treatments, etc. along cultural lines—in a word, although people are people, their cultural, genetic, social, geographic, etc. variations demand customized attention. In the management disciplines, diversity is now routinely considered when evaluating individual and organizational phenomena. Along these lines, WSAs should be treated with a cultural lens. Ideally, WSAs produced across different cultures will spur innovation and learning about how spirituality is measured and operationalized in the workplace.

Conversely, if the pool of WSAs are produced in similar cultural contexts or do not acknowledge the influence of culture upon them, there will be a loss to the field in terms of learning. To consider culture, then, we might inquire as to what makes a WSA compliant with the notion of being culturally grounded? Any WSA should at least concede its cultural inscription at both obvious and subtler levels. And, it should discuss limitations and advantages of that WSA vis-à-vis this inscription. Culture is both descriptive and generative, so teasing out its influence on the WSA will actually help strengthen the assessment by identifying biases that may make it less generalizable outside of the culture in which it was produced. Contrariwise, the production of WSAs in a diversity of cultural contexts is beneficial both for the local culture to learn about how to better measure and operationalize spirituality, but for the wider field of WSAs because they add diversity to the larger discourse on assessing spirituality in the human condition.

In addition to a cultural treatment of WSAs, the burgeoning subfield of critical workplace spirituality (CWPS) (Lips-Wiersma et al. 2009; Case et al. 2012) offers great promise to help illuminate the "dark side" of WSAs as transactional, instrumental tools of a totalizing economic logic that, in spite of their boldface promotion of the human spirit, actually diminish or destroy it in pursuit of capitalism's managerialist goals (Roberts 2012). Understandably, the exposure of organizational spirituality's hidden agenda of alienation, manipulation, and dispiritization by CWPS may be thought to run at cross-purposes with the enlightening and liberating telos of workplace spirituality. However, CWPS begins with the normative representation of a free, autonomous, and morally functioning human being capable of self-determination—"Gattungswesen" or "species-being" (Marx 2007). Focusing

on the “dark side” (antithesis) suggests, in a Hegelian dialectical sense, that there must be this “bright side” (thesis) in terms of what is reasonably possible for human beings to achieve within the means of production (synthesis). By treating WSAs with a critical lens, unstated assumptions and unseen impacts may be exposed in measuring and applying spirituality at work. Criticality is a quality control for WSAs, insuring that the measuring spirit at work delivers assessments that improve the spiritual condition of human beings,<sup>6</sup> not undermine it. Inviting CWPS in to interrogate WSAs will help scholars and practitioners to ultimately gain a more “realistic understanding of the WPS movement” (Lips-Wiersma et al. 2009, p. 295) and, by extension here, WSAs.

In combination, employing contextually based cultural and critical treatments—ascertaining to what extent the context of a WSAs influences spirituality—is worthwhile toward the end of fostering WSAs that embody more substantive, generalizable, and impactful applications.

## **Applying the Evaluative Framework of Spiritual Workplace Assessments to Workplace Spirituality Assessments (WSAs)**

In the previous section, we detailed the framework to evaluate WSAs with a particular focus on spiritual intelligence. How are WSA offerings analyzed vis-à-vis the framework? Clearly, most offerings will not fulfill all stages and points, and will most likely fulfill some of them to varying degrees. For example, some works may venture deeply into critical or cultural dimensions of workplace spirituality, yet contain little or no computational, operational, or empirical considerations. Or, some works may look at teleological approach, examining a “greater goal” involved in workplace spirituality, but offering nothing very cohesive or compelling in functional terms (computational, operational, or empirical). Or, a very well-crafted and validated instrument claiming to measure spirituality may not actually assess “spiritual meaning” at the teleological level.

In order to assess workplace spirituality research as contributing to our reframed spiritual intelligence, it should comport to one of the three definitions of spiritual

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<sup>6</sup>To note, the teleological foundation of intelligence in the framework is conceptually distinct from our extension of CWPS here. Moreover, CWPS differentiates the lens of cultural analysis from *general* culture to corporate *culture* analysis—uncovering the “dark side.” The teleological considers a positive valence and greater purpose in WSAs. Critically focusing on WSAs helps determine to what extent the WSA is actually being teleological. For example, a WSA may claim to measure truly enlightening and transformative dimensions of spirit. However, in its theory and/or application, the WSA may be critically interpreted to fall short of its stated purpose. It may be an assessment that does not actually tap into psycho-spiritual aspects and serves as a manipulative tool of management. This critical filter for WSAs affords an invaluable opportunity to uncover possible unstated assumptions and ideological biases that may undermine the ultimately liberating agenda of spirituality at work and its measurement.

proposed above—this gets you in the game. To further articulate the particular angle of spirituality, all work should have a clear and aligned foundation resounding with at teleological underpinning—some “greater purpose,” a normative end state for the enactment of spirituality (there may be some issues here, because there is some tautological reasoning with the three definitions of spirituality). Next, the work should go deeply into at least one of the functional areas: computational, operational, and/or empirical—all three are not required. And, there should be a reflexive engagement of the cultural-critical lens on the whole enterprise. This lens will ultimately help weed out instrumental or culturally informed—but unacknowledged—versions of workplace spirituality that do not reflect the true spirit of the workplace spirituality movement.

While the main objective of this chapter is to articulate an evaluative framework to be applied at the levels of both the WSA field and specific WSAs, we turn our attention now to applying the framework to a sampling of specific WSAs. This application provides a test of our framework’s validity as well as, iteratively, initial insights into what the framework tells us about the state of the WSA literature. The sample of WSAs we consider includes the five assessments considered in the faith, religiosity, and spirituality assessments section of this volume: Faith at Work Scale, Edgewalkers Assessment, Spirit at Work Scale, Spiritual Intelligence measurement, and The Integration Box assessment. In addition, we consider our own Intentional Intelligence Quotient as well as two other widely used WSAs from different domains of workplace spirituality, the Spirituality at Work Questionnaire and the Spiritual Leadership Measurement.

### *Faith at Work Scale*

The Faith at Work Scale (FWS) focuses on “individuals and their perceptions of how and to what degree their religious beliefs and practices integrate with work” (Lynn et al. 2009, p. 230); specifically, the FWS is concerned with the Judeo-Christian faith tradition. The FWS contains five subdimensions of the experience of faith at work: a sense of relationship, a sense of meaning, an experience of community, a feeling of holiness, and a sense of caring. This scale is primarily embedded in the religio-spiritual approach to workplace spirituality. As we noted above, this category tends to overlap with the other two approaches; here, the FWS subdimensions also relate to the metaphysically transcendent and existential approaches to workplace spirituality, although the religio-spiritual approach is central.

Considering the items employed in the FWS, it appears to concern the computational foundation of spiritual intelligence insofar as it assesses the degree to which individuals process the religious significance and meaning of one’s work. In a follow-on publication using the FWS, Lynn et al. (2012) show how the FWS measurement is correlated with faith maturity, providing some evidence of the empirical aspect of spiritual intelligence. Most importantly, however, the FWS also

concerns the teleological aspect of intelligence; it focuses on the personal fulfillment that comes with greater work–faith integration. Given its explicit focus on the Judeo-Christian faith tradition, the FWS clearly considers the cultural boundaries around the assessment.

### ***Edgewalkers Assessment***

Neal and Hoopes' (2012) Edgewalkers Assessment (EA) emerged from Neal's (2006) research on leaders "who are committed to making a positive difference in the world in a way that is in alignment with their faith and spiritual values" (Neal and Hoopes 2012, p. 3). These leaders are able to navigate the boundary—the edge—between the physical and spiritual worlds. The EA taps five qualities of leaders and five skills; the qualities are self-awareness, passion, integrity, vision, and playfulness, while the skills are knowing the future, risk-taking, manifesting, focusing, and appreciating. Each aspect of edgewalking is tapped with five items.

Between the quality of passion and the skill of knowing the future, it appears as though the EA manifests the existential meaning-making and metaphysically transcendent approaches to workplace spirituality, respectively. Regarding the foundations of spiritual intelligence assessed, the EA speaks to both computational and teleological. Computationally, Edgewalkers must process information to become more self-aware and generate a vision of the future. Teleologically, leaders assessed with the EA are striving to manifest a better future for themselves and others. In its early form, EA does not consider whether or not culture is a constraint on its assessment of workplace spirituality.

### ***Spirit at Work Scale***

Kinjerski's Spirit at Work Scale (SWS) is an individual-level measurement constructed on a multidimensional definition of spirit at work, including feelings of engagement in meaningful work, sense of connection with others, sense of connection with something larger than self, and a mystical experience of work. Considering the first screen of the evaluative framework, the SWS focuses on both the metaphysical and existential-meaning aspects of workplace spirituality. The multidimensional nature of the SWS permits the measure to tap multiple aspects of workplace spirituality.

The SWS also encompasses multiple foundations of spiritual intelligence. In detailing the convergent and discriminant validity of the SWS, Kinjerski showed how SWS was positively correlated with psychological measures such as self-actualization, gratitude, and life satisfaction while being negatively correlated with emotional exhaustion and depression; this indicates a focus on the empirical aspect of spiritual intelligence. The SWS also is related with outcomes of organiza-

tional interest, including organizational culture, organizational commitment, and job satisfaction, thereby indicating an additional focus on the operational aspect of spiritual intelligence. Lastly, the SWS clearly has a teleological focus as it is concerned with a form of workplace spirituality that connects the individual with a higher calling and mystical experience.

The SWS does not explicitly consider the cultural boundaries on the assessment. The measure was, however, developed and assessed with respondents across various organizations, with samples from the United States, Canada, the United Kingdom, and Thailand. Respondents included university employees, social workers, spirit at work association members, and healthcare workers. It appears, then, that the measure is culturally robust.

### *Spiritual Intelligence*

Spiritual intelligence, according to Wigglesworth, is “the ability to behave with wisdom and compassion while maintaining inner and outer peace (equanimity) regardless of the situation.” At the heart of this definition is the ability to embody responsible love for self and others, even in the face of challenge. Wigglesworth’s model of spiritual intelligence, which leads directly to her spiritual intelligence assessment (the SQ21), portrays spiritual intelligence as a function of self-awareness, self-mastery, awareness of others, and a spiritual presence.

The SQ21 manifests both the metaphysically transcendent and existential meaning-making approaches to workplace spirituality. There is both a sense of spiritual intelligence that is connected to what Wigglesworth calls “transcendent oneness,” and an awareness of and practice toward some higher purpose. This assessment is concerned with the computational and teleological foundations of spiritual intelligence, since it considers how one processes information about oneself and others and how one becomes more compassionate and wise. This assessment emerged from work with thousands of workshop participants, and it is unclear if, or how, it is culturally constrained.

### *The Integration Box Assessment*

The Integration Box (TIB), as described by Miller and Ewest in this volume, articulates a typology capturing the four main ways people integrate faith/spirituality and work. TIB shows how the four approaches—ethics, expression, experience, and enrichment types—provide different motivations and approaches to integration, all while being flexible regarding the actual content of spirituality and/or religion. While not detailed in their chapter, Miller and Ewest are developing an instrument to assess psychometrically an individual’s experience of the four approaches.

The theory underlying TIB is clearly situated in the religio-spiritual aspect of workplace spirituality. TIB, and the assessment thereof, addresses the manifestation of religiosity in a workplace setting. Of the four foundations of spiritual intelligence in our evaluative framework, the TIB assessment currently in progress focuses primarily on the teleological foundation. The goal of integration is for individuals to find an authentic way to experience their work in a way that supports and grows one's relationship with one's God. The TIB assessment is also operational insofar as Miller and Ewest intend to be able to use the assessment to show how TIB is predictive of important organizational outcomes such as prosocial leadership, employee satisfaction, and person-organization fit. We have no knowledge of either the cultural boundedness of the TIB assessment, nor do we know of its intention as a tool with critical objectives.

### ***Intentional Intelligence Quotient***

Our own ten-item Intentional Intelligence Quotient (IIQ, Steingard and Dufresne 2011) measures the degree to which one has the ability to identify one's current thoughts and agentically choose to focus on positive thoughts in one's mind. As such, the IIQ relates to mindfulness, self-agency, and positivity, all of which are concerned with an increased experience of spirituality at work.

Being mindful of and controlling one's thoughts reflects the existential meaning-making aspect of workplace spirituality. For some, the focus of their intentional intelligence may be more metaphysical or religious, but these aspects are premised on a concern for making meaning out of one's thought patterns. IIQ is designed to relate to all foundations of spiritual intelligence in the evaluative framework. It is computational since it considers an individual's ability to process one's own thoughts; it is empirical since it is shown to correlate with mindfulness, generalized self-efficacy, self-regulation, and optimism; it is teleological since the effect of higher IIQ is better self-knowledge and positivity; and it is operational since we have seen IIQ relate to greater sales effectiveness and higher work engagement. The IIQ was developed from a sample of part-time graduate students and has been used in several studies of pharmaceutical sales, but it does not explicitly consider the cultural limits of intentional intelligence.

### ***Spirituality at Work Instrument***

Ashmos and Duchon (2000) conceptualized and developed an instrument measuring spirituality at work, which we will call the SWI. Spirituality at work, they argued, is "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos and Duchon 2000, p. 137). The SWI taps individuals' experience of spirituality at work in their immediate surroundings, within their work unit, and in their organization. Some of the factors tapped by the SWI include the perception of

being in a community, a sense of being cared for, and a feeling of being energized by work.

The conceptualization of spirituality at work and the key items in the SWI emerge from an existential meaning-making approach to workplace spirituality. Here, spirituality is seen as a function of the importance of community and energy in a workplace. Ashmos and Duchon's (2000) original work keys on the computational foundation of spiritual intelligence, since each individual must consider the quality and quantity of community when completing the SWI. In their use of a modified SWI, Martin and Hafer (2009) showed a correlation between spirituality at work and emotional intelligence; there is evidence, then, of an empirical aspect. A close inspection of the items in the SWI shows minimal empirical support for the teleological; the questions are in the instrument, but they account for little of the variance explained. Lastly, the SWI was developed in four hospital systems, and the cultural limitations of the assessment are not considered explicitly.

### *Spiritual Leadership Measurement*

In their research on spiritual leadership, Fry et al. (2005) hypothesize and test a model wherein spiritual leadership (as evidenced by a clear vision, hope and faith in an organization's purpose, and altruistic love of others) affects the experience of work as meaningful and the sense of belonging, which in turn relates with organizational commitment and productivity. The embedded assessment of spiritual leadership in an organization, then, represents an interesting WSA. The type of workplace spirituality with which the Spiritual Leadership Measurement (SLM) is concerned is, according to our framework, the existential meaning-making approach; here, the concern is the degree to which individuals experience work as being meaningful and connecting.

The foundations of spiritual intelligence tapped by the SLM include empirical, operational, and teleological. Empirically, spiritual leadership relates to the experience of meaning and belonging; operationally, the effect of spiritual leadership is seen in greater commitment and productivity; and teleologically, spiritual leadership reflects the degree to which leaders and their organizations help individuals feel connected to a higher calling. Culture, in the SLM, is neither explicitly bounded nor generalized. The sample in the Fry et al. (2005) study is a single US Army squadron, which was about 93 % male; we do not know the effect this strong culture may or may not have had on the experience of spiritual leadership (Table 28.1).

## **Implications of the Evaluative Framework for the Workplace Spirituality Field**

In this chapter we have extended work on spiritual intelligence into the domain of WSAs through our Evaluative Framework for Workplace Spirituality Assessments. Our application of the framework has yielded a number of preliminary conclusions

**Table 28.1** Assessment typology for the evaluative framework for workplace spirituality assessments

	Spirituality focus		Aspects of intelligence					Contextually grounded	
	Metaphysical	Existential Religio- spiritual meaning	Computational	Empirical	Operational	Teleological	Critical	Cultural	
Faith at Work Scale (Lynn et al. 2009)		✓	✓	✓		✓		✓	
Edgewalkers Assessment (Neal and Hoopes this volume)	✓		✓			✓			
Spirit at Work Scale (Kinjerski this volume)	✓			✓	✓	✓		✓	
Spiritual intelligence (Wigglesworth this volume)	✓		✓			✓			
The Integration Box assessment (Miller and Ewest this volume)		✓			✓		✓		
Intentional Intelligence Quotient (Steingard and Dufresne 2011)		✓	✓	✓			✓		



Spirituality at Work  
Questionnaire (Ashmos and Duchon 2000)  
Spiritual Leadership Measurement (Fry et al. 2005)

- ✓
- ✓
- ✓
- ✓
- ✓
- ✓

about the array of WSAs considered as a collective body of work in the MSR discipline—*working our strengths and strengthening our work*. These conclusions can be broken down as follows.

### ***Do WSAs Adequately Fulfill the Criteria for a Spiritual Intelligence?***

As we have discussed, WSAs share many common standards with the paradigm of spiritual intelligence. Evidence we present allows us to feel confident that *some of the WSAs* reflect the key criteria of *cognitive computation* and *problem-solving* core to any rendition of intelligence. Two caveats here. First, no matter their degree of adherence to criteria of the intelligence paradigm, WSAs can still be valuable as instruments to assess spiritual dynamics in organizations. Status of a WSA as meeting the standards of an intelligence is not required for it to make a useful contribution. Second, because diversity of approaches is endemic to the domain of management, spirituality, and religion, WSA research should not aspire to comport its measurement efforts into the robust, yet singular, paradigm of intelligence. As spirituality encompasses such a wide bandwidth of human experience, it seems limiting and potentially unproductive to attempt to reduce all WSAs into an intelligence—the multiplicity of WSA perspectives should be expanded. Of course, one of the ultimately pragmatic aspects of the intelligence paradigm is just that—it is a consistent, well-developed framework for benchmarking assessments of human cognition and action. No matter what direction WSAs take in the future, researchers will always have to contend with acceptable standards for admission and omission to the field. Incorporating intelligence, and whatever convergence there is about spiritual intelligence into its evaluative schema, is most likely to prove providential. Yet, following too closely to the intelligence paradigm may be limiting. This idea is further elaborated below.

### ***How Are WSAs Helping to Fulfill the Larger Aims of MSR?*<sup>7</sup>**

Clearly, the development of constructs and measures to operationalize the phenomenon of spirituality in the workplace is beneficial. Spirituality and religion can now be assessed in a variety of ways. They can be tested against attitudinal, behavioral, and performance data derived from individuals and organizations. That MSR is

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<sup>7</sup>The Management, Spirituality, and Religion (MSR) Interest Group of the Academy of Management (AOM) focuses on interdisciplinary theoretical and applied research and pedagogy related to the relevance and relationship of spirituality and religion in management and organizational life.

more legitimized and efficacious as a field can be largely attributed to the objective metricizing provided by WSAs. Perhaps a cautionary note about the possibility of dispiritization via measurement is needed. Spirituality connects us to the foundations of our human existence, experiences, and purpose. No measurement tool, system, etc. will ever fully capture spirituality's depth. We should welcome interdisciplinary and alternative *ways of knowing* into a rich multi-method approach to enlivening our understanding and application of spirituality at work. WSAs are certainly important, but not sufficient on their own to more fully reveal the transformative possibilities for workplace spirituality. It may be beneficial to dispense with the formal aspiration to produce workplace spirituality work that fulfills strict intelligence criteria (Cowan 2005, p. 28):

The question of whether SQ is a valid intelligence is perhaps not the primary issue that organizational scholars should concern themselves with at this point in time. In fact, we may be better off calling SQ by another name—perhaps spiritual potential, spiritual intuition, or spiritual energy—just to avoid the intelligence arena ... there remains substantial belief that “it” is real and that it affects lives both individually and collectively in meaningfully significant ways.

That is, the plethora of work produced in the field should contribute to a, for lack of a better expression, *non-intelligence-based approaches to workplace spirituality*. Yet, we respectfully diverge from Cowan when he advises “organizational and leadership scholars” to pay “less attention to how we currently categorize this domain of competencies” (related to spirituality). Our preliminary foray with the framework suggests that, in order to advance the field, we should actually pay *more* attention to how we construct and measure spirituality in the workplace.

Paradoxically, offering such an inclusive framework actually amplifies the need for clear standards—non-exclusion gets us nowhere. Also, standards will help establish criteria for benchmarking and advancing the field. So, although the gamut of work on spirituality may contribute to our refashioned conceptualization of spiritual intelligence, all work will not qualify and there should be different ways to assess the quality of that work. Overall, by simultaneously opening up the possibilities for spiritual intelligence and honing in on useful standards, the workplace spirituality field could both diversify and solidify—more perspectives that hold together on basic shared assumptions and principles. At the risk of being too inclusive, we are arguing that, *generally speaking*, workplace spirituality research in all of its variegations aspires to promote the positive praxis of spirituality—to make us more intelligent about spirituality and how it manifests. Thus, we offer a redefined characterization of spiritual intelligence not as an associated quasi-intelligence derived from a psycho-cognitive intelligence paradigm, but *any theory, practice, assessment, methodology, etc. that promotes evolutionary insight and application of spirituality to the human condition—from defining and measuring spiritual intelligence to promoting a wide variety of approaches that make us more spiritually intelligent*. It may also be interesting to speculate how the liberalization of intelligence in WSA might boomerang and influence the evolution of the intelligence paradigm. MSR researchers with their WSAs, particularly those that focus on intelligence-like assessments, can be a contributory voice in the conversation about intelligence.

## ***Rigorous, Relevant, and Reciprocal***

While the first three sets of criteria in the evaluative framework assess WSAs through lenses of spirituality and spiritual intelligence, the fourth lens looks at the contribution of the WSA in terms of more standard scientific and social scientific conventions. As the field of workplace spirituality is converging, maturing, and carving out its domain, alignment with more traditional indicators of theoretical and methodological are desirable. Moreover, as spirituality is one of the least mainstream of topical areas for management and difficult to operationalize in a straightforward social science paradigm, this final perspective will aid in the cause of increasing WSAs and workplace spirituality legitimization as scientifically valid inquiry. This perspective is designed to interrogate individual WSAs and the collectivity of WSAs at a disciplinary field level. This last perspective concerns the rigor, relevance, and reciprocity of a WSA. Again, our aim with the framework is to provide a tool so that the state of the WSA as a corpus can be assessed and evolved. Explicating the three elements of this filter.

### **Rigorous**

As social science assessments, WSAs must be developed and validated in accordance with the standards of scale development. Scale development is a time-consuming process, and doing it correctly is not a rite of passage to gain entry into the mainstream. Rather, following the standards is what results in measures that are valid and reliable (Fornaciari et al. 2005). Valid measures capture what they are intended to capture and are meaningfully different—and better than—existing measures; reliable measures are stable and replicable. The only way to arrive at validity and reliability is to follow the prescribed path accordingly and to make explicit the developmental path of scale development.

### **Relevant**

Given their foundation in spirituality, WSAs ought to make substantive contributions to the well-being of person and planet. The field of workplace spirituality is particularly attuned to scholarship and practice that aspires to advance the evolutionary and holistic state of human beings and how they live among each other and on planet Earth—to become more enlightened, if you will. Anne Tsui (2010) calls the entire Academy of Management into action along similar lines in her 2010 articulation of that year's annual meeting theme:

How would our scholarly pursuit be different if passion and compassion defined our scholarly endeavors? The theme dares us to challenge the status quo and to explore new paradigms that put humanity in the forefront of our economic decisions and activities.

Clear as this call to relevance may be, evaluating this criterion for WSAs is not straightforward. At some level, any WSA will contribute to some benefit in terms of increasing knowledge about how spirituality plays out in the workplace. Discerning differences in intensity or scope of contribution may revolve around how the WSA is positioned. As discussed previously with the contextually grounded filter, purely performative versions of spirituality as performance enhancers for instrumental-economic gain from a managerial perspective are not relevant in the sense we are discussing it here. Relevance is sourced in “new paradigms that put humanity in the forefront of our economic decisions.” This is not status quo scholarship and practice, but efforts that fundamentally challenge and transform the human and planetary condition. Spirituality in management and WSAs that measure it should refigure basic orientations about management and organizations, and the results—good, bad, and the ugly—primarily non-spiritual approaches have yielded. As Lund Dean, K. et al. (2003) note further, the relevance of a measure is also about explaining meaningful variance; this transcends only having a statistically significant correlation.

The promise of infusing management and organization with spirituality is this type of deep and simultaneously transcendent reinvention and resuscitation of person and planet. Spirituality is a catalytic, figural force of transformation—this relevance criterion helps us to insure its fullest expression, potential, and power to do something genuinely impactful. Indeed, and perhaps somewhat overstating the case, spirituality in management and organizations could be the most significant and uprooting addition to management disciplines in their history. Because spirituality resides at the most fundamental and encompassing existential level, it serves as a deep well from which management and organizational scholarship can draw innovative and efficacious *spiritual intelligence* to face the perils and potentialities of the twenty-first century and beyond.

## Reciprocal

Effective WSAs need also be reciprocal in nature. By this, we mean that a WSA should build upon and extend the research foundation of workplace spirituality. Measures should be mutually influential and generative. While taking a normal science perspective (Kuhn 1970) of multiple replications is not the norm in even “mainstream” organization studies, workplace spirituality scholars need to be wary of idiosyncratic measures disconnected from the accrued knowledge already in the field. For the field to be relevant to managers who take an evidence-based approach, we need to build knowledge and evidence that might be distilled, for example, through meta-analytical approaches. Reciprocity can also be seen in the transparency of the content of the WSA; publishing actual questions used in instruments allows and encourages other scholars to use the WSA in their work, thereby reciprocally building the field.

It is apparent that these three aspects of rigor, relevance, and reciprocity are interdependent. The rigor of a WSA, for example, increases when the content of

the assessment is relevant to the field and when the assessment is built upon extant theory and measures. Each is enhanced when the other two aspects are considered. As we reflect on the specific WSAs explored above, it is apparent that some respond to the rigor–relevance–reciprocity triad more compellingly. Fry et al. (2005), Kinjerski (this volume), and Steingard and Dufresne (2011), for example, shed more light on the process used to develop their measures, share the actual measure, and explicitly relate the measure to extant research. While each certainly also has limitations, over time this approach to rigor, relevance, and reciprocity will net more meaningful assessments that will contribute to more spiritual workplaces.

### ***Further Research with the Evaluative Framework***

We hope the evaluative framework can contribute to the ongoing meta-analytic discussions about the aims and outputs of MSR. For a relatively new academic discipline (or subdiscipline of management and organizations), MSR has been notably self-reflective about its identity and role within social science. A number of quality field-level reviews (Giacalone et al. 2005; Lund Dean, K. et al. 2003; Fornaciari and Lund Dean 2004; Pauchant 2004; Moore and Casper 2006; Dean and Fornaciari 2007; Biberman and Tischler 2008; Dean and Safranski 2008; Barrett 2009; Fornaciari and Lund Dean 2009; Geh and Tan 2009; Oswick 2009) highlight key developmental issues for MSR. Focal among many of the studies is the call toward more rigorous, both conceptually and empirically, research that measures spirituality in the workplace and elucidates its dynamics and effects. And, enhancing the framework's approach by adopting more formal standards of scale development would also be advisable (Hinkin 1995; Heaton et al. 2004; Fornaciari et al. 2005; Moore and Casper 2006; Geh and Tan 2009).

It would be valuable to further develop the criterion of *religio-spiritual approach* for determining whether or not an assessment should be considered spiritual according to those parameters. Measurements of religiosity and related scales (e.g., faith, mindfulness, yoga, mysticism, peace, transpersonal), although usually not directly applied to workplace spirituality, can certainly enrich WSAs. By making this filter less restrictive, MSR could invite these metrics into its fold. This would produce a wider and deeper perspective for MSR, as well as affording researchers in this domain an opportunity to deploy their scales in an applied setting—this would be a mutually beneficial relationship. This may be a worthwhile avenue for those in MSR who want to craft more specifically religious workplace assessments.

Also, there are two substantive modifications we will consider for subsequent iterations of the framework. First, the evaluative process starts with the presumption that a WSA is determined to be both relevant to the *workplace* and an *assessment* as we have defined it previously. In evaluating WSA with the framework, we spent a considerable amount of time reflecting on how we structured criteria for these aspects of the framework. What counts as workplace relevant and as an assessment

are not as straightforward as we imagined previously. It may be beneficial to incorporate another filter for these criteria before the *field-focused filter* (used to identify spirituality type)—a workplace assessment filter.

Second, the framework encourages a recursive, developmental process for individual WSAs and their population. It might be helpful to highlight how WSAs can flow through the framework multiple times. In fact, iterative use of the framework will help WSAs become more aligned with the criteria it represents. The framework could be employed as a tool to deepen and broaden WSAs. If a WSA is missing a few criteria, subsequent versions of it may develop those areas. For example, as we discovered, most of the WSAs we examined (and we expect this to be the case for the larger population of them) do not consider the context of their implementation, either by culture or critically. Certainly, enriching WSAs with more dimensions of the framework will result in a more robust, diverse outcome in terms of how MSR measures workplace spirituality.

Based on employing the Evaluative Framework for Workplace Spirituality Assessments to a subset of the total population of these instruments, we offer the following observation. While there exist a large number of *context-independent* assessments of spirituality in a variety of disciplines, there are few *workplace spirituality assessments indigenously produced by MSR researchers for MSR*. That is, the predominant modality of measuring spirit at work is by employing a general measure related to spirituality and incorporating it into a workplace context. For example, (Harung et al. 2009) excellent research on meditation and leadership borrows its psychometrics from non-MSR disciplines. Prati et al. (2007, p. 138) “examine the relationships among religiosity, emotional intelligence, depressed mood, and work-related outcomes.” What does this dearth of endogenous assessments portend for the future of MSR? Positively, it can be argued that this cross-pollination of assessments is a strength. However, there may be something missing in the way this hybrid methodology does not fully capture the dynamics of *spirituality in the workplace*. WSAs we evaluated using the framework provided insight, explanatory power, and a unique contextualization of workplace dynamics, intrapersonally, interpersonally, and organizationally. We submit that adopting non-WSAs into MSR will not yield as much evolutionary development. We recommend a twofold focus for MSR. First, conducting MSR research using extant WSAs is advisable. For example, Martin and Hafer’s (2009) adoption of Ashmos and Duchon’s (2000) conceptualization and measure of “spirituality at work”—a prototypically well-developed WSA—to measure spiritual intelligence in the workplace. Second, albeit more challenging to the field, is the call to generate more original WSAs. Novelty here could come in two ways: (1) wholesale incorporation of non-MSR psychometrics that measure spirituality or (2) utilizing constructs and scale items from non-MSR psychometrics to fabricate hybrid assessments. The FWS is a solid example of this approach. Its items ask about faith-related states of mind *at work* versus the first approach that would use a preexisting, context-independent Faith at Work Scale in the workplace. The latter here holds great promise for continuing to develop a unique approach to measuring spirituality in the particular context of the workplace. Embracing existing and developing fresh WSAs

will provide increased explanatory and predictive power for the role of spirituality in the workplace—this is certainly a worthwhile aspiration for MSR as a blossoming academic field.

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**Part VI**  
**Integrating Scholarship and Practice**

# Chapter 29

## Creating a Spiritually Friendly Company

James A.F. Stoner

**Abstract** This series of teaching cases is intended for use in graduate and undergraduate courses to explore the broad issues of spirituality in organizations and individual approaches to management and spirituality. It consists of eight cases—A, B(1), C, D, E, F, G, and H.

Cases A, C, E, and G are decision-making cases based on events in a company that has been very lightly disguised. The cases ask the class member what should be done next. Case preparation assignments for each of these cases are given.

### Introduction and Overview<sup>1</sup>

This series of teaching cases is intended for use in graduate and undergraduate courses to explore the broad issues of spirituality in organizations and individual approaches to management and spirituality. It consists of eight cases—A, B(1), C, D, E, F, G, and H.

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Cases B(1), D, and F are based on events in the disguised company. Each of these cases provides one possible answer to the question of what “happened next” for the case that precedes it. Each of these cases also sets up the decision-making case that follows. These four cases can be discussed in terms of what happened, what might alternatively have been done, and so on. They do not have to be discussed in detail, but can be used simply to “continue the story” and “set up” the next case in the series.

## The Case Series

**Case A:** The first case in the series asks readers to assume the situation of an individual who has decided to bring spiritual practices into his/her company. Case A allows the reader/instructor to select any faith tradition (or no faith tradition) as the basis for selecting and incorporating the spiritual practices to be introduced. The classroom intent is to offer the instructor the opportunity to have different individuals or groups of class members address the questions in the case from a variety of faith traditions. Depending upon what faith tradition is selected, class members may or may not need to conduct independent research on that faith tradition. Case A is a disguised version of events in the life of an actual person and sets up the flow of events in the remaining cases in this series. This case is a “what should be done next case.”

**CASE B(1)<sup>2</sup>:** The second case is explicitly not “the” correct answer to Case A. There is an enormous number of possible “answers” to the “what might be done next” type of questions at the end of Case A. Case B(1) describes the experiences of one (lightly disguised) company into which a variety of spiritual practices were introduced. Case B(1) follows logically from Case A and can be considered one of many possible outcomes of the events described in Case A.

**Case C:** The third case follows Case B(1) and describes the taking over of the Calumet Company by the company’s new owner-manager. It indicates a discomfort with the religious tone of the spiritual practices and asks readers to decide what they would do, or not do, about each of the spiritual practices. This case is a “what should be done next case.”

**Case D:** The fourth case follows Case C and describes what happened in the actual company when the new owner took over its leadership and discontinued the spiritual practices described in Case B(1). It is a lightly disguised version of the actual events in the company upon which Case B is based. This case is a “what happened next case.”

**Case E:** The fifth case in the series places the reader in the position of the leader of the team that took over leadership of the company when it was repurchased from the owner-manager in Case D. It asks the reader to decide what should be done about the spiritual practices that were removed during the previous 2 years.

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<sup>2</sup> *Note:* The case is written with the intent of allowing the instructor/class-member to conduct the case analysis/discussion on different possible versions of Case B(1). For example, if cases B(2), B(3), or whatever are developed based on faith traditions different from the one in Case B(1), Case C can be used as written or with moderate adjustment to continue the series.

This case is a “what should be done next case.”

Case F Describes how the members of the Calumet Company moved forward in reintroducing some of the original spiritual practices. It is a lightly disguised version of the actual events in the company upon which the other cases are based. This case is a “what happened next case.”

Case G: The sixth case in the series places the reader in the position of still another new management team that takes over leadership of the company 1 year after the events in Case F. Once again, it asks the reader to decide what to do about the company’s spiritual practices. This case is a “what happened next and now what should now be done case.”

### ***Creating a Spiritually Friendly Company: A***

You are sitting in a window seat of an Air Canada flight gazing distractedly at the clouds around the Boeing 767 as it descends toward the runway below. The solid, firm, and sharp-edged clouds you have been watching from a distance with a certain amount of enjoyment and appreciation, or perhaps merely relief at the distraction, are now turning into a gauzy almost invisible mist as the plane slides through them. You are on the way home from an overseas visit that you know has somehow crystallized a set of major concerns in your life and set you on a new course of action. However, what path you will be following is as unclear and amorphous to you as are those rapidly disappearing clouds that once looked so solid and concrete in the distance.

You are the owner-manager of a 200-employee food processing company located in a major Canadian city. Your company has well-respected brands of high-quality soups, pâtés, meat sauces, and other food products. The company was founded by your father, from whom you purchased full control 15 years ago. The company has always cared about the welfare of its employees, is a respected employer that pays wages a bit above the industry average, and has enjoyed profit levels also a bit above the average for the industry. The balance sheet is in sound condition, and debt is low for a company your size in your industry.

Things have not been as smooth for you, personally, as they have been for your company. You are married with three children now fully grown. Your spouse is an excellent parent and partner, but you feel you have devoted more time to building your company than to being with your family. You have struggled at times in your attempts to be a good father, husband, company leader, member of your community, and follower of your faith. For more than a decade, you have been an active member of a 12-step program and are grateful for the spirituality underlying the program. You are convinced that your discovery of the variety of 12-step programs available to almost everyone is a gift from your higher power. You take your faith tradition very seriously, and those who know you even moderately well would consider you to be a devout follower of that tradition.

All of your life, you have been aware of, and to some extent concerned about, the advantages you were born with and the privileged life you have led. You have realized

for many years that you did nothing to earn those initial advantages and that others have not been as fortunate as you. You have lived comfortably your whole life and enjoy the privileges your father's success made possible for you when you were young, the excellent college you attended, and the fact that you were able to attend a fine MBA graduate school. In college and graduate school, you did well in spite of some struggles associated with growing up and finding the kind of person you wanted to become. Your purchase of the family business and your success in leading it have allowed you to continue to lead a very comfortable life and to support your family financially very well. Although you have worked probably harder than anyone else in your company, you never seem to forget that many others in the company also work quite hard but do so for far less financial reward than you receive. And, much worse, throughout the world many, many others work harder every day than you or anyone in your company will ever work and that work barely allows them to survive to work even harder the next day. You are keenly aware of just how privileged you have always been.

Recently, your concerns about your privileged status and the advantages that you were born and brought up with have weighed progressively more heavily on your mind. Although you have worked hard to make your company successful and although your company has treated its people well by current standards, you feel it is not that much better than other companies in your country or the world. Business in the world seems to you to be conducted in a very impersonal way—with employees being just another “asset” used to make as much money as possible for the shareholders. In graduate school you were taught that society is best served by managers who seek to maximize shareholder wealth. When they do so, all of society will benefit. One of the most articulate spokespersons for this viewpoint—that the purpose of the firm is to make money for shareholders—even won the Nobel Prize in economics while you were in graduate school.

You were also told in your MBA program that—because financial markets are so efficient and effective—today's share price is as good a measure of long-term shareholder wealth as we can hope for. Therefore, maximizing today's share price will tend to maximize long-term shareholder value. In this reasoning, your job as a manager is to maximize share price. And the job of your professors was to teach you tools to do so.

As persuasive as your finance professors were in arguing for this viewpoint, and as deeply convinced as they were of the correctness of their viewpoint, you were not fully convinced. And lately you have become even less convinced. As you have talked to other executives and looked at your own company, you have become increasingly concerned about what you call a “spiritual vacuum” in companies whose managers claim the purpose of the company is to enrich shareholders. Such companies seem, somehow, hollow and empty of meaning to you.

Three concerns—spiritual, personal, and business—have become increasingly troubling to you in the last 2 years. On the spiritual side, you have been concerned that you are not living in a manner consistent with your faith tradition. You feel you have not, in your work and in your life, been actively honoring your “higher power, as you conceive of it” (as you and others have spoken of it so often in 12-step meetings). On the personal side, you feel very troubled about how the various problems in your life and the many hours you spent at work pulled you away from your



family, leaving your spouse to fill the gaps you created. And on the business side, you feel that businesses—as they are currently conducted, including your own company—are “spiritually hollow” at best and spiritually hostile at worse. You do not think employees and managers should be forced to “park their souls at the plant gate or at the office-building elevator” when they come to work. You feel that we all should be able to bring our whole selves to work every day—no matter what our faith tradition or absence of any faith tradition.

These concerns came together in a personal crisis last month and led you to visit a highly respected leader of your faith. In that meeting, your sense of unearned entitlement came to the fore, and you found yourself asking if you should give away all of your wealth to free yourself of the bonds it places upon you and to devote yourself fully to following your higher power.

As your plane descends toward the runway, you can still hear the exact words of the answer received you: “You cannot give it away. It is not yours to give. It is only on loan to you. You should use it to honor your faith. Your first responsibility is to your family. Take care of them first of all. Your next responsibility is to the employees of your company.”

You are clear what you will do to be a better spouse and parent, and you have decided that you can best serve your higher power by bringing the very core parts of your spirituality into your company in ways that honor all of the varying faith traditions of your diverse work force and does not force your particular beliefs on anyone—maybe especially on those who are without a commitment to any faith tradition. So, your goal is clear, to create a company that is spiritually rich and spiritually friendly to all. You just do not yet know how to find the path to that goal.

## Assignment

This assignment asks you to be the person in the case and to assume you have followed the path of bringing spiritual practices into your company for 10 years. You are asked, in this assignment, to report what you have accomplished in the 10 years that followed the landing of your Air Canada flight.

You will choose or be assigned a faith tradition to be yours for your work on this first case (there are other parts to this case series).

For this assignment, please assume you are the person in the case and you are a devout, yet open-minded, follower of that faith tradition. Although a devout follower, you are unwilling to impose your beliefs on others. In fact, even being seen, inaccurately, as doing so is something that would trouble you greatly.

If you are not familiar with the faith tradition you will be “living in” for this case, please familiarize yourself with its key elements to the extent required to be able to do an excellent job on the rest of the assignment.

Please prepare either a two-page essay or a slide presentation in which you will report, as a guest speaker in a class at the MBA school you attended, what you have accomplished at the end of 10 years of working to make your company a spiritually rich and spiritually friendly workplace. Those 10 years started when your plane touched down on the runway at the end of your flight.

In that paper or presentation, please state clearly what faith tradition you have been following for this assignment, what aspects of your faith tradition you have brought into the company, how you brought them in, what you believe the results have been, any concerns you have about what you did and did not do, any “bumps in the road” you encountered, and what you plan to do next.

There are obviously no “right answers” to this assignment, but there are also—and equally obviously—many opportunities in this assignment to suggest creative and provocative—and perhaps risky—things that might be attempted in 10 years following such a path. Good luck in preparing your presentation.

### ***Creating a Spirituality Friendly Company: B(1)***

Throughout the flights from Calcutta to Paris and then to Quebec City, Marcel Pinard had listened to his question to Mother Teresa and to her reply.

“Should I give away everything, I have?”

“You cannot give away it. It was never yours. It has been loaned to you by God. If you want, you can try to manage it ... with Him....”

People who know Marcel even moderately well consider him to be a very spiritual person, with that spirituality manifesting itself in a deep commitment to the Roman Catholic faith of his birth. In 1983, he made a vow to attend mass every day, and he has not missed one since that time. Although committed deeply to his own religion, he is opposed to anyone proselyting others. He shares his faith openly and comfortably, seeing his higher power in God as love and also as a person—the son of God—who died on a cross two millennia ago; he frequently signs his e-mails “union of prayers” while simultaneously emphasizing in private and in his public talks his strong respect for freedom of choice. He is clear in his belief that spiritual practices must be freely chosen.

His commitment to his religion does not weaken his commitment to economic success for his company. He is hard-driving on the economic side—willing to make hard decisions for the good of the families of all company members. He is harder on senior management than others in this respect because he believes senior management has the primary responsibility for both the economic and human sides of the company’s success.

### **The Doctoral Thesis “Project”**

In the years he has been leading his company, Marcel has constantly attempted to balance concerns for economic performance and profitability with concerns for human aspects of dignity and care of employees at work. However, on his return from India, he decided to take a more active and systematic approach to balancing, or perhaps integrating, the economic and human aspects of his business. Eventually his desire to

Responsibility	Efficiency	Productivity
Listening to others	Authenticity	Economic prudence
Discernment	Solidarity	Freedom
Justice	Human dignity	Brotherhood
Peace and serenity	Faith	Love and appreciation
Humility	Truth	Hope

**Fig. 29.1** Guiding Values for Calumet, Inc.

be progressively more systematic and intellectually rigorous in these efforts led him to apply to the doctoral program of the Faculty of Economics and Social Science of Freiburg University in Freiburg, West Germany. He was accepted into the program in 1994 and completed his 743-page thesis in 1997. His thesis describes the journey of his company toward being a spiritually friendly place to work.

That journey started with his attempt to formulate guiding values for the company to follow. In seeking to crystallize a set of values he drew heavily on his reading and conversations with friends and professors.

He also sought to integrate values he felt he learned from his mother. He would often say that his mother modeled for him the true nature of Christian faith and compassion, while his father demonstrated courage, determination, and wisdom. All qualities he strove to find in himself.

This search for values to guide the company yielded, eventually, the 18 items in Fig. 29.1. Marcel believed that establishing those values as guiding principles for the company would enable it to succeed in integrating human development and well-being of the employees with economic efficiency and success.

Marcel was concerned about the ways economically oriented and focused activities of companies often exclude human aspects of managing and being managed. He recognized that economic actions and success in the marketplace are necessary for corporate survival. He also valued the way they guide economically effective and efficient decisions. However, he also recognized that, without some guiding principle beyond maximizing shareholder wealth, single-minded pursuit of only profits can harm employees, customers, and the world.

## **The “Two Pillars” of a Successful Company**

His most salient concern about the dangers of single-minded pursuit of only shareholder wealth was the impact it could have on employees—especially employees of his own company. To find a way to keep the pursuit of profit from obscuring and dominating any concern for the human aspects of the workplace, he worked on formulating ways to conceptualize both the economic and the human sides of the business and ways to balance the two sides.

### ***Conceptualizing the Economic Pillar: Economic ISMAs***

The first step was the easiest. The economic principles that make up the economic pillar are well recognized in business and society and have long been taught and emphasized in business schools. He eventually called these the economic ISMAs (the economic parts of an Integrated System of Management Activities). These activities relate to the effective and efficient running of any business to serve customers and to make sufficient profits to sustain the business.

### ***Conceptualizing the Human Pillar: Human ISMAs***

At about the same time, Marcel also started conceptualizing the need for humane practices—practices that honor and respect the rights and the value of the human beings that work in his (or any) company. He also conceptualized these as a free-standing pillar parallel to the economic ISMAs. He recognizes that the humane practices can “stand alone”—in the sense of being worthwhile and valuable in their own right, but they cannot be divorced from the need for economic success if the company is to survive. So, he felt that the question of the balance between the economic and the human ISMAs also needed to be addressed conceptually. What might be a useful way of looking at the integration or the balancing of the two pillars in a company that would be both humane and economically successful?

### ***Conceptualizing the Keystone: God/Love***

He felt that both pillars may be able to stand alone in some sense. However, there would be tension between the two and one might well dominate the other. That dominance occurs, for example, when a company decides that its primary purpose is to maximize shareholder wealth—employees, customers, and communities then become merely means to that end. He felt that for the two pillars to be able to stand together, neither one dominating the other, and both being stable over time, a means

to resolve the tension between them had to be found. To continue the architectural metaphor, he felt that the tension between the two forces inside the pillars can only be resolved by the active presence of a keystone.

For Marcel that keystone is a spiritual one. He calls it God/Love. For him it is a manifestation of a higher power that bridges the distance between the two pillars of the economic ISMAs and the human ISMAs. This bridging and integration occurs in part through the values the spiritual keystone captures and communicates. The values that guide (or drive) the company either may be very consistent with a deep spirituality or may be very inconsistent. If they are consistent with a deep spirituality, they will yield a very different company than what will result if they are inconsistent.

In addition to being the bridge that balances the two ISMA pillars, the keystone of God/Love does two other things: one relates to the “what” of the ISMAs, and one relates to the “how” of the ISMAs.

*What:* Although the spiritual keystone might play a role in guiding the selection of activities to be included in the economic ISMAs, this role is likely to be quite small in his or other companies—those practices are well established, and many are widely agreed upon. However, in the realm of the human ISMAs, there is considerably more opportunity for spiritual practices to play a role in deciding what might be done—what practices might be introduced to make the company a more humane place to work.

*How:* In addition to offering possible guidance in the selection of Human ISMAs that might be incorporated into a company’s management practices, the spiritual keystone can play a key role in guiding how both the economic and human ISMAs happen in a company—how these practices are actually performed. The values that are sourced in the keystone spirituality of the company serve as guidelines for how the economic ISMAs are to be performed and how the human ISMAs are to be made real.

As these three conceptual elements started crystallizing in his mind, in his conversations, and in his doctoral thesis, they started to be pictured as two pillars bridged by the keystone God/Love, as shown in Fig. 29.2.

## **Making the Human ISMAs Real**

Marcel sought to bring to his company a specific set of practices (activities) that would support the dignity and well-being of members of the company—practices that would be based on the spiritual keystone of God/Love but would also be consistent with the needs of the company’s economic activities. The activities were to be concrete actions that would, hopefully, become an integral part of the company’s daily operations. Activities that would be as consistently performed as the economic activities related to customers and profits. The process of defining, trying out, adjusting, or abandoning ideas was expected to be a gradual and evolving process with the expectation that some ideas might work well and others might not be successful.

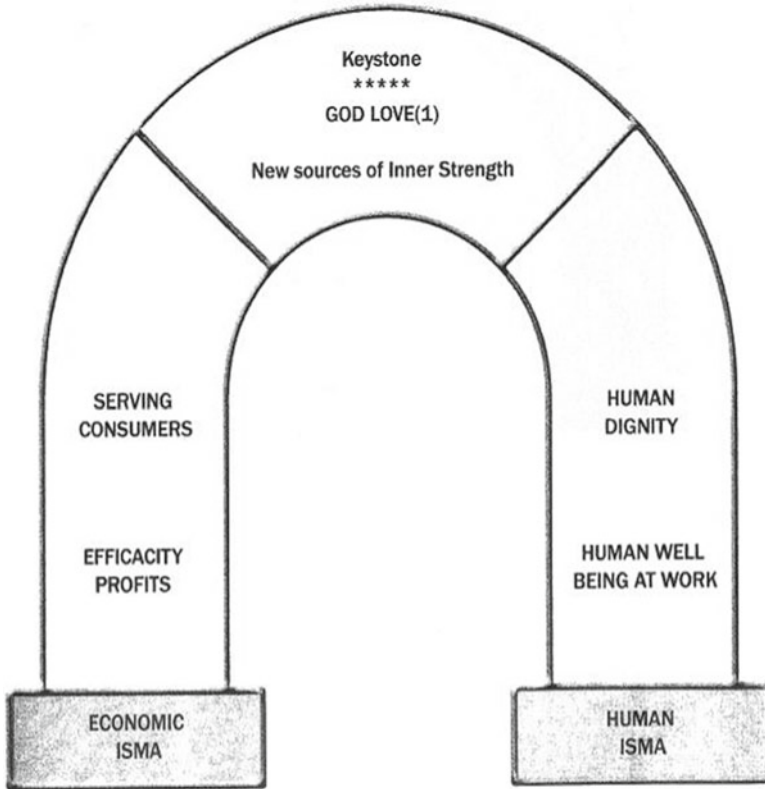


Fig. 29.2 The economic and human ISMAs and the keystone

### *Moment of Inner Silence and Reflection*

In 1977, the first activity was introduced—a moment of silence and reflection at the beginning of meetings of the company’s executives. Over the years, this practice spread to meetings of the company’s board of directors, and by 1990, it had become standard practice for starting almost all meetings. By then it was also a practice that occurred at the end of meetings.

### **Testimonial Meetings and Conferences**

In 1982, the company started inviting guest speakers to talk about subjects of general human interest related to the well-being of employees or to give a personal testimony about how their spiritual experiences have impacted their lives. All employees were invited to these meetings that occurred a few times a year, but the goal was to make attendance fully voluntary. The key to gaining a good-sized audience was seen as inviting speakers who were interesting, thought-provoking, and

inspirational so that, over time, those who did not attend would decide they were missing something valuable.

### ***Room for Inner Silence and Reflection***

In 1984, a room was set aside for silent reflection and prayer. The ground rules for use of the room were very simple. Everyone was welcome to come to the room at any time, but no reading or conversation was allowed in the room. This step was controversial for some employees and raised suspicions that the company might be starting down the road of proselyting for Marcel's own faith or pressuring company members at least to become more actively involved in their own faith, whatever it might be.

### ***One-on-One Personal Conversations***

1984 also saw the start of a formal requirement that all managers meet with each of employee reporting to him or her and have a conversation about their lives beyond the workplace—a personal conversation that went beyond the day-to-day work situation.

### ***Visiting the Needy***

In the late 1980s, the company started encouraging employees to devote some of their paid working time once or twice a year to visit needy persons not related to the company. In these visits, the employees sought to offer some kind of assistance to those they visited. This activity evolved over time to a more structured and organized company-wide opportunity called “a gesture.”

### ***A Gesture***

The gesture activity was one in which members of the company were invited to spend a paid workday as a group performing some sort of activity to serve members of the community. Activities that were performed included preparing and serving meals to the needy, working in a prison or a hospital, and collecting and distributing food and toys to those in need. At the end of the activity, those involved would spend 30 min sharing their experiences and what having been involved in it meant to them.

## *Notre Projet*

By 1990, the employees and managers had become so acutely involved in creating new activities and carrying them out that the development of human ISMAs was starting to have a life of its own. To reflect this evolution in the activities Marcel had initiated and guided, the process was given a new and formal name: *Notre Projet*—“Our Project.”

The formal naming of the activities and the conceptual model as *Notre Projet* was intended by Marcel to make clear that the work he had been doing and writing about in his thesis involved contributions by many people. He felt they, whether they were managers, employees, or academics, had contributed to the development of what he considered to be a whole philosophy of management. (The full set of human activities, with short descriptions of each is given in Appendix A.)

## **Supporting the Human Activities**

In 1991, the first of what eventually became a biennial survey of the company climate was conducted. The data generated in these surveys are made available to all employees and are used to guide new initiatives and to evaluate how well existing activities are being received by company members. This survey is one of three activities the company considers to be “tools for guiding management” and others in the various roles they play in applying and evaluating the appropriateness and value of the activities that make up *Notre Projet*. The other two tools for guiding the management of the activities are a biennial survey of the values fostered in the workplace by human activities and two triennial strategic plans related to human and economic ISMAs. A description of each of these is given in Appendix B.

## **Company Situation**

As another fiscal year draws to a close, Marcel is pleased with the way things have progressed over the previous decades. The company is in excellent condition with well-respected products, a sound balance sheet, and good relations with workers, suppliers, and customers. He has started to share his experiences in *Notre Projet*, speaking at conferences and on university campuses. He is convinced that the various activities that are now well-established and widely accepted parts of the company’s day-to-day practices are by now a part of the company culture and that they contribute to making the company an unusually good place to work. And that those practices contribute to the financial success of the company, even if such contribution was not why they were initiated decades ago. If he were to retire in the next few years, or if ill-health would prevent him from playing an active role in the company, he has decided he will be pleased with how he has taken care of the loan Mother Teresa called his attention to.



## Assignment(s)

For this assignment, you are asked to consider this case from five different perspectives. The first perspective is grounded in the work you did for Case A. For that perspective, you are asked to comment on what Marcel Pinard did in seeking to make his company a spiritually friendly place. You are asked to make your comments in the context of what you decided you would do for “your own” company and faith tradition in Case A. The other four assignments ask you to consider four separate relationships you might have with the Calumet Company: manager, employee, investor, and customer.

Assuming your professor is a compassionate individual and full of loving kindness, it is very likely she or he will actually divide up some of the following assignments and share them out among class members, so not everyone will have to accomplish all five of the assignments below.

**Assignment 1:** Please prepare either a two-page essay or a slide presentation in which you report to your classmates your reactions to and evaluations of what Marcel and his colleagues at the Calumet Company did in their attempts to create a spiritually rich and spiritually friendly workplace. Please base your comments at least partially, but not wholly, on what you would have done in “your own company” from Case A. (You will note that Case B(1) covers more than 10 years of Marcel’s activities while you were asked in your assignment for Case A to describe only what you would do in your first 10 years. Please handle the difference in those two time frames in any way you would like.) In your paper or presentation, please state briefly the faith tradition you followed for your Case A assignment and what you would have done in the first 10 years you were asked to consider. However, please devote most of your paper or presentation to your comments on what Marcel and his colleagues did as reported in Case B(1).

**Assignment 2:** Please assume you are a manager working at Calumet. Please prepare either a two-page essay or a slide presentation in which you report to your classmates how you feel about the entire philosophy of Calumet and which of the Human ISMAs you are most comfortable with and which ones you are least comfortable with. If you would add any new ones or drop any of the existing ones, please indicate which new ones you would add or old ones you would terminate and why.

**Assignment 3:** Please assume you are a nonmanagerial employee working at Calumet. Please prepare either a two-page essay or a slide presentation in which you report to your classmates how you feel about the entire philosophy of Calumet and which of the human ISMAs you are most comfortable with and which ones you are least comfortable with. If you were asked by management if they should add any new ones or drop any of the existing ones, please indicate which new ones you would recommend they add or old ones you feel they should terminate and why.

**Assignment 4:** Please assume you are an investor with a large financial stake in Calumet. Please prepare either a two-page essay or a slide presentation in which

you report to upper management of Calumet how you feel about the entire philosophy of Calumet and which of the human ISMAs you are most comfortable with and which ones you are least comfortable with. If you were asked by management if they should add any new ones or drop any of the existing ones, please indicate which new ones you would recommend they add or old ones you feel they should terminate and why.

Assignment 5: Please assume you are a major customer of Calumet, purchasing a significant portion of their total sales for the national grocery chain for which you are the head of purchasing. You are very familiar with Calumet's spiritual practices and have been asked by Marcel Pinard to share your impressions of them. Please prepare either a two-page essay or a slide presentation in which you report to him how you feel, as a customer, about the entire philosophy of Calumet and which of their human ISMAs you are most comfortable with and which ones you are least comfortable with. If he asks you if they should add any new ones or drop any of the existing ones, please indicate which new ones you would recommend they add or old ones you feel they should terminate and why.

## **Appendix A. The Human ISMAs (Integrated System of Management Activities)**

(Source: Company brochure and book by Marcel Pinard)

### ***Non-stereotyped, Warm, and Authentic Communication***

Authentic ways of being and communicating at all levels and among all members of the company, starting most importantly with the top managers, establish the foundation for all of the human ISMAs. In the company, communication is based on "being authentically oneself," on greeting others with a real "Hello. How are you?" a real "We appreciate you." None of these greetings must be made out of personal interest or, even less, out of a desire to "to manipulate people's motivation" just to improve productivity and profitability.

### ***A Room for Inner Silence***

This room is available to people in the company and allows those who feel the need to take time out, in an atmosphere of inner silence, relaxation, and reflection, and this without affecting of the work department where they work. The values associated with this activity are primarily peace, serenity, and faith.

## ***Testimonial Meetings***

By opening themselves and their reflections to others, invited guests share their personal life choices with those people in the company who desire to listen. They talk about the human, moral, and often spiritual experiences that have guided them in their lives and this without ever making any recommendations. This activity operates during paid time and takes place twice a year. Experience shows that it supports primarily the values of listening to others, truth, and courage.

## ***Meetings Between Three Members of Our Personnel and a High-Ranking Manager***

Three people working in the company meet with a high-ranking manager for about 90 min. Eventually they meet all the managers. The meetings take place about once a week, and participants choose their own subjects to discuss. Workers are chosen in the following way: for those who have never participated in a meeting, the person with the highest seniority chooses two colleagues. No notes are taken during the meetings. Listening to others, the primacy of human dignity, and brotherhood are the primary values associated with this activity.

## ***The Prize of the Heart (Prix du Coeur)***

Every year, a prize is awarded to one person who in the workplace has over the years developed a behavior that radiates solidarity, joy for life, helping others, compassion, and human dignity. That person accomplishes the daily work in an exemplary way. The winner is a concrete example of the ideal of *Our Project* and gets an important monetary gift. A feeling of being loved and appreciated, brotherhood, and solidarity are the primary values associated with this activity.

## ***A Gesture***

Some members of the personnel are called on to contribute and share with others. The specific gesture can take various forms: serving meals to street people, working in a prison or hospital, or collecting clothes, toys, or food to be distributed to those in need. Immediately after this experience, the participants spend 30 min sharing their experience. Such sharing rapidly transforms human relations in the workplace. Participating in “A Gesture” is done on company time and with no reference to the

company's trademarked products. This activity primarily highlights the values of solidarity, brotherhood, and human dignity.

### ***The Annual, One-on-One, Personal Conversation***

During an annual meeting, two people, one having authority over the other, reflect together on the previous 12 months. They exchange thoughts about concrete events that have both negatively and positively marked their interpersonal relations. This activity completes the professional evaluation of the subordinate's performance, but the two meetings are never held at the same time. The values that this activity fosters are primarily listening to others, truth, authenticity, and humility.

### ***A Dinner for Four and Prehiring Interviews***

The manager who is looking for new personnel, after all the interviews have been completed and the number one candidate has been chosen, invites that candidate with his or her spouse, along with the manager's spouse, to dinner, and this is before the final decision to hire the candidate. This activity has far-reaching results, and it links the spouse and the family to the final process. Participants generally associate this activity with the primary values of authenticity, solidarity, brotherhood, and listening to others.

### ***A Moment of Inner Silence During Meetings***

This activity deals with brief moments of inner silence, sharing, reflection, or meditation and prayer when the participants feel at ease. Peace, serenity, faith, and hope are the primary values of this activity.

### ***A Spiritual Support Group***

This activity is primarily, though not exclusively, intended for members of the board of directors and the executive committee. On a voluntary basis, almost monthly, the participants are invited to a Eucharist in solidarity with the contemplative sisters of Mother Teresa in Calcutta, the Benedictines nuns at St. Eustache, the Alliance Community of Trois-Rivières, as well as the group Marie-Jeunesse of Sherbrooke. The celebration is often followed by a fraternal dinner and a shared reflection on a

spiritual text. The members of the group, led by a competent guide, can talk about their faith or any other opening to transcendence. Faith, hope, peace, and serenity are the primary values supported by this activity.

### ***Community Meals***

Twice a year, before Christmas and the summer vacation, a simple community meal is planned, generally a buffet, for all the personnel. At the summer event, management serves the meal and eats after everyone else. A feeling of being authentically being cared for, loved and appreciated, brotherhood and humility are the primary values at the base of this activity.

### ***Meetings with Laid-Off or Dismissed Employees***

Each manager that has laid off or dismissed some personnel meets with them at least twice in the first 12 months following the departure of each person. The first meeting takes place generally around a light meal or coffee and is most of the time very hard and tense, which is very understandable. Some months later, in the second meeting, a different atmosphere is felt: one of reconciliation and of a human, authentic, humble, and brotherly relation. In addition, these people are invited to the two community meals. Such meetings provide moral support to the former employees, who are naturally suffering because they lost their jobs. They participate more and more in the community meals. This activity highlights the values of solidarity, brotherhood, justice, human dignity, and humility.

### ***A Shared Bonus***

This activity is an attempt to share the wealth created by the work of all the people in the organization. The extent of the bonus depends on how budgetary and departmental objectives have been reached. This bonus is not part of the salary system: it is an addition. The values of justice, equity, sharing, solidarity, and human dignity are the primary values of this activity.

### ***Wall Posters***

Free wall space in halls, meeting rooms, and offices is used to display posters which invite reflection on the fundamental values fostered by the activities of *Our Project*. All the wall posters promote different, but compatible, values.

## ***Sponsoring***

Newly hired employees are individually accompanied by someone in their departments, and these older employees introduce the new arrivals to their colleagues and familiarize them with the organization's procedures, customs, and culture. The sponsors also accompany the new employees in the activities of the human ISMA. Sponsoring usually takes place during the first 6 months after being hired. Solidarity, human dignity, and efficiency are the key values fostered by this activity.

## **Appendix B. Tools that Guide the Management of the Human ISMAs**

(Source: Company brochure)

### ***A Biennial Survey of the Organizational Climate***

Every 2 years, this tool allows the organization to systematically identify the zones of tension and difficulties in its operation and thus to correct any problems. It also makes it possible to highlight what works well in the organization and to reinforce what is running smoothly. More than 20 areas, such as communications, working conditions, personal development, objectives, etc., are examined by the people working in the company. The results of this survey as well as a plan of action to improve what has to be improved are subsequently submitted to board of directors and to the personnel.

### ***A Biennial Survey on the Efficiency of the Values Fostered in the Workplace by the Human Management Activities***

This tool identifies which human management activities are most appreciated and which ones need to be abandoned and/or replaced. The survey also makes it possible to identify the primary values that each activity of the human ISMA fosters in the people who participate in it and thus to identify what is complementary among the different management activities and also among the values.

### ***Two Triennial, Strategic Plans: Human and Economic***

Every well-structured organization creates a triennial, strategic plan for its economic ISMA, a plan which is revised each year, in order to systematically guide its efforts toward the goal of being ever more competitive, efficient, dynamic, and

profitable. The same is true for the human ISMA. In fact, this tool seeks to determine how each human management tool and activities will be used during the next 3 years. The plan incorporates as needed improvements and changes to the operation of each activity, but the goal remains the same: increase the personal development of those who work in the organization. The two biennial surveys provide basic information for updating the two triennial plans: human and economic.

### *Creating a Spiritually Friendly Company: C*

You are the new owner-manager of the Calumet Company. This afternoon, you completed the arrangements for transfer of the company ownership from the previous owner to yourself. The company is in excellent condition with well-respected products, a sound balance sheet, and good relations with workers, suppliers, and customers.

The deal you arranged for the buyout involves a highly leveraged LBO that will put significant pressure on you to improve the company's financial performance. However, you are not overly concerned about those financial pressures. You have known a lot about the company for many years and have many ideas for creative changes that will improve virtually all aspects of the company's performance. In addition, you have recruited some excellent talent to work with you in reinvigorating the company and moving it in exciting new directions. These factors will enable you to build successfully upon the firm base you have "inherited" from the previous owner. You are confident and excited about the company's future under your leadership.

There is one special concern you have, however. You really believe that mixing business and religion is bad for business and bad for religion. Although you respect the previous owner and his personal commitment to his faith, you are not comfortable with the way he has brought what he calls spiritual practices, and what you consider to be his religion, into the company. You know you might be wrong, but you are concerned that the spiritual practices that are now part of Calumet may be bad for the company's performance and bad for its employees. You are wondering what to do about these practices now that you are responsible for the company's success and future.

### **Assignment**

For this assignment, please assume you are the person in the case and that you have serious concerns about the dangers that can occur when spiritual practices are brought into a company—"when business and religion are mixed."

Please prepare either a two-page essay or a slide presentation in which you will report what you did about the concerns you felt when you took over the company. To give a clear focus to your essay or slide presentation, assume you will be a guest speaker in an MBA class in a school of your choosing. Please assume it is now 2

years since you took over leadership of the company and that you will be reporting what your concerns were (in this broad realm of spirituality in management) when you took over the company and how you addressed them. Be sure you indicate which specific spiritual practices (as listed in Appendix A for Case B(1)) concerned you the most and which ones concerned you the least, what you did, if anything, about them, what the results were, and what you are considering doing next, if anything.

### ***Creating a Spiritually Friendly Company: D***

The new owner-manager of Calumet brought in a new management team and moved aggressively to improve the company's performance. One major area in which the new team sought improvement was in the product line. Significant investments in market research were made. New product initiatives were undertaken, and the branding of the product was changed, with new labels and advertising approaches introduced. A new line of food products was developed. They required packaging in glass bottles rather than the tin and aluminum cans that were the major packages for the existing products. The new products required the use of an outside supplier, and the packaging in glass containers was considerably more expensive than the packaging that could be done in-house. A private label product the company had been providing for a long-term customer was also dropped very abruptly, causing some difficulty for that customer and more than a little ill will.

The new owner had a much less collaborative and participative style than the previous owner and was considered by some company members to be autocratic in actions and style. He rarely sought advice from the managers he "inherited" from the previous owner, gaining whatever counsel he did acquire from the new managers he brought in with him. Some managers were replaced, and some left on their own initiative, creating an atmosphere of instability and insecurity for those who remained.

On the spiritual side, the new owner made it clear to all in contact with him that he perceived the company's spiritual practices as religious actions that did not belong in any company—seeing them as an imposition on employees and a distraction for managers. Without seeking the advice of employees, he arranged the removal of all aspects of the spiritual practices the company had in place when he took over. Within a few weeks the *room for inner silence* where no work or talk was allowed had been converted into a file room filled with miscellaneous boxes, file cabinets, and office furniture. Wall posters with spiritual sayings were removed and meetings no longer started with a moment of silent reflection. The remaining human ISMA practices listed in Appendix A of Case B(1) were allowed to disappear one by one.

The business and personnel changes did not go well. Employees were confused by the number of initiatives being introduced into the company. Decisions seemed to be made abruptly—creating new initiatives that were started, worked on for a few



weeks, and then abandoned for another new idea. Fairly soon, many employees began to lose faith in the new owner's vision of improving the company by refreshing all products and moving out of canned products into higher end "cuisine."

Significant sales for the new products were very slow to develop. The loss of income from the discontinued privately labeled products and the increases in costs for outsourced product packaging all increased pressure on company profitability, yielding both a financial loss and a serious cash shortage. Bank defaults occurred and creditor institutions stepped in to take financial control of the company.

On the spiritual side, many employees were also confused and concerned. For those who had found the spiritual practices valuable and their removal a troubling event, the company had lost its soul. The work environment had become cold and uncaring on the spiritual side, while it was simultaneously becoming uncertain and erratic on economic side.

As the company's situation deteriorated, its financial woes became known in the business community. After a short time of the new ownership, a competitor made an attractive offer for the physical assets and brands of the company. The offer represented a significant premium over the apparent asset value of the company and would enable the owner to clear all bank debt and to retain a profit for himself. It was clear that accepting this offer would lead to the closing of the company as a going concern and the laying off of all employees. When the financial problems became known, the previous owner also made an offer to repurchase the company and to maintain it as a going concern. Although this second offer would yield less for the current owner, it did carry the promise that the company would not be liquidated for its physical and marketing assets.

Because of his wish that the company continue in business and the employees not lose their jobs, the owner accepted the lower offer.

### ***Creating a Spiritually Friendly Company: E***

You are the new lead manager of the team that has taken over leadership of the Calumet Company. You were brought into the company when it was repurchased by the owner who had sold it only 2 years ago to the owner-manager in Case D. Naturally, in view of the problems reported in Case D, there are important business decisions to be made and actions to be taken. Fortunately, you and the other members of the team are sufficiently familiar with the company to consider those decisions and actions to be relatively straightforward, even though they are very important and quite pressing. You are all confident that you know what to do and how to do it.

However, there is one domain where you are not so sure how to proceed. That domain relates to the spiritual practices that were discontinued by the previous owner. You are wondering which, if any, of those practices should be restored, how to decide what to do about them, and how to proceed in general in this domain of spiritual practices in workplaces.

You do know that those spiritual practices were very important to the current owner because of his deep investment of himself in developing and implementing those practices over the three decades described in Case B(1). You also know he was saddened and concerned when the previous owner removed all of the practices he and the employees of Calumet had worked so hard to create and install. At the same time, he has insisted to you that he does not want to reinstall any of those practices against the will of the employees if they do not desire to have them reintroduced.

### **Assignment**

For this assignment, please be yourself. That is, please assume you are the person in the case and that person has the same beliefs, feelings, and attitudes that you personally have. Your job in this case is to decide what you personally would do in this situation and share how you will do it.

Please prepare either a two-page essay or a slide presentation in which you will report what you will encourage the management team you lead to do about Calumet's past spiritual practices—the practices that were brought into the company in Case B(1) and were discontinued in Case D.

To give a clear focus to your essay or slide presentation, assume you will be a guest speaker in an MBA class in a school of your choosing. Please assume it is now 1 year since you and your team took over leadership of the company and that you will be reporting what your team did in these last 12 months. Be sure you indicate what you did about each spiritual practice, how you decided what to do, what the results were, and what you are considering doing next, if anything.

### ***Creating a Spiritually Friendly Company: F***

The new management team for Calumet had a series of difficult and challenging financial tasks to accomplish in its first days, weeks, and months on the job. Bank credit had to be restored, a serious—perhaps critical—cash shortage had to be handled, some frayed relationships with key customers had to be repaired, and in one case, the process of attempting to woo back a major past customer needed to be started. Morale in the company also needed to receive very significant attention. The serious financial problems of the previous 6 months, the uncertain direction of the company, and the many personnel changes had left the remaining employees discouraged and insecure in their work and relationships with management.

One thing that was very helpful on the morale front, and to some significant extent in restoring relations with customers, suppliers, and the financial community, was the fact that all of these stakeholders were reassured and encouraged by the original owner's decision to repurchase the company. As one employee noted in an interview: "Word quickly spread through the company that (Dr. Pinard) is back, and people were relieved and encouraged."

## ***Grappling with the Question of what to Do About the Spiritual Practices***

During the previous 2 years, essentially every one of the human activities in Appendix A of Case B(1) had been terminated formally or quietly. The room for silent reflection was now a crowded storage room, inspirational posters were gone from the walls, meetings started and ended without a moment of silence, no “dinners for four” had been held with new candidates for employment, no meetings had been held with the very considerable number of employees who had been laid off, and the time for the biennial climate survey came and went, apparently unnoticed by top management.

Some employees had responded strongly to the loss of some of *Notre Projet’s* activities. As one said, “I was not very happy that the project got kicked out because I had worked on the project for some length of time, and I felt related to the activities. There were activities that I liked, that I felt bad about (losing).” Referring to the diagram of an “inverted U” keystone that integrates and sustains the two pillars of the economic and human ISMAs, another commented that “the U fell down.” Still another said, “The human spirit was gone. It no longer felt like a family. There was jealousy and frustration. The atmosphere was cold. People felt that they were just a number.”

Although Marcel had stated very strongly to the management team and to others that he wanted the company members to be completely free in any actions they might take with respect to the human ISMAs that had been discontinued, that message was not heard nearly as forcefully as he believed he had sent it. He heard himself saying: “Let the (employees) decide—do not force anyone—it is their decision—their project (*notre projet*).”

Part of this message was heard by the managers and other employees. The new management team and the employees did recognize that Dr. Pinard definitely did not want any of the past practices to be “forced” upon the company and its workers. However, both groups also recognized how important those practices had been to him and how firmly he believed they constituted very significant contributions to making Calumet a caring, fair, and spiritually friendly place to work. Therefore, they believed—surely correctly—that he would have been quite disappointed if the employees decided they would be better off if none of those practices were brought back. As one employee said, and as many very likely would have said: “Of course he wanted to bring them back; he believed in them and that was one of his major reasons for re-purchasing the company.”

### **Reintroducing the Human Activities**

Although the new management team took a moderately cautious approach to exploring the level of interest in restoring the discontinued human activities, they did move rapidly on two items. Virtually immediately meetings once again began and

ended with a moment of silence. The room for inner silence was also reopened within a few weeks of the arrival of the new management team.

Employees who had previously been active leaders and participants in various *Notre Projet* projects and activities also took early steps to bring back some of the past activities. With the support and encouragement of the new management team, a relatively spontaneous small group of employees started meeting and discussing what should be done about the discontinued practices. These conversations quickly evolved into suggestions for restoring some activities important to members of the group and, they felt, to the company as a whole.

The committee was formed by people within the company, not necessarily management, but people within the organization that wanted to be on this committee. So there was an action plan and meetings and they decided to say “yes” to this activity, “no” to this activity.

Marcel told everyone that (their jobs) would be secure. The activities came back slowly including the meditation room, the testimonial meetings and the birthday and anniversary acknowledgments. People began to see that there is a future here.

During the first year of the new management team, virtually all of the original practices had been restored or were scheduled to be restored. One activity that was scheduled to be restored after that first year was the climate survey which was scheduled to be conducted soon after the end of that first year.

One activity that the emergent committee did not push to restore quickly is *the Prix du Coeur*, the Prize of the Heart. The *Prix du Coeur* is an annual award, carrying a substantial financial gift, for a member of the company who “has over the years developed a behavior that radiates solidarity, joy for life, helping others, compassion, and human dignity.” The Prize may eventually be restored, but it may suffer from the problems that frequently come up when one person is singled out from a team or a large group for particular acknowledgement, especially when many others might seem to themselves or others to be equally or even more deserving of the award.

### **The Impact of Removing and Restoring the Human ISMAs**

A question Marcel Pinard, and perhaps many others, would very much like to be able to answer is how important the human ISMAs are in contributing to the company’s being a spiritually friendly place to work and how much they might also contribute to a possible second benefit—assisting the company in being financially successful. Although the human ISMAs are seen by him as not requiring a financial justification—he sees them as examples of the kinds of practices necessary for businesses to be just and caring places to work. As things that should be done just because they are the right kinds of things to do, they do not need to improve profits in either the long or the short run. They simply should be done for their own sake. However, he is pretty confident that they do not subtract from the financial success of the company and are very likely to add to it. However, especially on the financial impact of the ISMAs, he knows he cannot “prove” that what he believes (and hopes) is true is actually true.

Three periods of the company's history might have shed some light on both parts of that question, if the economic ISMAs—the management practices—had been reasonably consistent in those three periods.

In the first period, lasting about three decades, the human ISMAs were being developed and incorporated into the company's day-to-day way of being. During that period the company did quite well financially, and employee climate surveys and *ex post* interviews with employees indicated high morale and a sense of spiritual comfort and freedom.

In the second period of about 2 years, the practices designed to create a spiritually friendly work place were essentially completely removed. The company lost all semblance of a place where one's spiritual side was welcome. As that period's owner-manager said in his apparent perception that spirituality and religion are identical,

As a businessman and CEO, I have to keep in mind the interests of my company. I believe religion to be a personal choice which should not be taken into consideration when managing a business. However, I want to make it clear that I am not against (the previous owner's) personal beliefs. I simply have to defend the interests of (this) business which he managed brilliantly for many years.

In that period, both morale and financial performance declined precipitously. By the end of the second year, bankruptcy was a very real possibility for the company.

Finally, in the next year or so, almost all of those practices were restored—to a considerable extent through the initiatives of employees who reported they valued the activities and were disappointed when they were removed. During that period morale improved very considerably, and the company was not only able to avoid bankruptcy but was successful in eking out a small year-end profit.

As interesting as this set of patterns might be, it does not provide very compelling evidence for interpreting the impact of installing, removing, and then reinstalling the human ISMAs in the company's day-to-day ways of conducting its business. The reason why these events throw almost no light on the economic impact of the human ISMAs is that the swings in the company's application of the economic ISMAs was just as extreme as the variation in its application of the human ISMAs, and both the human and economic ISMAs moved in concert. The first three decades both were applied effectively; for the next 2 years, they were both absent or applied very ineffectively; and then in the final year, good business decisions were made at the same time the human ISMAs were being reintroduced.

The initiatives taken by members of the organization to reintroduce virtually all of the human ISMAs in the last year suggest they are valued, as do statements about how well accepted they were in the first three decades and how much they were missed by some company members when they were removed. But the extent to which they actually contribute to the economic side of the business is not clear.

## *Creating a Spiritually Friendly Company: G*

The last 3 years have been a bit tumultuous for the company both on the traditional business side and in the domain of spiritual practices at work. Three years ago, your father sold the business to another party. On the business side, things did not go well during the next 2 years under the new management. Business problems during those years led to serious financial problems, and your father arranged to repurchase the company a year ago from the owners. During this most recent year, good progress was made on improving the company's finances.

On the spiritual side, the spiritual practices your father had helped to bring into the company were all discontinued 3 years ago when the new owners took over the company. During the most recent year, following your father's repurchasing of the company, many of the spiritual practices were restored.

Your father has been eager to bring the company back into family ownership and to transition the company to your generation. For months you have worked with your father and his advisors to structure a transaction that would safely transition the business over to the third generation. This afternoon, you completed the arrangements for transfer of the company ownership from your father to yourself.

As the new owner-manager of the Calumet Company, you are looking forward to helping the company to continue to regain its full financial health and to be an excellent place to work.

You are confident that you and your fellow managers can figure out how to proceed over the next few years to continue the improvement of the company's business success and financial health. You also want to build on the spiritual practices you believe were right and proper for the company. You are pleased with the progress over the last year in restoring many of those practices and see a new challenge. For you the question is how to take the next step in making the company a spiritually friendly workplace. You feel that top management, including yourself, is well committed to the practices, and many of the other company members are also committed and active in the pursuing the practices. However, knowledge of the core spiritual base of the practices seems greater at the top of the company's organization chart than at lower levels of that diagram. You would like to do two things: one related to empowering the members of the organization and one related to fine-tuning some of the practices that have been in place for years.

**Empowering Organizational Members:** One of the next steps in your mind involves empowering people throughout the organization to make the practices their own to increase the human and spiritual soul of the company—if they choose to do so (or to continue to feel free to do their work without involvement with those practices). You think the company has done a good job of helping people feel free not to adopt some or all of the practices—doing what your father might refer to as “taking what you like and leaving the rest.” Continuing to help people choose not to adopt the practices is important to you, but you also want to encourage company members to make the practices their own, to be willing to initiate new practices, to experiment with them, and to be willing to fail in attempts to make those practices real.

**Fine-Tuning the Practices:** You are also seeking ways to make the well-established practices more valuable to the company members. For example, you have been discussing the *Gesture*, the serving of the needy. That practice has been a rich experience for many company members, and it is one you value. However, in talking with your colleagues and in thinking about it, you have come to believe that it is a more powerful and valuable experience for the top managers of the company than for the factory workers and custodial staff. For top management, the difference in income and daily social conditions is dramatic relative to those of the people they are serving during the meal. For many of the factory workers and custodial staff, that gap is not nearly as wide. You suspect the humanizing impact on the top managers, who are so far removed economically and socially from the individuals they are serving, is much greater than is the impact on workers at lower levels in the organization chart—who know from personal experience and from their acquaintances what the lives of the people in the soup kitchens are like.

You have decided that you want the existing and new spiritual practices to play a very significant role in making your company a rich and rewarding place to work. You have looked pretty deeply into how you feel about these practices and about the relationship of work to life, and you know it is important to you personally to create a spiritually friendly company. You see the next steps for Calumet Company to be empowering individuals, and perhaps teams, throughout the company to “own” (or not to own) the existing practices and new ones they would like to bring forth, and you want to empower them to shape and fine-tune the well-established practices to provide as much value as possible to all company members to better the soul of all humans working at Calumet.

Now, the question is: “How will I do that?”

### **Assignment**

For this assignment, please be yourself. That is, please assume you are the person in the case and that person has the same beliefs, feelings, and attitudes that you personally have. Your job in this case is to decide what you personally would do in this situation and share how you will do it.

Please prepare either a two-page essay or a slide presentation in which you will report what you will encourage the management team you lead to do about the two issues raised above: (1) how to empower organizational members throughout the company to make the practices their own to increase the human and spiritual soul of the company—if they choose to do so and (2) how to fine-tune the existing practices to make them more valuable to the company members.

To give a clear focus to your essay or slide presentation, assume you will be a guest speaker in an MBA class in a school of your choosing. Please assume it is now 1 year since you and your team took over leadership of the company and that you will be reporting what your team did in these last 12 months on those two issues. Be sure you indicate what your team did, how they decided what to do, what the results were, and what you are considering doing next, if anything.

## Chapter 30

# Workplace Spirituality as an Aggregate Construct of Organizational Theory Concepts: Shutting down Hewlett-Packard's Volume Systems Division

Richard Major

**Abstract** This chapter explores three dimensions of workplace spirituality through an ex post observation of my direct experience as director of Human Resources shutting down the Hewlett-Packard (HP) Volume Systems (VS) division in 2002, at the time of the HP acquisition of Compaq and its 20,000 employee layoffs. Intriguingly, in this business case, despite distressing events, the foreseeable closure of the 700-employee division and the absence of financial incentives, business results, and organizational performance steadily improved to the last day. But how can middle management improve employee workplace experience and organizational performance while downsizing? The objective of this chapter is to explore how conceptual dimensions of workplace spirituality may enrich organizational behavior theory and contribute to understand the related outcomes.

## Introduction

One decade of perspective lies between the related events in 2002 and the study and writing of this chapter. Ironically this experience was a highlight of my corporate career in Human Resources and foundational for my future direction. A year later I envisioned undertaking a Ph.D. and dedicating my career to research on spirituality and the workplace. Seven years after that, in 2009, I actually did. Seeking to understand the unusual outcomes of these events, I concluded that what is now called workplace spirituality was the differentiating factor for individuals and the collective. The intent of this case is to give that assertion a tangible illustration.

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## Workplace Spirituality and Organization Theory

Duchon and Plowman (2005) affirm organizational behavior (OB) research has studied emotions (Brief 2001; Brief and Weiss 2002; Morris and Feldman 1996) and cognition (Fishbein and Ajzen 1975; Vroom 1964) while omitting spiritual aspects of organizations.

Duchon and Plowman (2005) ground workplace spirituality (WS) notion in organizational theory, and Giacalone and Jurkiewicz (2010) pose the question: "...is spirituality significantly related to various aspects of organizational behavior and performance, and if so, how?" (p.19).

In its three dimensions of meaning, community, and transcendence, WS could be related to OB concepts, such as management by values (Blanchard and O'Connor 1997), meaning (Bartlett and Ghoshal 1998; Bass 1985; Bennis 1999), community building (Bass 1985; Gozdz 1995), and virtues (Manz et al. 2008; Cameron 2003). For Pawar (2009), self-interest transcendence is a pivotal notion in WS, present in transformational leadership (Burns 1978; Bass 1985), organizational citizenship behavior (Organ 1988), organizational support (Eisenberger et al. 1986), and organizational justice (Greenberg 1990). A number of other organization theory concepts may be related to workplace spirituality as succinctly covered in the discussion session further.

If workplace spirituality is related to existing organizational behavior concepts, what value does it add to organization theory and change management practices? What differentiates it?

## Workplace Spirituality

Workplace spirituality has been under increasing academic and enterprise attention for the past 15 years (Mitroff and Denton 1999; Fry 2003; Duchon and Plowman 2005; Neal 2005). Dozens of research centers and annual conferences are now dedicated to the field. The "Management, Spirituality, and Religion" group in the Academy of Management currently counts over 650 members.

The growing interest for this organizational dimension has been attributed to recent economic and sociocultural factors: layoffs and the loss of lifelong employment as results of global competition, executive and employee turnover, environmental preoccupations, and breakdown of family and education institutions (Vaill 1998). Ashmos and Duchon (2000) suggest there is an increasing need of belonging and purpose within the workplace due to the diminishing size of families and increasing lack of community and neighborhood relationships.

Mitroff and Denton (1999) demonstrate that for employees spirituality is important, appropriate, and relevant in the work context, conversely to religion. Several studies suggest that spirituality is a critical human need and should be integrated into organizational culture (Conger 1994; Marcic 1997; Mitroff and Denton 1999). Managerial implications of workplace spirituality reside in the potential to engage

employees' broader qualities and talents at work by providing environments that favor their expression and development. Extrapolating the perspective of individual or organizational virtue (Cameron 2003), the noninstrumental implication of workplace spirituality could be to provide work environments that participate in the flourishing of human potential.

A definition of spirituality itself is useful before introducing definitions of workplace spirituality. For Emmons (1999), "*Spirituality is typically defined quite broadly, with the term encompassing a search for meaning, for unity, for connectedness, for transcendence, for the highest of human potential*" (p. 5). These notions of *meaning, connectedness, and transcendence* are core to the most cited definitions of workplace spirituality.

Thus, we will focus on these three common elements: *the* sense of belonging, community, or membership; meaning, purpose, or sense of calling at work; and inner experience and transcendence (Duchon and Plowman 2005; Fry 2003; Giacalone and Jurkiewicz 2003, 2010; Kinjerski and Skrypenk 2006; Marquès et al. 2005; Mitroff and Denton 1999; Pawar 2009).

Ashmos and Duchon (2000) define workplace spirituality as "*the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in a context of community*" (p. 137).

Giacalone and Jurkiewicz (2010) refine their previous definition as "*aspects of the workplace, either in the individual, the group or the organization, that promote individual feelings of satisfaction through transcendence*" (p. 13) and specify "*that the process of work facilitates employees' sense of being connected to a non physical force beyond themselves that provides feelings of completeness and joy*" (p. 13).

In a nutshell, an environment promoting workplace spirituality will build a community around shared values, provide meaning and purpose, and acknowledge individuals' inner life and connection to a power beyond human nature.

In our understanding spirituality does not equate with religion. Quoting Duchon and Plowman, (2005): "*It is important to note that religion (an organized belief system) and spirituality (an inner longing for meaning and community) are not the same thing*" (p. 809). For Vaill (1998), spirit is nourished in sacred as well as secular places.

I believe there is an important distinction to be made between religion and spirituality. Religion I take to be concerned with faith in the claims to salvation of one faith tradition or another ... Spirituality I take to be concerned with those qualities of the human spirit - such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony - which bring happiness to both self and others...

(His Holiness the XIVth Dalai Lama, 1999).

## Methodology

This qualitative exploration is based on *ex post facto* retrospective participant observation. As a participant—leading the closure—I was fully immersed in the situation with no intent for research. Later, I undertook academic research and ten years after, the events study them as a retrospective observer. For Bulmer (1982), this could be

described as “experience recollected in academic tranquility” (p. 254). This proposed retrospective study is based on approximately 200 documents of the period in my possession (notes, presentations, spreadsheets, project charts, intranet postings, e-mails). All quoted participants’ statements are verbatim from saved e-mails or notes.

## **Business Case: The Closure of HP Volume Systems**

In 2001, the HP VS division designed, manufactured, and marketed network servers. It directly employed 700 people, generated \$ 2 billion in revenue, and detained 9 % worldwide market share. Severely declining after 10 years of success, key financial, product quality, social and cultural indicators were in the red. The culture was weak and unproductive: lack of leadership, turf wars, noncooperation, complacency, and resistance to change. New senior managers were hired to fix the division including myself as head of HR.

On September 4<sup>th</sup> 2001, Hewlett-Packard CEO Carly Fiorina announced the project to acquire Compaq, with predictable mass layoffs. A week later, 9/11 the World Trade Center towers were attacked, shocking the entire country and creating additional emotional turmoil in our organization. Yet a week after 9/11, September 18, the General Manager of our division was asked to step out to work on the merger, “in the clean room.” Shortly afterward, HP announced its “adopt and go” strategy, retaining or ridding itself of entire divisions based on their comparative results across the two companies and only preserving the best. CEO Fiorina publicly condemned the VS division if the merger were to go through, based on the division’s recent results, in stark contrast with the corresponding Compaq product division. Shortly after that, the Hewlett and Packard families engaged in a legal battle against the acquisition, causing months of delay. The organization was then living in total uncertainty for 9 months. The loss of reference points, values, purpose, identity, sense of belonging, and sense of control was undermining the organization’s morale day after day. Fears were feeding ramping anxiety, occupying many employees’ minds and distracting them from the efforts initiated to turn the business around.

A paradoxical double binding message<sup>1</sup> (Bateson et al. 1956) was holding us: the death of the organization, that was at this point deemed worthless and disposable, was pronounced. People were crushed, resigned. But we new staff members had just been brought into the organization to fix the situation. Even if we could try, it felt as though it was too late, that the dice were thrown. Did this team and organization take ownership of such a flawed situation? How could we work out of this double bind and thus maintain our sanity? Were we, as a leadership team, going to resign ourselves or was there some alternative, some resources to tap into to address this situation?

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<sup>1</sup> Double Bind: Emotionally distressing dilemma in communication, in which an individual or group receives two or more conflicting messages, one message negating the other.

The senior staff developed principles to guide our decisions and behaviors—as best we could:

1. Take care of the business.
2. Do what is right for the people.
3. Improve results through operational excellence.
4. Proactively support the organization.
5. Address the “survive-die” paradox.

In addition, the HR team designed five levels of organizational support:

1. Workshops
2. Community
3. Communication
4. Exemplarity
5. Rituals

These five levels are detailed below, followed by a summary of organizational and business results and illustrations of internal stakeholders’ reactions.

## **Individuals: Identify and Respond to Employees’ Needs**

In this context of the foreseeable closure, we were aware that employees’ main need was to manage their personal situations, careers, and stress levels. We designed workshops for individuals and teams on managing their stress, their careers, emotions, and personal transitions (Bridges 1991). These tools equipped them to exert some modest control over their life in uncertain times (Conner 1992). Staff and middle managers participated in these workshops and others, on interpersonal communication, team management, and managers’ roles in crises. Employee Assistance Program (EAP) psychological counselors were made available on site to individuals and teams, providing reflection and support. Though unaware at the time of an existing conceptual framework, in retrospect our approach was related to organizational support theory (Argyris 1973; Eisenberger 1990), which states that an organization meeting employees’ needs encourages them to better serve it.

## **Building Community: Creating Meaning**

We undertook to build the community by multiplying informal meetings and intact team workshops that could strengthen bonds and forge subcommunities. Dialogue among functions was encouraged by a division-wide roles and responsibilities initiative; progress was regularly reported in multiple forms (live, e-mails, presentations) to the entire division. This created shared meaning at “local” levels, such as among section managers who had rare opportunities to connect with each other across organizational boundaries. Being listened to more than being talked to has the power to

create a caring environment and to transform groups into communities. According to Schein (1993), dialogue needs to be a core element of any organizational transformation, for it would allow groups to achieve higher levels of consciousness, creativity, and effectiveness, by creating meaning and common thought processes.

Seniority celebrations had been abandoned for several years. By reinstating them we created a source of community meaning and identity that the entire division was sensitive to. These simple rituals bear meaning—past contribution, of shared history, of loyalty, and growth—for the individuals that compose the organization. These meanings bear a collective human quality that transcends time and business events such as reorganizations, and create a bonding foundation that gives an organization a sense of continuity.

As we were losing money, we could not provide large-scale company-funded events. We initiated potluck lunches where employees brought food and beverage to share. At first it was considered as being cheap. These moments of socialization and sharing rapidly became very successful, bringing dozens to a couple of hundred employees together, empowering them to socialize despite the lack of financial means the division had to dispense.

## **Communicating: Informing, Listening, and Sharing**

As staff we understood that we needed to communicate openly and to listen effectively. At division coffee talks, we shared extensive information as well as our personal interpretations of how things could unfold. This ran against the compliant corporate roles managers are most often kept to. Developing our authenticity appeared at the time as the most responsible and appropriate business management response to the situation.

... I clearly remember the decisions the management team made—the choice to be open and honest, to share practically everything known with the people, to trust that they would stay motivated even knowing their fate. Those were hard decisions, too, because HP corporate didn't exactly endorse the VS approach. But, the results speak for themselves—the entire VS team stayed focused and was perhaps even more motivated to perform well because of management's approach to the situation (e-mail of an employee).

We developed multiple tools and communication channels: forums, e-mails, phone messages, graphic art stories of customer needs, and a Web site for anonymous feedback and for questions for the staff to answer. This furthered the dialogue we were creating across the organization, covering business concerns as well as the context and potential impact of the acquisition.

## **Exemplarity: References in Times of Uncertainty**

Staff members focused on demonstrating desired behaviors and values, which required us to expose ourselves beyond what most senior managers were accustomed to. Our new presence in every improvement project demonstrated our operational

involvement, in contrast with a historical distance the staff had toward “lower level” projects. Middle managers were coached on the necessity of their modeling operational excellence as well as values of empathy and kindness. This exemplarity reinforced priorities and desired behaviors. But first, as staff we had to become aware of our own vulnerability facing adversity and to accept our emotions (Thévenet 2006). Publicly expressing our humility actually made us more accessible to, and developed mutual trust with, employees (Rousseau et al. 1999). In the context of organizational uncertainty, employees need reference points and seek these in the commitment of key individuals vis-à-vis change (Simons 2002).

## Rituals: Transcending Fate Through Shared Meaning

We designed rituals to bring the community together around shared values and to create meaning out of the absurdity—as many employees expressed it—we were experiencing.

... Rites appear whenever men adopt or are forced to adopt, given the circumstances, an active attitude towards things that are not fully intelligible (Parsons 1937, p. 432).

A closing ritual served as a transition from the state of community wholeness to that of dissolution, making the end of the past tangible and helping employees to move on (Bridges 1991). The staff served food and drinks for 600 people, a symbol of our gratitude and caring. The four past general managers came to honor the division, telling its story and acknowledging employees’ efforts. “*What then occupies the mind are common beliefs, common traditions, memories of great ancestors, the collective ideal of which they are the incarnation; in one word, social things*” (Durkheim 1998/1912, pp. 497–498). During this event, employees shared their experiences and emotions, their hopes, and their faith. A wall was dedicated to employees’ writings and signatures and remained in the building for the following year, gathering testimonials of employees in the successive layoffs of the “sunsetting” of the division.

The day of employee termination notifications, notifying managers met first thing in the morning to share a ritual. Our intent was to foster an inner space of peace before the managers would head toward a long, challenging day of bad news to team members, colleagues, and sometimes old friends. The sequence of our ritual was to first acknowledge the difficulty of the task at hand, opening the door to free expression of thoughts and feelings. We went around the open circle of managers seated in the middle of the room, giving each person the opportunity to simply express what this moment meant for them, offering an opportunity for unconditional acceptance in our listening to one another. Listening was extremely powerful. It gave this community a sense of solemnness, an acute presence of the collective coming together as one that nourished and grounded us individually. As we closed the circle, we gave courage to each other; feeling personally supported and supporting of others, better prepared to take on the task at hand. According to practically everyone, this was the most difficult task they had faced in their entire career.

We convened to meet again at the end of the day. I told them it would be much safer to “let them out on the streets” if we had a closing ritual, giving them an opportunity to process the emotions of the day before heading home. By early evening, after notifying 700 employees of their status, our same group met for a ritual that put our experience in common and into perspective. Two Employee Assistance Program counselors, who had accompanied individuals and teams over the past 6 months as well as during this day of notifications, volunteered to facilitate the evening sharing. They asked each one of us to give one word. We listened to our peers express their experience through these single-word metaphors. The list of these twenty words was then a base for a conversation, opening a broader expression of our day’s experience. Expressions of compassion, deep understanding as well as relief progressively appeared on managers’ faces, demonstrating the transformation the ritual was creating.

These rituals brought our team of managers’ inner lives to the surface, into an intentionally created space of safety. This participated in developing a spiritual community of peers, reducing the stress created by the conflict between each manager’s personal values and the role we had been mandated with, and that we accomplished with integrity as the organization’s chain of command.

Each of the division’s 60 teams organized a ritual following a format I had drawn based on transitions theory (Bridges 1991). The sequence was rather simple as described in the following e-mail sent to all team managers:

A few statements:

We write chapters of our own and HP’s life. To start a new chapter we must always finish the last one. If we don’t, the last chapter will come back regularly in people’s minds, hearts and words. More we leave the past behind, more we are available for the future. By doing this we recognize and value the past and feel free to embrace the future.

Goal of the meeting: enable each member of the team/organization to feel as good as possible about the transition, by respecting the sequence Ending the Past/Neutral zone/New beginning and including feelings in the change process.

Meeting can be face to face, but also by telephone. It can last an hour or more. This should be the only subject on the agenda. As any good meeting, it needs to be seriously prepared.

Different teams will have different needs depending on how impacted/affected they are by the change.

The key success factor is for it to be done sincerely, as it has to do with emotions and feelings around grief and losing a team identity. Don’t misinterpret me; this is a celebration of the past, the team and its achievements, not a drama.

Cheers,

Richard

*Proposed format:*

1. Change is neither easy nor comfortable: Recognize the discomfort of transition and the difficulty of managing uncertainty, as everyone in the team will be at a different stage and in a different state of mind regarding their personal situation.

2. We have achieved things together: Thank the team for its contribution during the period, by stating some of the main accomplishments. These may have involved the entire team, or could be the recognition of specific accomplishments by parts of the team. Of course the rule is for everyone to be valued in some way or another.

3. This period has meant something to me and I have feelings too: How important, fulfilling and challenging the past period has been, and how you as a manager feel about it. What you have gone through, what were the fun moments, the hard moments and what you’ve gotten out of it.

4. Open the discussion around the table/phone line on what each member of the team felt, experienced, remembers and will be taking away into the future with her/him. At this point, let things flow, and be vigilant not to highly control. Some people may express resentment, bitterness or skepticism; they may be struggling with a difficult personal situation. In this case listen and recognize what they have to say, but repeat that whatever the future will be for each person, this won't change the past. The past is owned by the team who contributed, shared and achieved together.

5. You may propose a future date to link back up together for an update. In this case, find a date 4–6 months down the road. This can help the people who have the greatest difficulty managing grief and the loss of the team.

6. To close, you can state your pleasure and happiness to have been with the team, and thank everyone for having made the past what it was. If the meeting went well—by your feeling—say so. Greet everyone a great future and perhaps that your roads will cross again.

Everyone will feel different; probably better in subtle ways after the meeting.

These meetings allowed teams to honor their past before formally disbanding, bringing closure for employees to move on.

According to Durkheim (1912), rites serve to dictate individuals' relationships to the sacred, thus integrating them into the community. These experiences of community rituals triggered collective meaning, identity, and transcendence of self-interest before, during, and after the closure.

## **Organizational and Business Results**

In the months leading to the closure, these five levels of support created a renewed work spirit. Employees recommitted and worked toward an—albeit transitory—ideal. This transcended the paradoxical life/death of the organization drama into an opportunity for insight and growth. Management actions addressed the perceived losses and restored senses of purpose, identity, trust, community, and control. Productivity increased constantly despite the absence of retention bonuses. All performance indicators improved. An entire family of new products was successfully introduced around the world for the first time in years three months before closing. Employees saved HP more than one hundred million US dollars by renegotiating prematurely broken supplier contracts. During the entire period, employees collaborated with the Compaq division beyond all expectations. The announcement of the closure took place in front of 600 calm and accepting employees. Psychosocial cases and absenteeism were minimal.

## **Stakeholder Reactions: Senior Managers and HR Function**

As a real-world illustration of the different postures and reactions to our approaches and initiatives, the following paragraphs provide an extract of stakeholder verbatim from upper management and employees:



*“Remove this slide. You have no right disclosing this information.”* HP Corporate Communications, during a dry run presentation at 7 a.m. before we presented potential scenarios to the division, to let employees get an idea of what to expect and be able to cope accordingly. In general, merger-acquisitions are managed by Finance and Legal, not by Human Resources.

*“What have you done to them? What did you put in their coffee?”* Compaq senior management of the business unit our division was handing over surprised by the mature and peaceful attitude of 600 employees when we announced the closure.

“I see you have resources to do nice things. We don’t have the time or the resources in HR for this kind of stuff,” Compaq HR Director, reacting to my team’s employee support initiatives.

*“... Silence...”* HR representatives at the end of a Web conference in which we shared the VS HR support initiatives, notification process, and results, as best practices for other divisions could leverage.

## Stakeholder Reactions: Employees

*“Hey Richard hang in there. We’re with you, we’ll make it.”* I had to wonder what could lead employees who know they will be laid off to demonstrate active support when crossing the HR Director in the hallway.

Employees spontaneously expressed their gratitude for participating in this experience and for having been treated with dignity and sincerity. Dozens of e-mail testimonials arrived during and after the closure:

I can now look back and say that we did our best and accomplished what had never been done before in the history of VS. We had fun doing it together.

I will always remember the leadership shown by you and your functional-staff colleagues during the final days/hours of VS, guiding us through a dark tunnel to ISS-west on the other side, and then through the myriad of wind-down activities of both a business and HR nature.

You should leave ISS-west with the knowledge that you had an enormous positive impact on hundreds of HP employees during their darkest hours in the company ... I include myself in this group of beneficiaries.

## Results

Business results were achieved, thanks to employees transcending their self-interest (Frankl 1966; Pawar 2009), exemplary leadership modeling values and behaviors, and a cohesive community working toward a greater ideal. The following table assesses impact of organizational support levels on dimensions of workplace spirituality. Values of X (low) to XXX (high) are based on subjective, observed relevance and impact (Table 30.1).

**Table 30.1** Organizational support impact on dimensions of workplace spirituality

Levels of org. support	Belonging and community	Meaning and purpose	Inner life and transcendence
<i>Individuals</i> (workshops)	XX	X	XXX
<i>Community</i> (fora)	XXX	XX	X
<i>Exemplarity</i> (staff)	XX	XXX	XX
<i>Communication</i>	XX	XX	X
<i>Rituals</i>	XXX	XXX	XXX

I suggest that rituals and staff exemplarity had greatest impact on all three dimensions of workplace spirituality. These two approaches are rarely found though in corporate initiatives and have been marginally addressed in organization theory, conversely to developmental workshops, community building, and communication programs.

The five levels of organizational support all together affected most the creating of a sense of community, then meaning and transcendence. Inner life and transcendence were mainly fostered through developmental workshops, staff role modeling virtue and caring, and through rituals. The latter provided collective experiences of belonging, of meaning, and of a connection to something of a greater nature.

## Discussion

### *Conceptual Dimensions*

In identifying conceptual linkages to the five levels of organizational support, one can relate workplace spirituality to organization theory concepts. This poses some theoretical concerns: are the three cited dimensions of workplace spirituality conceptual constructs in of themselves? If so, do they each aggregate multiple organization concepts? Is this the conceptual and operative managerial value of these dimensions? (Table 30.2)

Dimensions of workplace spirituality can be seen as conceptualized aggregates of organization theory concepts. “Community,” for example, could include socialization, belonging, organizational and psychological climate, job embeddedness, team cohesion, group development, organizational alignment, and learning organization concepts. “Meaning” could comprise managing by values, transformational leadership, employee motivation, engagement and performance, job enrichment, satisfaction, and positive organization scholarship. Emotional intelligence, transformational and authentic leadership, organizational citizenship behavior, support and justice, and virtues would relate to “transcendence.” Based on the three dimensions

**Table 30.2** Conceptual linkages

Levels of organizational support	Organization theory concepts	Dimensions of workplace spirituality
<i>Individuals</i> (workshops)	Motivation	Belonging
	Self-concept	Transcendence
	Self-efficacy	
	Emotional intelligence	
<i>Community</i> (forums)	Organizational climate	Belonging
	Organizational alignment	Meaning
	Cohesion	
	Socialization	
<i>Exemplarity</i> (staff)	Values management	Meaning
	Commitment	Transcendence
	Reinforcement	
	Transformational Leadership	
<i>Communication</i> (media)	Authentic leadership	
	Job satisfaction	Belonging
	Knowledge management	Meaning
	Vision	
<i>Rituals</i>	Learning organization	
	Group development	Belonging
	Organizational climate	Meaning
	Psychological climate	Transcendence
	Transition management	

of workplace spirituality, research could analyze these organization concepts’ interdependence and their combined impact on organizations. Further study could enhance workplace spirituality managerial adoption by identifying related organization concepts and tools for managers to deploy concomitantly, thus developing dimensions of workplace spirituality.

Kinjerski and Skrypnek (2004) identify six dimensions of the experience of “spirit at work,” physical, affective, cognitive, interpersonal, spiritual, and mystical, that we can link to the three dimensions of workplace spirituality. Meaning would be experienced through the physical, affective, and cognitive dimensions. Community and belonging would be expressed in the affective and interpersonal dimensions. Transcendence is related to the spiritual and transcendent dimensions of spirit at work. The distinctions of these six dimensions reveal notions of flow, trust, gratitude, authenticity, acknowledgement, inspiration, presence, and energy that provide ground as well for the study of correspondences with organizational theory.

In the field of Positive Organizational Scholarship, Cameron (2003) defines virtuousness as representing “*the best of human condition, the most ennobling behaviors and outcomes and the highest aspirations of human beings*” (p. 49) and associates the concept of organizational virtuousness with human flourishing, moral character, strength, self-control, meaningful purpose, and transcendent principles. For Cameron (2003) virtuous practices, processes, and qualities in organizations

include caring, compassionate support, forgiveness, inspiration, meaning, respect, integrity, humility, and gratitude. We can identify meaningful opportunities for further study of the linkages between positive organizational scholarship and workplace spirituality concepts.

The three dimensions of workplace spirituality could be conceptual aggregate constructs, prompting further theoretical and empirical organization research. I see an opportunity to study the linkages between the dimensions of workplace spirituality, spirit at work, organizational virtuousness, and organizational concepts. This could reveal new and perhaps powerful aggregates and principles to enhance the human experience of work and leadership in organizations.

## ***Leadership***

If leaders are responsible for creating a meaningful workplace (Bennis 1999), how can they do so while laying people off? Simultaneously nurturing employees' spiritual needs of belonging, meaning, and transcendence could enable transcending such a paradox as well as employees' self-interest (Frankl 1966; Pawar 2008), engaging them in higher, virtuous aims. For Fry (2003), *faith is "the conviction that a thing unproved by physical evidence is true"* (p. 713) and spiritual leaders' faith galvanizes employees' hope, enabling them to persevere in the face of hardship.

What leadership capabilities would differentiate workplace spirituality from organization theory? In our case it was the required personal transformation of us senior staff to be open, shed defenses, and accept as leaders to be exposed and vulnerable while managing the paradoxes of our position within the organization. Daring to care for employees while knowing we would terminate them required a leap of faith in transcending paradoxes and commonly related managerial behaviors (defense, aloofness, denial, hyperrationalization, insensitivity). Learning to lead in a heart-felt, humanistic, and compassionate manner remains a neglected field in management and leadership development. We see an opportunity to evolve and rebalance the rational-instrumental management paradigm to consider the human in its entirety, and as a manager, this starts with one self.

Innovation often arises amidst adversity. The critical incident context in which these events unfolded created a "*What is there to lose?*" attitude in our senior team. This provided an exceptional climate for this leadership experience to take place and the opportunity for this exploratory inquiry into the interactions between workplace spirituality, change management practices, and organizational theory.

## **Conclusion**

This study illustrates organizational responses to employee needs that impacted employee workplace experience and performance in times of uncertainty and crisis. Exploring linkages, it proposes that workplace spirituality concept contributes to

organization theory through the positive impact of its three concomitant dimensions of community, meaning, and transcendence. It suggests these dimensions could be conceptual constructs that aggregate organization theory concepts, prompting a research agenda for workplace spirituality.

By evaluating organizational support initiatives through the dimensions of workplace spirituality, it also reveals management approaches applicable to paradoxical situations. When these dimensions are developed simultaneously, employees gain means to transcend paradoxes and self-interest. Thus, we suggest workplace spirituality provides potential levers, beyond common organization concepts, for employee engagement and performance.

Developing workplace spirituality requires leaders to transform themselves. Management education could grow awareness around workplace spirituality concepts and tools. Spiritual development being of irrational nature, such education requires transformational, inner life experiences. These could be developed in the future, informed by workplace spirituality's research agenda on its aggregate conceptual dimensions and their manifestations.

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# Chapter 31

## A Business Case Study of DaySpring Cards, Inc.

Laura Allison Akin

**Abstract** DaySpring Cards is a highly successful Christian greeting card company located in Siloam Springs, Arkansas. This case study was written in fulfillment of the requirements for an honors thesis at the University of Arkansas Sam M. Walton College of Business. Background is provided on the founding and early history of the company and how that history has shaped the culture, values, and spiritual practices of the organization. Several spiritual practices are described, and an overview of the human resource practices that support the culture are offered, including an analysis of the leadership style.

### Introduction

#### *Case Study Nature and Limitations*

Research takes many forms. Whether quantitative or qualitative, each serves its own purpose and provides valuable information on many areas of interest. According to researchers at Colorado State University, case studies are:

The collection and presentation of detailed information about a particular participant or small group, frequently including the accounts of subjects themselves. A form of qualitative descriptive research, the case study looks intensely at an individual or small participant pool, drawing conclusions only about that participant or group and only in that specific context. Researchers do not focus on the discovery of a universal, generalizable truth, nor do they typically look for cause-effect relationships; instead, emphasis is placed on exploration and description ([Welcome to Writing@CSU](#)).

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The research in this thesis uses case study methodology for the purpose of understanding how one organization integrates faith and spirituality into its business practices. There are limitations when researching areas in business that are subjective and involve human analysis of attitudes, feelings, and beliefs rather than procedures. In actuality, this research is just that, and therefore the analysis is influenced by the information obtained and possible personal past life experiences. As much as possible, objectivity in presentation of facts and information is provided. Analysis of this research to a valuable degree cannot be completed without some subjectivity. So as a disclaimer, consider the analysis presented with an understanding of the limitations expected to researching subjective areas, and recognize the main purpose is to explore and describe rather than to give causal explanation.

### ***Research Goals***

The topic of faith and spirituality is inherently abstract and subjective. In order to observe its use, effect, and overall contribution to a company, the most appropriate research methods are personal observation and description of different areas of the business. This chapter attempts to give a clear description of the effects of faith and spirituality on business culture, practices, and activities. This chapter will offer some personal inferences into the impact of faith and spirituality on these areas as well as on the company employees. This is a specific instance, so the focus of this research is to analyze this impact within one company, DaySpring Cards. The ultimate purpose of this research is to serve as a reference piece for the current use of faith and spirituality in the workplace of today and to serve as a benchmark for other organizations.

### ***Methodology***

The case study is a type of methodology for research. Similar to methods such as participant observation and ethnographic studies, terminology sometimes used interchangeably with the term “case study,” the specific modes of gathering data used are that of personal observation and evaluation. The researchers at Colorado State University explain that “case studies are the preferred strategy when how or why questions are asked. Likewise, they are the preferred method when the researcher has little control over the events, and when there is a contemporary focus within a real life context.”

The research question is to understand how and why faith and spirituality in the workplace is developed, utilized, and continued successfully. The case study method serves as the most appropriate for gathering relevant information.

In order to conduct this case study, without actually obtaining employment with the company, I utilized three activities to gather information or facts:

1. Background research of company history, values, and self-description
2. Personal observation of business practices, environment, and employees
3. One-on-one interviews with current employees with various backgrounds and experiences

There was a need to obtain general knowledge of DaySpring prior to visiting or speaking with employees. I utilized the company Web site to learn about their history and values. Through this avenue I also gained knowledge of their product base and other areas of business development such as their utilization of social media. Understanding how a company presents itself to its customers and the business world is important to understanding the motivation behind their business. When I first connected with the company to discuss the project and my plans for executing, Brenda Turner, Director of Communications, provided me with more extensive knowledge of these areas. She was able to give me materials with descriptions and explanations of the company's background and values. Ms. Turner answered my questions regarding the company's actual business and role in the marketplace. I was able to view many of their products and discuss the different areas of interest in which the company was currently involved.

I began my personal observation of the business environment through a building tour with Ms. Turner. At this point, I took the opportunity to inquire about certain aspects of the physical building. I also scheduled a time to attend one of the spiritual activities for observation as well. Photographic examples of a few areas I observed are included in later discussion for visual reference to augment sensory descriptions.

After attaining a further understanding of the business, I was then better equipped to plan out an interview process. The interview was designed to take approximately 45 min with open-ended, rather general questions to afford the conversation to lead itself in some ways. I was able to formally interview ten individuals and informally through spending time at the company have significant conversations with three others. All interviewees were informed their participation was voluntary and that their anonymity would be protected. Permission was obtained from the interviewee in all circumstances where it was desirable for me to use their words for adequate description or to enhance understanding. I also obtained permission from each person to record our interviews for research purposes only.

After my interviews were complete, I listened to each recording for a second time to obtain further detail and to locate specific quotes and have the ability to trace them back to the correct person. Compilation of the information into a coherent, understandable, and informative state was the last process in completing my research. The rest of the chapter is organized as follows: To begin, I provide a background of the company including its history, values, and mission. Following the description of the company background, I discuss my personal experience with the company and delve straight into describing and analyzing the information obtained through my one-on-one interviews. I end with a reflection on the information and analysis presented and a discussion of how and why I came to the conclusions stated throughout this research.

## Background

### *History*

It all began when Don Leetch and Dean Kerns, two pastors in California, began meeting weekly to pray about God's calling for them. After months of meeting, praying, reading, and sharing, they both felt a strong calling to resign from their churches. They entered into a covenant to pursue this path together, being open and honest with one another. They followed by selling their homes and moving to another city, West Covina, California, after feeling strongly convicted to "Go into the city, and it will be told to you what you must do." Prior to this they had felt led to purchase printing equipment, so they began to print gospel tracts and literature out of their garages and distribute it throughout the city. With both their wives working to support their families, they asked God for a sign while contemplating moving into a permanent building in the city to go into commercial printing. God answered their prayers, sending them a sizable order of tracts, and they then relocated and opened Fellowship Press.

At this point they also began building relationships with missionaries. They printed tracts in Spanish and made several trips to Mexico to learn the language and set up a small printing shop in Guadalajara. Also, with the opening of Fellowship Press came a Friday evening gathering to discuss missionary outreach with Christians in the community. God provided and led them to purchase a home to operate G.O. House (Gospel Outreach) where they distributed more literature and were able to house their missionary work.

After some time, they began to feel burdened and unsatisfied with this venture. They asked God to remove this burden and when they thought they had a buyer, the deal fell through at the last minute. Don and Dean felt like God had failed them. Later, they did successfully sell and turn over the business to a fellow employee's husband and came to realize that God had bigger plans. It is likely the whole business and ministry would have failed had the first deal been successful because their first buyer came into serious financial trouble. His business and ministry fell apart soon after.

It was during the 7 years they owned Fellowship Press that they also co-pastored at a small community church where they met Russ Flint and Roy Lessin. Both men worked for some time at Fellowship Press before leaving; Russ for a career in commercial art and Roy for a year of ministry in Puerto Rico, only to later come back as integral parts of their company. Roy returned from his year in Puerto Rico to Fellowship Press during a time when funds and energy were very low. He began discussing the idea of a new publishing venture, and it was then decided that Roy would spend half his time selling printing and half his time planning for this new venture God was calling them to begin. With some experience from working in Christian bookstores in Puerto Rico, Roy put together and sent out the first mailing to Christian bookstores containing a line of mini stickers and gospel tracts. After seeing the amount of responses to their new merchandise, Roy gave up selling printing and gave all of his time to setting up the new company.



**Picture of first card created winter 1971**

Roy started by brainstorming at half of a desk in the print shop, which then turned into renting out a small office space across the street to house the new business, including the art department, order processing and shipping, and a Christian book table. It was a time of Christian revival in southern California. They wanted to help the young people share their faith through their new products, mini stickers. The stickers were the first product produced by Outreach Publications. Soon after their office was flooded and assuming the worst, the men went to find the damages. Amazingly, the water had parted ways, not touching any of the products or equipment and sparing many valuable items. At this point they knew God was with them in their business venture.

Greeting cards were not in consideration until a missionary, Roy's brother, came to visit Roy and through a casual conversation said, "When you get right down to it, the only thing that really matters in Jesus." Roy immediately envisioned a Christmas card including a picture of a man sitting with open Christmas presents under a tree on Christmas morning. The next day, Roy shared this idea with Russ, and they drove to Roy's apartment, staged the scene Roy had envisioned on the patio, and Russ sketched out the artwork for their very first greeting card. Don and Dean liked the idea and the sketch so they included it in a mailing list as an extra sheet with order form. The response to the card was overwhelming.

This opened the four men's eyes to the need and market available for Christian greeting cards, and their business began. Contemporary Christian cards were non-existent in the marketplace, and there was a whole new market of young people wanting to express their new faith. It was an untapped market niche, and God had placed them at the forefront of contemporary Christian products.

After adding a variety of Christmas cards, they soon expanded to include other holidays/occasions and developed a tag line: "When You Want to Share Your Heart and God's Love." They sold the print shop, and all went full time into Outreach Publications. With everyday cards came stationary notes, and they felt that this new side of the business was establishing its own identity. They wanted to give it a name. All four of them considered this, and all were led to the name of an old magazine

they had all read years before called DaySpring. They liked the name because it was the name for Jesus in the book of Luke in the Bible. Russ then began work on a logo, and DaySpring was born.

Eight years after establishing themselves in the industry in California, they were outgrowing their space even after buying an abandoned supermarket. A friend of Dean's suggested looking at Arkansas, and Dean and Don made exploratory trips to Siloam Springs. They connected with a Christian real estate agent who found 500 acres by the Illinois River. They bought the land and began building. In 1979, with only 30 of their employees willing to leave California, they made the move to Siloam Springs, Arkansas, and made a change in their business direction.

They decided to become a full-service greeting card company supplying Christian bookstores. They began looking for retail outlets that would allow them to buy footage instead of just selling their cards, a common practice for greeting card retailers. DaySpring started to put in their own racks and service their own cards within various retailers. This change brought enormous growth with over 300 employees within a few years and new buildings to house their expansion. The company officially changed its name to DaySpring Cards in the early 1980s.

At the forefront of this change were many strategies, including keeping a ministry focused through the cards, developing business partnerships with customers, and a successful sales/service team. A man by the name of Dan Brokke, who joined Outreach Publications in 1975 to help Russ, ended up advancing from production to marketing and sales director. Another man, James Barnett, began working for the company part time in 1980 through a research project for his MBA at the University of Arkansas and eventually full time as part of the sales team. He was soon appointed sales manager to work along with Dan Brokke. Together the two created, developed, and oversaw the implementation of a new marketing program. James gave a whole new life to sales and marketing, bringing in ideas of branching out to secular retailers through his graduate research project. Through the execution of these ideas, DaySpring became very successful in the marketplace. He was soon promoted to vice president of marketing and sales.

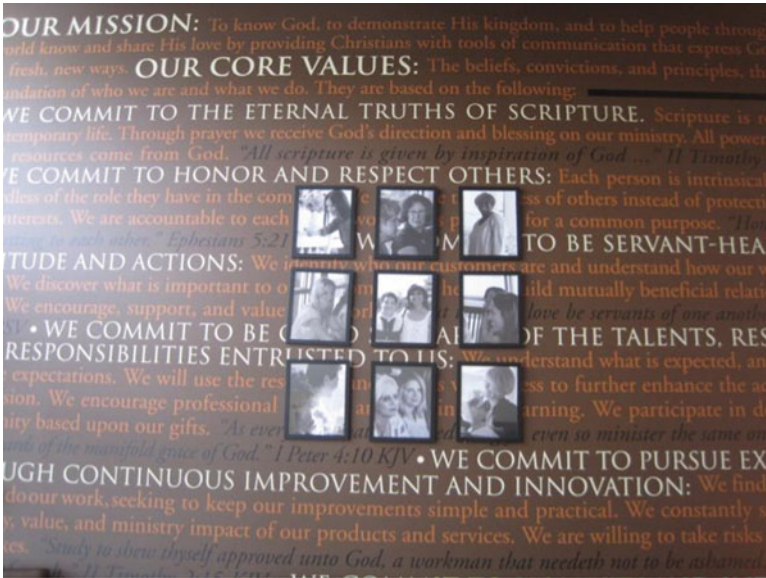
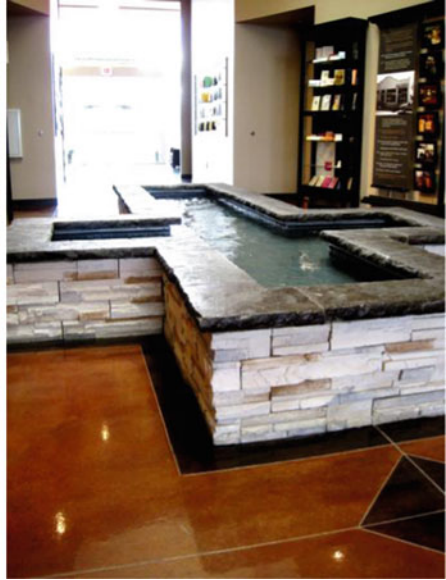
In 1987, they were acquired by David C. Cook Publishing Company and became a wholly owned division of Cook Communications Ministries. In 1994, James Barnett, the same man who successfully formulated an effective sales and marketing team spawning amazing growth for DaySpring early on, became president of DaySpring Cards. In 1999, Hallmark acquired DaySpring from David C. Cook Publishing forming a standing relationship between the two companies. The acquisition by Hallmark gave DaySpring avenues to growth they had never imagined. Since then, DaySpring has continued to grow and flourish. In 2006, they founded Blessings Unlimited, a home party company that offers Christian and inspirational products that are sold by independent consultants across the USA. This ministry approach to business found throughout the company's history can be seen within their business, obviously, as well as within their office environment and culture.

## First Impression

I felt that my first visit to company headquarters should be documented thoroughly as it can be said, “first impressions are very important.” When I entered the main office building, it is somewhat hard to describe the feeling I felt. It was something akin to serenity and peace, which is very foreign to me having entered many business environments in my life. Usually the feeling is more one of anxiety and pressure. When you first enter the facility, this is what you see.



The cross in the middle is a water feature resting just beyond the immediate foyer, which I can attest a good part of the peaceful, calming feeling to because this water feature does not have a fountain. It is simply running water that flows in the shape of a cross to represent the living water of Jesus, and the simple sound of calm, flowing water is very peaceful.



Before entering this area, however, my attention was immediately drawn to the wall on my left, opposite of the reception, seen in the picture taken that day shown below.

DaySpring is very outspoken about its beliefs. Their beliefs are the very foundation of the business through its mission and vision statements. This wall is their

mission statement and core values. I would say the wall does give support to the building. However, its purpose is clearly more than just to keep the building standing. For this company, it appears that they stand firm on this mission statement and their core values in all they do, day in and day out, so literally and metaphorically speaking, this wall and its contents keep the building standing. Throughout the rest of this case study, this will be a recurring theme.

After taking a quick glance around, I am greeted by Ms. Turner further introduced to the building and surroundings. The room with the water feature is known as Heritage Hall and contains a timeline with original products around the walls. An external buyer or visitor can easily read and visually see the history of the company. It is clear to me at this point that they value where they came from, and it looks that they work hard to preserve who they are. Below is a picture of one of these walls and a display of cards.



Before I even have the opportunity to formally sit down with anyone to ask my myriad of questions regarding their practices and how faith and ministry works with



business, I can tell this place is different. No, the buildings are simple. There is nothing overly elaborate once you leave the foyer area that would seem out of the ordinary for a normal business. (Well, with the exception of the banners hanging from the ceiling with scripture.) However, there is a feeling that is difficult to describe as anything else other than peace and hope. There is a truth hanging in the air that requires no explanation. I cannot say many businesses have this feel or tranquility.

When I leave after my first encounter with and exposure to the company, I am reminded once again of the purpose and mission of this company. Not only by the fact that I now feel like I have made a new friend in the last hour and half, but also by the scripture posted above the door. Just as I entered feeling serenity, I leave with excitement and hope.



## Cultural Influences

### *Cultural Comparison*

Not better or worse, simply different.

James Barnett, President and CEO (Barnett 2010)

The culture at DaySpring is very much centered around the same motivation: to make Christ known. This was the initial purpose of starting the print shop which led to the greeting card business of today. The culture took its identity of having a strong ministry focus and foundation in prayer from what the founders brought to it in the early 1960s and 1970s. When asked about how they made decisions early on, founder Roy Lessin is likely to tell you they were seeking God's will in their lives and acted out of faith and obedience to what they felt God was calling them to do. Obviously, it worked. God has blessed the company to get it to this point, and to this day the culture operates on a strong foundation of prayer and faith that God has the answers they do not have.

With that being said, their culture is very direct and deliberate. DaySpring intentionally cultivates its culture to conform to the company's heritage. It can be hypothesized that their strong identity is defined by this culture, and without their heritage that culture would not exist, so therefore to continue their business success, it seems

important to nurture the culture. While speaking with employees and those in leadership positions, they make it a point to explain their intentions in keeping the culture alive. It is also very apparent that most employees thrive in this culture. From a human resources standpoint, their culture almost draws people to the company, and those that fit well stay while those that do not quickly realize it and likely do not choose to continue their career with DaySpring. In this respect, they are very similar to many corporate cultures. Every company creates a culture whether through heritage or changing leadership. They all are looking for those people that fit that culture, and when they find them, they do their best to retain them.

There are also many companies with a strong focus on their people. Companies often times like to see growth in their people and will do what they can to help them develop as employees. DaySpring falls on the high end of the “relationship focus” spectrum. Their emphasis on caring for people is stated to be an overflow of what they do as a company into their personal and professional relationships. As an employee of DaySpring, you have a freedom to be who you are and live out your beliefs, a freedom that you would not find in most corporate cultures. There is a lack of concern in offending people. Values, beliefs, and faith are visually represented throughout the buildings and throughout the employees as they work. One employee I spoke with had his office completely outfitted with pictures of Jesus. He said to me, “You’re in my office, look at my walls. You can’t do what I’m doing with my walls, with the art of Christ, and things that you can look at that have meaning to you. You can really visually show your faith here, no worries of offending somebody.”

When crisis occurs, such as the recent economic struggles, it can be said it is not the crisis that breaks you; it is how you handle it. The value DaySpring places on its people can be visibly seen through how it has handled the crisis of going against its culture and having to downsize. Almost every person I interviewed or spoke with said to me that while it was one of the hardest times the company has faced, it was handled with dignity, integrity, and grace. Layoffs are never easy, but DaySpring does whatever it can to help those employees with their resumes and their job search. They genuinely look out for their people, and their employees are proud to be part of a company that really cares.

Collective prayer is a major difference from non-faith-based business cultures. Not mandatory, prayer is sought out and considered a part of the decision-making process in many areas. The use of prayer within the company ranges from opening a meeting with prayer to joining a voluntary prayer group to making a decision as a team to spend a couple of hours praying over a new product or idea. The idea of seeking God for answers and guidance in business decisions most certainly sets DaySpring apart from other companies. Is this a better practice than other decision-making processes? Not necessarily, says DaySpring’s President James Barnett. “Not better or worse, simply different” (Barnett 2010).

Almost everyone at DaySpring will likely tell you that the company is not perfect. DaySpring is still a business, with goals, deadlines, and objectives to meet, especially being a subsidiary of Hallmark. When you come to work, it still feels like work. However, it is the operating values that make a difference and give the culture

uniqueness not likely to be found elsewhere. While faults do exist, one employee stated, “I’d rather be here and have my issues than be somewhere else and have the same issues; the culture makes it” (Etris 2010).

### *Common Background*

It is easy to assume with the strong cultural focus in Christianity that all the employees would be a lot alike. This is true to an extent; they have a common background within a certain scope. This scope can be defined through their backgrounds in their worldview and their very similar motivations. However, there is a point of diversity in denominational background. This difference within faith, however, large or small it might be, does impact their operations because differing denominational faiths have contrary viewpoints on many issues. Sometimes those issues can be fairly substantial, such as the purpose and significance of angels and therefore the use of angels in their product. Although opposing views do exist at times, to a large extent, there is a strong commonality in the backgrounds of an overwhelming majority of DaySpring employees. This brings to the table certain advantages and disadvantages to how they function as a business.

Advantages, first and foremost, include an openness and level of understanding of one another. It is uncommon to find ease in communicating and working with people you may not know very well so quickly. However, this affords them a lot of operating efficiency. Also, the language, spiritual language if you will, that many employees come to DaySpring with allows for increases in efficiency. This language is a requirement for their business and their market. It would be difficult to communicate with Christian retailers without knowing the language surrounding their product and company. It would be something the company would have to train people in if they did not already understand it, which means it allows them to cut costs.

By having a common background in their faith, there is a more cohesive transition into the culture. With a common motivation in their work of sharing their faith, a more trusting environment is created. Greater trust in a business environment again provides for improved operating efficiency which can arguably lead to further business success. Most often people lack agendas that may be more commonly found in the normal corporate world since the main motivation of people is not centered on selfish ambition or personal agendas.

With the above advantages, there are also quite a few disadvantages present with a common background. The downside is the direct effect of their culture, and the company does acknowledge the fact that issues do exist. No culture is perfect. James Barnett explained these faults as the “backside of the coin” (Barnett 2010). Just as many would, people at DaySpring have a tendency to assume others think or feel a certain way simply because they assume the other person is just like them. While the group is fairly homogeneous in many areas, conflicting viewpoints still exist, and people admit to struggling with recognizing this at times. Their culture also

lends itself to creating aversion to conflict and decisiveness. A Biblical worldview leads to conflict avoidance instead of being more honest about opinions and putting yourself out there. General consensus is sought after. Few are willing to play the devil's advocate. This also makes them more indecisive. It is still a business and decisions must be made. It is easy to forget that there is a strong business side to the ministry foundation. People are often caught up in committees and a strong sense of volunteerism, which is not a bad quality. However, this pulls people away from accomplishing tasks and may spread people too thin. There is still a need for a balance between their ministry heritage and the business.

### ***Business Versus Ministry***

Good people come here because of this paradox. People are drawn to us because they are trying to figure out how to reconcile Christian life with work.

Gary Harris, Senior Vice President of Retail Sales (Harris 2010)

Trying to balance the dynamic of running a business with a ministry focus is one of DaySpring's biggest challenges. One person described it to me as internally how the company is discussed. If discussion focuses more on the business side with talk about the bottom line and profit goals, it feels more like a business and appears you are neglecting the ministry. On the other side, if you spend more time discussing the ministry aspects and disregard the costs or business implications, then you have moved to the other extreme. The difficulty comes in balancing both areas. However, others view it as more of integration than as a balancing act. James Barnett has coined this phrase in describing this integration: "Our motivation is ministry, our method is business, our message is Jesus" (Barnett 2010). It is an all or nothing situation.

The dynamics have changed since their heritage began. The business started more as a family oriented endeavor and leaned a lot further to the ministry side. Today they are owned by a secular parent company, Hallmark, and they function as a successful business. So while the focus and foundation is still found in ministry, they are very much in the greeting card business. A bottom line still exists at the end of the day, and when you are a subsidiary, you answer to others outside of your immediate organization. Executives at Hallmark expect real business results. The company has learned to change with the dynamic to operate in business mode with faith in order to get things accomplished still on their own terms. An employee within accounting stated that "we're still a business, we're about ministry, but if we run our business well, the ministry benefits from that" (Etris 2010). And that is exactly what DaySpring proves to be a feasible truth.

Companies that work with DaySpring appear to trust their background and niche focus. Companies, including Wal-Mart, appreciate the level of connectivity and integrity DaySpring has in the marketplace. The company is very well connected with Christian retail outlets nationwide and more recently very successfully

connected with major retailers such as Wal-Mart and Walgreens. When they go into a business meeting with secular companies, they enter already having a level of trust most would work hard to earn. They work hard to foster a relationship with every business partner. Just as they focus on relationships with people inside the company, they also look to form long-term relationships with their suppliers and customers. It is all about forming a partnership and working alongside one another rather than at a distance. This has been successful for them because of who and what they stand for as a company.

The thing that we get credibility for is that we are considered from people outside this company, once they meet people inside DaySpring, a company of very high integrity and they trust us.

Robin Barker, Vice President of Human Resources (Barker 2010)

When Hallmark bought DaySpring as a subsidiary in 1999, they bought them for who they are as a company including the challenging dynamics. Roy Lessin described a meeting he had with Hallmark soon after the acquisition, acknowledging their similarities, even with different motivations and backgrounds. He stated how both Hallmark and DaySpring function as full-service greeting card companies with strong values. The difference he pointed out was the connection each company was trying to achieve, which strongly ties into the integration of business and ministry. Hallmark's social connection through their cards remains strictly from me to you or you to me. However, he described DaySpring's connection to be like a triangle: "Our connection is from God to me to you or from God to you to me. For us we have to start with God, we cannot start with people" (Lessin 2010). Therefore, while combining both business and ministry into one successful company remains a challenge every day, it is their identity. "We'll always have this struggle. If we aren't conflicted between the two then we aren't in a good place. God has given us business as a vehicle, but ministry is what we're about" (Etris 2010).

## *Leadership Styles*

The leadership styles found at DaySpring are very unique. They all have a ministry side. If you are in management, you are expected to be a spiritual leader. You are expected to espouse the core values and beliefs of the company which require walking by faith and seeking God's will. Something that also resonates with most people is the idea of being a servant leader, which is a biblical concept. In a way, being a Christian and living under the ideals of Christ cause you to lead this way by nature. Each team or group brings different qualities and skills to the table. It is necessary as a leader to trust your team and do all you can to help or serve them. The culture at DaySpring allows this style to thrive.

While leadership styles of different people have some similarities, each person brings their own characteristics to the position they hold. Some have been with the company since its inception so the culture is part of who they are as a person. Others

came to the company after college or from another job bringing new ideas with them. Often when someone comes to DaySpring from another strong culture they bring parts of that culture with them. This includes leadership characteristics such as increased pressure or urgency in tasks and an unyielding system for following up with employees. When someone comes into the DaySpring culture with a strong, contrarian background a couple of things might happen. They will either reject the culture closing the door to having their ideas or skills implemented and will not remain with the company or they will assimilate to the culture and find ways to utilize their skills to better the company. People say they have seen both happen. When it works out that the person fits the culture, their more business-minded leadership style has helped the business grow and succeed.

Culture has an impact on operations. It is affected by the characteristics of the leaders and therefore it says a lot about the leadership style of management. The leaders at DaySpring all have a common characteristic of leading through participation and taking a genuine interest in people. A criticism of their style from an outside corporate leader is that the leaders act too much as a friend and lack the structure a leader should uphold. In reality the structure is there; their environment just brings trust and partnership into their relationships which bleed into their leadership. They rely on people to be more selfless than selfish, and while there may be room for criticism, there is definitely room for praise. As mentioned before, recently the company has had to undergo downsizing which involved letting people go. The concept of “layoffs” is contrary to the company culture, yet here it was a necessary business decision. They handled the crisis well, and their employees are proud to work for a company and for leaders that take such care with the people.

### ***Impact of Founders***

The founders of DaySpring have obviously had a huge impact. Not only have they had a large influence in every big moment of the company’s history, but they have been able to share with the people running the company today their hearts for the business. It is unique to have your founders drop in and lead devotion every now and then, just as it was unique to have Sam Walton stop by your Wal-Mart store one afternoon. While the founders are around much less these days, people that have been with DaySpring a long time have been influenced by their presence within the company for years. Those that are newer to the company may not have the opportunity to visit with the founders one-on-one, but they can see their impact through the senior leadership.

Recognizing that they will not be around forever to run the company and share their history, the founders have left the company in the good hands of the management team. The company is a different company today than the founders ever imagined it would be. They are leaving behind a legacy that is being deliberately documented for future generations. Employees mentioned that while it has been great to have them around to share their story and passion for the busi-

ness, their presence is no longer vital to the company. The culture is strong and being purposely cultivated every day. The company heritage has been comprehensively documented. They have left behind “product attributes” describing what DaySpring’s products are to represent to help employees make decisions for the betterment of the company and spiritual programs that will continue after they are gone.

The founders’ involvement has been essential for their unique culture and to the success of the business. They have been integral in keeping faith and spirituality prominent in the workplace. They were there to transition the company through major times of change and to help it to garner the respect it has today. James Barnett still seeks their spiritual guidance and knows they pray earnestly for the company and its people every day.

## Spiritual Activities

DaySpring was founded essentially out of a church. The two initial founders were both pastors and led a small community church alongside their business. People that worked for company back then attended the same church as well. Continuing spiritual practices to allow for spiritual growth is part of DaySpring’s character. These different activities and aspects of the company are what make DaySpring unique. They break down barriers and allow people to integrate their faith with their work. Many employees say that it becomes a daily part of life, and they do not realize that those activities are specific and unique. There is an importance placed on spiritual development within employees’ lives.

*Jump Start* is a weekly activity that takes place every Monday at 8:30 am. It is 30 min of worship time usually with a praise band. Like all of these activities, everyone is invited, but participation is completely voluntary though it is encouraged. Different activities may take place each week from special speakers that come in to share to personal stories and testimonies given by employees. Special announcements, business and personal, are given here as well as birthday and anniversary announcements. Many people feel that it is a great way to start their week with a sense of community and encouragement. It helps them align their focus on what the purpose and vision of their work is.

I had the opportunity to personally observe and participate in a Monday morning *Jump Start*. This observation was preinterviews, so my understanding of the company was limited mostly to outside sources and my brief discussion with Ms. Turner. Throughout the 30 min I observed/participated, I noted several times how the culture was very free. There was a time to speak out, to voice encouragement to your peers, and to your leadership. It started with three to four worship songs followed by a special time to honor the sales team that was visiting. I watched firsthand the amount of care the employees of DaySpring have for each other and the amount of value placed on their relationships. It was very reminiscent of the interactions of what would be considered a “church family” in that people who may not know you

personally, genuinely appreciate who you are and the work you do because of that understood commonality of faith. Following this time, James Barnett, the president of DaySpring, took the time to personally thank the sales team and share with them scripture and words of encouragement before making a statement that everyone in the room silently but wholeheartedly seemed to agree with: “It is a special privilege to work in a company that lets us live out our faith.” As simple as it was, it took away any sense of authority and created a sense of equality, reiterating the impact that integrating faith into your business culture creates trust, community, and a different motivation behind your actions.

Another program is *Gatekeepers*. Started by Roy Lessin just before he retired, he had the idea of establishing company-wide prayer and developed the idea of having ten different prayer groups meeting weekly from the book of Nehemiah in the Bible when Israel was rebuilding the city of Jerusalem. There were ten gates into Jerusalem, each serving a different purpose. The ten groups were created as symbolic gates to pray for different areas of the company. It was decided to have two leaders per group and to open the groups to the company. Again, joining a prayer group is completely voluntary. Currently there are around 100 employees involved in the prayer groups. The focus has shifted from just praying about different areas within the company now to praying about whatever may be on the group’s heart. Prayer may be around something company specific, a certain product, the country, or even a competitor. Mr. Lessin has since been recruited to head up the program by James Barnett, leading the monthly meetings with the group leaders to pray and share with them.

Another program that Mr. Lessin started and still has an integral role in is the *ENRICH Class*. Formerly known as the heritage class, this program is a proactive way to instill the history of the company and its core values and beliefs into new employees. It provides them with an in-depth understanding of the business culture and what the company’s foundation is. It is a course or training that is not much different from a business seminar you may take on becoming a better manager; it simply feeds into the “why” of the company. Roy Lessin describes the course’s purpose as a training tool: “Through their job descriptions [our people] fulfill the HOW of DaySpring, but through their spiritual training they fulfill the WHY of DaySpring” (Lessin 2010). For DaySpring this is simply another part of their company training that helps them perform their jobs to the best of their abilities. It is again voluntary, though you are invited to attend the course, and it lasts 12 weeks with hour and a half sessions each week on paid time. It is a way the company invests in its employees and shows the commitment DaySpring has to the betterment of its people and its culture.

Outside of specific programs designed to intentionally foster spiritual development, there are other small aspects to the environment of DaySpring that add to spiritual growth. Something as simple as seeing the hallway conversations, the face-to-face, one-on-one interaction, as ministry at a more personal level or attending a small, occasional devotion both contribute to spiritual growth with no formal direction from the company itself. It is the people of DaySpring that create these instances of spiritual activity that may not be accepted or encouraged most other places.



The senior leadership team also has its own devotions or morning Bible studies. This time was described to me as an opportunity for fellowship and “a time to be nurtured for those that usually do the nurturing.”

Something that you are highly unlikely to find in any business environment that does not have a faith and spirituality base is a commitment to prayer in business practices. This company being founded on faith-based principles with a ministry motivation has relied on prayer to guide and direct them since day one. This concept and practice continues fervently today. Again, prayer is voluntary. However, DaySpring finds that with the people the culture seems to attract, many if not most not only accept it, but utilize it, thrive in it, and truly believe it makes a difference. The company is proactive in their use of prayer in business. Often teams pray to start a meeting. They will pray before launching a new product line, sometimes for hours. They pray before entering a presentation or meeting with a new customer and even before meeting with a long-standing partner in business. God is this company's source of success and, in their minds, the only reason the company is still doing so well. They choose to seek his advice in all matters, just as their founders did years before. When they have no answer, God does.

Prayer is an example of a very successful implementation of a spiritual or faith-based practice for them. For anyone that does not understand or grasp its purpose or necessity, the employees of DaySpring will simply direct you to their history. For what may seem to be a stroke of luck in business development to an outsider, to them is seen as a sign of grace, a blessing, or mercy from God. It is hard to ignore some of the almost miraculous occurrences that unfolded to keep this company not only afloat but that helped it begin and grow throughout the years. Besides, the fact that the four people that started this business had no money, no business background, no education in business, only education in ministry, and no interest to start a business, they also had no reason to ever cross paths. An example would be their move to Arkansas. A move was necessary, but they could have moved anywhere. Why move to Arkansas from southern California without any prior knowledge of the area? Yet, because of their guidance through prayer the move helped the company grow into the success it is today.

Some concerns with having so many options available and opportunities to participate in these activities are that people get spread too thin. The activities serve as a unique outlet for people to find fulfillment in the work day, but may become overwhelming. People want to participate, want to take advantages of the opportunities provided to them, to the point that they do not have enough time to complete their actual job. Again, a business must run efficiently and effectively. Without an operating business, the occasion of spiritual activities such as these no longer exists.

Some have also had concerns that they will be perceived as hypocrites for simply attending since the time is paid company time, time they should or could be increasing productivity. The people of DaySpring stand for something more than just their company; they represent their faith to the outside business community. Expectations for their actions and business practices are higher than most, yet they are not immune to the same issues of the world. It is the way they handle their issues that shows the impact of faith and spirituality has within their organization.

We reflect the world. Christian's aren't perfect. We deal with the same issues as society as a whole, we're just better equipped to deal with those issues.

Gary Harris, Senior Vice President of Sales (Harris 2010)

## **Ministry Activities**

As a faith- and ministry-based company with products that have the purpose of making Christ known, essentially their main ministry activity is ministry through their products. The ultimate integration of business and ministry, their products serve as a ministry tool out in the marketplace daily. It is through their business goals and practices they are creating a ministry within their segment of the retail world and beyond. Once a customer buys a DaySpring product, it is likely to come into contact with at least one, if not more, other person. This is fulfilling their mission, to use their cards as tools of communication for sharing Christ. Following their mission creates ministry activities on a daily basis.

### ***Local and International Ministries***

In the early 1980s, there was a conscious attempt to provide opportunities and encourage participation in ministry outreach. Since then, the involvement with ministry through the company has grown significantly. The way DaySpring structures company ministry outreach is again through voluntary, individual participation. There is a Ministry Team that evaluates and selects usually two ministry partners, one local ministry and one international ministry, and always gives to the United Way. Some local partners have included Bethany Adoption Services and New Beginnings Pregnancy Center. Their current international partner is a mission in Africa. The local and international partners are chosen by an application and interview process. When identifying potential organizations to partner with, ideally they want to find those whose mission and values align with those of DaySpring. One ministry partner stays on for 2 years before selecting a new one. This is to allow the funds and time donated by DaySpring employees to give those organizations a good base or extra support to get them started; the program is not meant to create an organization with total reliance on support from DaySpring. The Ministry Team presents new partners to the company every October, and, if possible, the ministry partner will come give a presentation about their organization and ways the company can have an impact.

### ***Giving Programs***

There are two ways of giving: through financial means or through your time. The ministry give program allows employees to choose the partners it wants to donate to

financially and deducts their donations from their paycheck for them. To encourage people to participate and to demonstrate the importance of ministry involvement, the company matches all financial donations of employees. If you cannot or do not wish to give financially, there is also the option to give through your time by participating in local work days. These local work days are 2 days paid time given to the employees by the company to go out into the community and make a difference. Groups of people from the company will go and volunteer with the local ministry partner to help in whatever way they can.

There are a few unique aspects to the ministry outreach activities at DaySpring. As mentioned previously, DaySpring looks to partner with vendors that have similar values and cultures to allow for a long-term partnership to form with that company. Partnering with companies that align culturally internationally is sometimes a challenge, but there is an interesting side to being able to work with and support a business that is also very active in ministry within their local country. It is through the business deals you make and the partnership you form with that company that you are indirectly supporting their ministry work as well. Currently, DaySpring is working with vendors and customers in China who have the same values and overall goal as DaySpring in hopes to help their ministry as well as create good business deals. It was described to me as a very exciting opportunity to truly integrate the business with your ministry. You know that through a successful, win-win business agreement you are helping further an international ministry. It also gives you and that company extra incentive to create a sound business agreement based on good business decisions going forward. Again, creating a common motivation of ministry allows for growth and success.

## **Human Resources**

### ***Recruiting Style***

As a corporation that is a for-profit business, DaySpring still falls under all applicable Human Resource laws and regulations regarding recruiting. However, when recruiting, screening, and interviewing, it is important and a necessity to keep in mind the product you are selling and the culture you operate under. Just like any other business, DaySpring is looking for employees with skills and abilities to fit their culture and produce DaySpring products. Every interview goes two ways: DaySpring getting to know the candidate and the candidate getting to know DaySpring. DaySpring is very direct and real about how they depict the business activities, product design, and culture, and, as a general rule, people usually are not comfortable with the company unless they can understand what the company sells and why they sell it. The employees have to believe in the product they are creating and selling, and they have to believe in the company they work for; otherwise, it is likely they will not be successful in that job. DaySpring does not ask any inappropriate

questions about religious background or denominations, they simply provide all potential employees with the truth about their company. It is a simple concept. If the potential employee does not feel comfortable in the environment created by this discussion, they are likely to show it in some way letting DaySpring know they are not interested and they may not be a good fit for the company. No serious lawsuits have ever been filed for human resource issues.

### ***Training/Development***

After becoming an employee at DaySpring, the company wants to help people grow and develop. As seen with different spiritual activities, including the ENRICH program which is considered by the Human Resources department as a type of training, spiritual development is important. Outside of development of one's faith and beliefs, refined skills are needed to grow professionally. DaySpring needs effective and efficient business leaders to run the business that is the vehicle for its ministry. There are a couple of provisions made for professional development in DaySpring. The first of these is a leadership development program called Core Leadership. It is designed for employees that have sound technical skills and show potential. It helps them to refine more of the soft skills necessary for leadership within the company. This is likely similar to many professional leadership development programs utilized by other companies. DaySpring believes in growing leaders from within the company. If someone is hired on, they are likely to receive an entry or lower level position because the company wants to take the time to grow with the company and develop skills based on their culture. Since the characteristics of leaders have a large impact on the culture, it is not surprisingly that they want someone who is familiar with, or ideally assimilated with the DaySpring culture, to move into a leadership role.

Other professional development is provided for employees each year as well. What programs, workshops, or seminars are offered vary from year to year, but if at any point an employee really wants certain training or feels that it would be critical to their job, it is likely to be provided. Professional training is an integral part of staying on the front edge in business and in continuing to see company growth.

### ***Surveys***

Surveys at DaySpring are completed to evaluate aspects of the job and employee satisfaction. In recent years, they have switched to using Conexa in conjunction with their parent, Hallmark, in order to evaluate these two areas. This was recently changed to be completed annually instead of every 2 years, although because of the economic downturn, the company was unable to perform a survey this past year. With this survey they are able to analyze results and then create an action plan for

improvement. By doing constant evaluations of job characteristics and employee satisfaction, they allow themselves to catch any major issues before growing to an unreasonable size as well as dealing with discrepancies in many areas through proactive measures.

Another survey that DaySpring's Human Resources department puts together is an evaluation of employee work-life balance. They are hoping to determine the needs of their employees in this area. There are many life-issue topics that any normal person deals with at any given time, and these surveys are designed to discover what areas people are interested in learning more about, such as financial planning, or areas they are looking to improve upon in their life, such as marriage. This is DaySpring's attempt to provide some nurturing elements for their employees outside the work environment. For example, each year there are programs or seminars put on by John Brown University or another center that DaySpring will offer to reimburse the first ten people that sign up and want to attend. This is an easy way for DaySpring to help their employees develop as people. The whole person comes to work, not just the side that performs tasks and duties, and therefore to have nurtured employees in all aspects.

## *Compensation*

Compensation is a vital component in attracting and retaining talent, even for a company with a strong identity and good reputation based on their culture. No matter the company, if it does not have competitive pay and benefits, the culture is not likely to have enough of an impact for people to sacrifice styles of living. While the intrinsic value of the company is quite large here, DaySpring recognizes that compensation is important, and without remaining competitive in this area, they will have difficulty in attracting and retaining the talent necessary to run the business.

There are people that would say culture is a good reason and possibly the main reason for their voluntary switch to DaySpring. Although, there have been people in the past that have left higher paying jobs to experience the faith side of the business and the business environment which is highly influenced by the culture, people do not come to DaySpring expecting to make significantly less money. They come to have the opportunity to integrate the spiritual part of their life with their work. The amount of pay DaySpring offers is certainly a competitive package, and while people are drawn to the company by the culture, the money helps to seal the deal.

## **Life as a Subsidiary**

When Outreach Publications decided to pick up and move operations from West Covina, California, to Siloam Springs, Arkansas, in 1979 with a history of hardships and blessings, they had no idea the changes in store. With a lot of growth and

change in the early 1980s following the move, the next step forward for DaySpring was to become a subsidiary of the David C. Cook Foundation, a nonprofit organization focused on Christian literature distribution to the third world countries. Since DaySpring's focus was ministry and their vehicle was business, their values aligned well to increase potential for growth and increase the ministry. Despite similar motivations and visions, the cultures of the two companies did not mesh well together. In fact, their parent lacked a strong culture period. The main difference was the importance of relationships to DaySpring that did not exist for their parent.

In 1999, Hallmark acquired DaySpring as a subsidiary to serve a market niche in which DaySpring had an unwavering customer loyalty. Hallmark had no need for more greeting cards, but they wanted to grow. Hallmark bought DaySpring to bring them market share in an area they could not cost-effectively manage to compete. With a strong people culture, Hallmark was a much better fit as a parent and partner even though it is a secular company. DaySpring has a fair amount of autonomy in their operations due to the fact that Hallmark recognizes the link between their products and their culture and feels no need to disrupt a well-oiled machine. If DaySpring were to cease being who they are to adopt the culture of their parent, they would cease to serve the needs of the Christian market and cease to be the company Hallmark originally bought. It is in the best interests of both sides to have DaySpring continue operations with their strong, faith-based culture.

Needless to say, many doors were opened for DaySpring upon becoming a subsidiary of Hallmark, the largest greeting card company in the world. DaySpring gained access to manufacturing facilities, eventually shutting down their local manufacturing operations, and distribution channels. They had secure financial stability and related business expertise to learn from, something their former parent lacked. Growth was also possible into many new retail outlets. Again, this large transition for the company into a fully owned, but culturally autonomous, subsidiary was leaps and bounds from anything ever imagined, and Hallmark could not be a more proud parent.

## **Conclusion**

This case study shows that not only does having a faith-based organization with spiritual practices work in corporate America, but it can also serve as a tool to growth and success. A case study is by definition an exploration and/or description of a specific group in a specific situation. This business, DaySpring Inc., was built in specific circumstances by a select group.

After discovering DaySpring's foundation and history, and discovering its beliefs and mission through personal interviews, it is apparent they would not exist and could not survive without their focus on faith and spirituality within the workplace. It is always interesting to see different business methods and business plans put into

action that succeed despite the fact that they differ from any norm found in corporate culture. At the time Wal-Mart was founded, the thought of a worldwide low-cost retailer was not fathomable. That business model did not exist to the lengths of success that Wal-Mart was able to achieve. In a sense, while the background and practices of DaySpring differ significantly from that of Wal-Mart, their stories have a lot in common. They were founded with their focus on people and a set of core values that stick true with the company to this day. They have an identity that they have not allowed to falter which has given them the ability to grow. A strong sense of culture and loyalty is required among the people of an organization for that organization to succeed.

It has been observed over and over again that it is how an organization develops internally that makes or breaks it. In Jim Collins' recent book, *How the Mighty Fall*, he discusses five different stages that companies go through toward destruction. There is a quote on the outside cover of the book that truly sums up the how and why of DaySpring's overall success. "Whether you prevail or fail, endure or die, depends more on what you do to yourself than on what the world does to you" (Collins 2009). It is because of their basis in faith and a higher governing power over them that they were able to succeed. They did not succumb to the world's vision for corporations. They did not give in to self-motivations or agendas to build their foundation. They lacked any ego to the point of never taking personal credit for creating a successful business, becoming a category manager for Wal-Mart, or having an overwhelming market share in a niche they basically created.

Faith and spirituality obviously played an integral role in establishing this company. Since then, it has continued to be a part of their everyday culture and plays a significant role in developing the company's leaders.

## **Appendix. Company Information Provided by Company Literature (DaySpring Cards, Inc.)**

### *Name*

DaySpring is a name given in Scripture to Jesus Christ. Luke records the prophetic song of Zechariah, the father of John the Baptist, on the occasion of John's birth. The Holy Spirit showed Zechariah that John would prepare the people for salvation through forgiveness of sins by the coming Messiah and that God's mercy on His people would bring this about. The Holy Spirit also showed Zechariah that "the dayspring from on high" (Luke 1:78 KJV) was to come and "give light to them that sit in darkness and in the shadow of death to guide our feet into the way of peace" (Luke 1:79). Our intent at DaySpring Cards is to spread the light from that sunrise by creating products that honor and reflect His name, His character, His nature, His kindness, and His love.

## ***Mission***

To KNOW GOD to demonstrate His Kingdom, and to HELP PEOPLE throughout the world know and share HIS LOVE by providing Christians with TOOLS of communication that express GOD’S HEART in fresh, new ways.

## ***Vision***

Connecting people with the heart of God through messages of hope and encouragement every day and everywhere.

## ***Core Values***

Based on the eternal truths of scripture that they feel are relevant to contemporary life, listed below are the values of DaySpring followed by the verse inspiring each one:

- *We commit to honor and respect others*
  - “Honor Christ by submitting to each other”—Ephesians 5:21
- *We commit to be servant-hearted in attitude and actions*
  - “...serve one another in love”—Galatians 5:13
- *We commit to be good stewards of talents, resources, and responsibilities*
  - “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God”—1 Peter 4:10
- *We commit to pursue excellence through continuous improvement and innovation*
  - “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”—2 Timothy 2:15
- *We commit to honesty and integrity in all of our actions and relationships*
  - “But if we walk in the light...we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin”—1 John 1:17

## ***Statement of Faith***

On their Web site, DaySpring has a Statement of Faith posted to define the beliefs they are founded on and continue to pursue through their business.



**The Bible**

We believe that the Bible, both Old and New Testaments, is the divinely inspired and only authoritative Word of God, supreme and final in its authority in matters of faith and practice.

**God**

We believe in the triune God of the Bible, the God who created the world, who made man in His own image, and who so loved the world that He gave His only begotten Son for man's redemption.

**Christ**

We believe in the deity of Jesus Christ that He is coeternal and coequal with God the Father. We believe the biblical account of His virgin birth, sinless life, words, works, vicarious death, bodily resurrection, ascension, and promise of His personal return. Christ came into the world to provide salvation through faith in Him as Savior and Lord and to restore men to fellowship with God.

**The Holy Spirit**

We believe that God the Holy Spirit, as revealed in the Bible, is a person coequal and coeternal with God the Father and God the Son. The Holy Spirit brings an awareness of guilt, brings about the new birth, and indwells the believer so that he may lead a godly life. The Holy Spirit strengthens faith, brings comfort and peace in time of sorrow and distress, enlightens our hearts and minds to understand and apply the truth in Christ and the Bible, and empowers us to serve God more effectively.

**Repentance**

We believe that men become children of God by true repentance, turning from sin, and turning to Christ as Savior. True repentance results in a changed life. The believer now seeks to live his life according to the will of God.

**Faith**

We believe that men who have received God's forgiveness for sin through Christ's atoning death and triumphant resurrection possess saving faith. The faith is awakened

and strengthened by the hearing of the Word of God. Believers strive to express this saving faith through the total commitment of their lives to Christ as Savior and Lord.

### **The Christian Life**

We believe the Christian life is lived by trust in Christ and fellowship with Him, for He is “the way, the truth, and the life.” The Christian life manifests itself in service to God and fellow men of all races and stations in life. It is also expressed as a graciousness in our relationships with others. It is summed up in the two great commandments: to love God with all our hearts, souls, strength, and minds and to love our neighbors as ourselves.

### **The Church**

We believe that the Church, described in the Scriptures as Christ’s body, is composed of all people who have accepted Christ in faith and have committed their lives to Him. In any local community the Church consists of all such people, regardless of the Christian group with which they are affiliated. The Church, spiritually conceived, is a living organism which expresses itself through dedicated Christians in all groups of believers, under the guidance of the Holy Spirit.

### **The Kingdom of God**

The Kingdom of God is the rule of God, which has as its final goal the overcoming of every force which resists God’s will. The Kingdom of God now manifests itself in daily life through Christ’s rule in the lives of individual believers, those who have accepted and responded to the claims of God’s Kingdom through Christ. The Church, while not identical with the Kingdom of God, is a present manifestation of it. The Kingdom of God will be consummated when Christ comes again.

### **Eternal Life**

We believe eternal life begins here in this world, when one comes into a transforming, saving knowledge of Jesus Christ. It means also life after death for all ages to come. Eternal life further means a certain kind of life, a quality of life which God imparts to those who become Children of God. Those who have rejected Christ as Savior and Lord are eternally separated from Christ and thus are excluded from the everlasting bliss reserved for those who have accepted the love and forgiveness of God revealed in Christ.

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# Chapter 32

## Geert Groote Institute, Windesheim University

Lenette Schuijt

**Abstract** Windesheim University of Applied Sciences is one of the largest universities of professional education in The Netherlands, as a result of the merger of ten individual, mostly Christian, colleges in 1986. It is located in the city of Zwolle, capital of Overijssel, one of the eastern provinces of the country.

The purpose of this case study is to examine the spiritual development programs of the Geert Groote Institute, which is the organizational unit responsible for an ongoing dialogue on the identity of Windesheim University. The Geert Groote Institute fulfilled its mission by providing off-site retreats for employees, managers, and students, by organizing other reflective activities, and by advising the board of directors on identity and values. This case study was performed with the objective to investigate how reflection on values is integrated in daily work within a large educational institution and how the organization can facilitate the ongoing dialogue on identity and values.

### Introduction

Windesheim University of Applied Sciences is one of the largest universities of professional education in The Netherlands, as a result of the merger of ten individual, mostly Christian, colleges in 1986. It is located in the city of Zwolle, capital of Overijssel, one of the eastern provinces of the country (Fig. 32.1).

Windesheim University is focused on education, research, and entrepreneurship. These activities are organized within four domains, each composed of related educational programs and expertise centers in which research takes place. The domains are technical sciences, human movement and education, social work and health care and economics, management, and media and communication.

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**Fig. 32.1** Detail of the university building facade. *Source:* Collection Windesheim University

In cooperation with the Free University of Amsterdam, Windesheim University offers programs leading to bachelor's and master's degrees in all these fields. At present Windesheim University counts some 21,500 students and over 1,750 employees. Among the students there are an increasing number of international students. Every department offers at least one semester course in English.

Windesheim, as a comprehensive institution for higher education, has a responsibility for the society it forms part of. The institution is a community in which active people, each with their own expertise, meet each other. Windesheim aims to be an innovative knowledge and expertise center that challenges individuals and groups to develop into responsible, valuable and value-driven, self-conscious professionals who:

- Have knowledge and competencies relevant to current society
- Wish to operate on a higher professional level
- Realize personal growth
- Contribute to the development, improvement, and renewal of companies, social institutions, and public organizations

All the university's departments are located on one campus site at the south end of the city. Student housing facilities are situated in several places in town and some at the campus. Windesheim makes a real effort to help every student and employee to feel at home.

The following case study focuses primarily on a the Geert Groote Institute (GGI), a center within Windesheim University, which is responsible for the continuous dialogue on the identity and values of the larger university and which offers a wide range of programs for staff members and students.

## Research Methodology

The purpose of this case study is to examine the spiritual development programs of the Geert Groote Institute, which is the organizational unit responsible for an ongoing dialogue on the identity of Windesheim University. The Geert Groote Institute fulfilled its mission by providing off-site retreats for employees, managers, and students, by organizing other reflective activities, and by advising the board of directors on identity and values. This case study was performed with the objective to investigate how reflection on values is integrated in daily work within a large educational institution and how the organization can facilitate the ongoing dialogue on identity and values.

As a freelancer from outside Windesheim, I have been involved in designing and leading some of these programs from 2001 to 2006. Together with the founder of GGI, I developed and led a Train-The-Trainer program in order to enlarge the group of program leaders. I have also been involved in leading off-site programs on the Windesheim identity and values for the management teams of several Schools in 2011.

To collect the information for this case study, I have studied:

- Written materials on the identity of Windesheim
- Evaluation forms completed by participants
- The application forms for the Willis Harman Award
- An article on the 2-day retreat programs by GGI staff member Jan van Dijk (2006)
- A study on the impact of retreat programs at Windesheim by Marjo Lips-Wiersma (2006)
- Observations of retreat programs and conversations with GGI staff members
- The book *Bewogen Mensen* (2011), which was composed to celebrate the fifteenth anniversary of the Geert Groote Institute

Prior to publication of this case study, a member of the board of directors, Jan Willem Meinsma; the coordinator of GGI, Elja Kalisvaart; and a staff member of the GGI, Jan van Dijk, were given the opportunity to read and, where needed, revise the case study text.

First, I will briefly introduce the wider organization, Windesheim University. I will then focus on the position of the GGI within Windesheim University and the history of the GGI. Then, I will give a brief overview of the organizational culture, describing the spiritual history of the institute, the key values of the organization, and specific challenges the organization has encountered in maintaining an open dialogue on identity and values. I will describe more in depth the design of the retreat programs and discuss the impact of the programs on both the individual and the organization.

Following, I will discuss the role of reflection on the deeper meaning of one's working life in an organizational context. To conclude, I will draw some lessons to be learned from the experiences of the Geert Groote Institute (Fig. 32.2).



**Fig. 32.2** Windesheim University entrance. *Source:* Collection Windesheim University

## History of the Geert Groote Institute

In 1994, the board of directors asked a theologian and social scientist, Aad Kik, to reformulate its mission statement and values. The outcome was to be leading for a new 5-year strategy plan. While working on this assignment, Aad Kik realized that such a formulation would hardly make any difference in the life and work of students and employees. At best it would land on a shelf, surrounded by many other interesting documents. He therefore proposed to the board to set up a center in the heart of the university, which would be responsible for an ongoing dialogue on Windesheim's mission and values. Such a center would not claim to have any answers but instead to pose the right questions. The board accepted and Aad Kik was assigned to develop this new center. In February 1996, the center was officially inaugurated, and its mission became "to provide opportunities for learning and working with depth."

The name Geert Groote Institute refers to Geert Groote, the spiritual and practical leader of the Devotio Moderna Movement, which grew rapidly in the area around Zwolle in the twelfth century. Through meditative identification with the sufferings of Jesus, the movement's members hope to come to the Father. This practice was called *Imitatio Dei*, just as the masterpiece written by Thomas à Kempis, who later became the world's famous theological master of this movement (Fig. 32.3).

Though modest in size (three part time employees and an assistant), the Geert Groote Institute (GGI) soon acquired a reputation among employees and students, and even to people in the vicinity of Windesheim, such as inhabitants of the city of Zwolle. Activities included lectures on religious (often ethical) issues and on cultural topics with spiritual aspects, films and debate programs, publications on values and inspiration, and so on. The staff members of GGI also advised the board of directors on value aspects of strategy and policy.



**Fig. 32.3** A.J. Derkinderen *Geert Groote en de Broeders des Gemeenen Levens* [Geert Groote and the brothers of the common life] (1885), aquarelle, Collection RKD, The Hague, the Netherlands. *Source:* Collection Rijksbureau voor Kunsthistorische Documentatie (RKD), The Hague, The Netherlands

## *Retreats*

In 1999, the GGI presented a plan to the board of directors to offer all employees the opportunity for reflection on their motivation, their inspiration and spirituality in the form of a 2-day retreat program under the title “Time for Reflection and Inspiration” to be held off-campus in a monastery or a similar religious center. The university board of directors warmly endorsed the idea and gave permission for employees to participate in these retreats during working hours and provided funds to facilitate free-of-charge participation. Still, it took quite some effort to recruit the first and second group of participants from among the employees. People were not used to spending time on courses other than competence-based or skill-enhancing programs. Managers found it difficult to allow their team members to take leave for “reflection on their inspiration.” Likewise, employees hesitated to ask their boss to allow them to take off for 2 days of “spiritual re-sourcing.” Nevertheless, a group of 15 men and women, of different age, from various departments and positions applied and were delighted with the experience. The same was true for the second group of 15 employees who returned with great satisfaction.

After these two trials, the board agreed to have two retreats a year, open to every university employee. Since its start in 1999, “Time for Reflection and Inspiration” has been organized 22 times and included a total number of 212 participants from all levels and corners of the university. In the first few years of its existence, the retreats were the main form in which the GGI contributed to a value-driven and meaningful work climate.



**Fig. 32.4** Logo of Spirit at Work Award ([www.spiritatwork.org](http://www.spiritatwork.org)). *Source:* [www.spiritatwork.org](http://www.spiritatwork.org) (used by permission from Judi Neal)



### ***Follow-Up Programs***

In the evaluation forms, participants suggested to offer follow-up programs along this line. This led to the development of another program, “Search for Meaning and Spirituality,” in nature similar to the first, but with more depth and challenge. Again, the board welcomed the proposal and made funds available. Early participants of the first retreat program were asked if they were interested in participating in this follow-up program. 80 % of them reacted positively, 40 % of them participated in the first round, and the other 40 % in the second round. There have been nine groups, with in total 100 participants, who have taken this follow-up program over the years.

Another suggestion made by participants, to develop a similar program focused on managers, in which they would be offered the opportunity to reflect on spirituality and their leadership, was turned into a successful program, titled “Inspirational Leadership.” Its main purpose is to help managers to move away from traditional controlling types of leadership toward inspiring and caring leadership. After a try-out with a group of management trainees, this retreat is now being offered to all the managers of the university and became an integral part of the university’s HRM development program.

Other colleges, universities, and companies, having heard of the positive experiences at Windesheim, started approaching the Geert Groote Institute with requests to assist them in developing similar programs in their organizations. Although the GGI has no marketing ambitions in this respect, it has shared “its blessings” with several likeminded people and institutions. In order to meet the growing interest from within the university and to respond to requests from outside, the GGI developed a Train-The-Trainer program and started recruiting potential co-trainers and coaches for its growing scheme (Fig. 32.4).

### ***Success and Recognition***

In 2003, Windesheim University was honored with the International Spirit at Work/ Willis Harman Award for the creation of the Geert Groote Institute and its inspiring retreat programs. As a result of the Award, the interest for the retreat courses

expanded even more. Several organizations sought advice from the GGI on how to make room for reflection and inspiration in the workplace. The College for Professional Education of Utrecht is an example of such an organization. After some retreat programs with the help of GGI, it has developed its own Martin Buber Institute with a similar task within the college.

Just when GGI was celebrating its 15 anniversary, the board of directors chose in 2011 not to continue a separate institute. Its arguments were that assigning the responsibility for the ongoing dialogue on identity and values to one organizational unit did not encourage other staff members to contribute to a value-driven culture. They therefore chose to take a more integrated approach.

## Organizational Culture

A gardener must make an effort to work the earth and then sow. Then he needs to wait patiently for the seeds to grow and flower and finally to give fruits. Much in the same way we, in most things we do, need patience. We must wait for early rains and late rains and finally there will be fruits that can be harvested.

– Geert Groote (1340–1394)

## *Spiritual History*

The merger of several Christian colleges into Windesheim University was the result of two convictions: (1) economies of scale in higher education lead to quality improvement and (2) education by definition is not value-free. The first board tried to find a suitable name for what was then called the Christian University for Applied Sciences. The name had to connect the colleges, be founded in and recognizable for the region and matching the identity, without a focus on any particular church. The newly formed university chose the name “Windesheim,” which comes from a village in the vicinity of the city of Zwolle, where in the fourteenth century the religious and social pre-reformation movement, the Devotio Moderna, established its central monastery (Fig. 32.5).

The Devotio Moderna can be described by “a renewed interiority.” Geert Groote, from the close-by village of Deventer, was one of the initiators of this return to interiority. He claimed that the church had become too much focused on external aspects and providing too little moral guidance. The population, wealthy because of the flourishing trade in the region, was driven by possessions, worldly status, and well-paid jobs.

Geert Groote had studied in Paris and after a few years as a priest gave up his church career and started preaching on his own account. He criticized the many abuses of the church and attracted many followers who were called the Devotio Moderna. Because Geert Groote wanted to give expression to this new devotion outside the

**Fig. 32.5** The original Devotio Moderna monastery in the small village of Windesheim (*Source: Wikipedia*)



church institutions, he started community houses for the common people who wanted to live a spiritual life, but without the outer symbols of the church, such as order regulations, vows, and habits.

The board of directors substantiated their choice for the name of Windesheim, with a quotation from the French philosopher Paul Ricoeur: “Only those contemporary Schools of thought which reinterpret their sources, have a viable future.” This was to be both a fundamental attitude as a challenge for the future of the newly formed university. This attitude connects tradition and future. The *future* is important, as are the *sources* of European culture and *reinterpretation*. Tradition succumbs if it is only preserved. It is important to recreate the old values in our current time. This concept of “contemporary” was the essence of Devotio Moderna for they wanted to reinterpret the Christian tradition in their time. The board saw this as a major challenge for the newly formed university (Fig. 32.6).

For the first few years, the name was Christian University Windesheim. The Christian identity was so natural and self-evident to the founders of the university that there were no specific activities to keep this identity alive. The pedagogical tasks and a broad concept of education were the central goals, reconnecting with sources and finding modern expressions were the way. Spirituality was assumed to be integrated in everyday work.

In the 1980s and 1990s, with its increasing secularization, students started criticizing the fact that the university called itself a Christian university, yet in everyday life they did not notice major differences with any other university. This led to two efforts from the board of directors to put identity on the agenda in a more formal way. The reformulation of the mission, vision, and values was one result; the formation of the Geert Groote Institute in 1996 was the other. The name of Geert Groote was an expression of the desire to create some room for interiority, reflection, and inspiration in the heart of the large university organization (Geert Groote Instituut 2011).



**Fig. 32.6** Geert Groote, detail from copper engraving. Collection RKD, The Hague, The Netherlands. *Source:* Collection Rijksbureau voor Kunsthistorische Documentatie (RKD), The Hague, The Netherlands

### ***Key Values***

As a result of the merger in 1986 of ten Christian and non-Christian colleges, the new Windesheim University obtained a Christian identity. The founders of that day chose a nondenominational, widely ecumenical reference to Judeo-Christian values as their source of inspiration. Employees were from then on required to recognize those values and to actively contribute to a related climate. Students were asked to respect the identity and accept the diversity of beliefs within the university community. In the course of the past 15 years, as a result of some influx of migrant students, Windesheim engaged in an active, interreligious dialogue, however, without losing the ties with its historic roots. An internal document on identity calls this heterogeneity “a source of richness and creativity.” Christian identity within Windesheim means a respectful traveling together.

The university’s mission statement stated that, with reference to the Judeo-Christian principles, their core values were:

- Trustworthiness and participatory behavior
- Respect, appreciation, and attention for each individual
- Accountability
- Social involvement and care for environment and sustainability
- Enjoying work as a gift and a challenge

In 2010, the board and the School principals explored their personal inspiration in light of the Windesheim identity. Using storytelling, they reflected on their personal values. They also collected elements of what they saw as the Windesheim culture and values. As a result of this meeting, the board formulated a set of values,

which characterize the Windesheim organization, such as quality, professionalism, diversity, and a meaningful role in society. Similar meetings with the management teams of several Schools followed this meeting. Three recurring values are:

- Continuous quality improvement
- Using diversity as strength
- Taking responsibility for society

### *Spiritual Retreat Programs*

The retreat programs have marked the early years of the GGI. These programs were a contemporary form of the retreats that were held in the time of *Devotio Moderna*. The purpose of the programs was to refresh the participant's contact with his/her inspirational and spiritual resources and to offer a place for staff members to share what touches and inspires them. These need not necessarily be officially Christian or solely religious of nature. There is room for each individual to follow his/her own path toward inspirational renewal.

Two trainers (male and female), both from inside and outside Windesheim, led a group of usually around 15 participants. The program included a wide variety of methods and activities to reach that goal, including small group exchange, body-and-mind exercises, poem writing, video portraits of spiritual leaders, and artistic exercises. If the location where the retreat was held housed a religious order, the group took part in their prayer sessions. If not, the group had its own intervals for prayer and meditation (Fig. 32.7).

Two or three months after the retreats, group members were invited to a short retrospect and follow-up meeting. On such occasions almost all the participants reported that the retreat helped them to make a decision or take a step toward improving the quality of their personal life. The overall evaluation of the experience has, for the vast majority of the participants, been extremely positive. Almost every one of them noted that he/she would recommend colleagues to also take part in such a retreat. And indeed, many of them successfully made the suggestion to a colleague, which resulted in a constant flow of applications. Some of the feedback from participants:

“Sharing what really matters in life - as we did - leads to high quality contacts.”

*(Rob, teacher)*

“This retreat has enriched me greatly. I now have a lot to share with others.”

*(Klaas, financial controller)*

“Making contact with colleagues on the level of the spirit was an exciting experience.”

*(Caroline, teacher)*

“Such an opportunity for rest and meditation is a wholesome treat.”  
*(Aalt, consultant)*

“Working on my inner balance was an inspiring activity.”  
*(Wilma, administrative assistant)*

“It was amazing to feel safe and at home with one another so easily, once we had left the daily strife and competition behind us.”  
*(Ronald, senior lecturer)*

“In times of frequent burnouts this retreat serves as an oasis.”  
*(Betty, student counselor)*

“I didn’t know I had colleagues with so much warmth and inner richness.”  
*(Peter, supervisor)*

“My inner feelings have been gently shaken up and uncovered to myself.”  
*(Agnes, teacher)*



**Fig. 32.7** ZIN in Werk in Vught, one of the monasteries where the retreats took place. (Photography Jeannette Jonkergouw, Collection Zin in Werk)

### *Impact of Spiritual Retreats*

There are few empirical studies on the role of individual reflection in organizations and even fewer on the role of retreats in organizations. An article by Marjo Lips-Wiersma (2006) explores the experiences and reactions to the retreat and focuses on the contribution of retreats to the individual and the organization. She interviewed 30 individuals who had partaken in one or two retreats and eight

directors of departments in which more than ten employees had taken part in a retreat. From the study, three categories of findings emerged. Firstly, research participants articulated the importance of being provided with structured reflection on lasting values. This opportunity for reflection contributes to healthy functioning of both the individual and the organization. It was found that the retreats enable employees to become (re) acquainted with their self and prioritize deeper values, make conscious choices based on such values, and reassess a balance between different roles and priorities. The benefit to the organization is an appreciation for, and understanding of, fellow workers as well as enhanced loyalty to the organization. Furthermore, directors reported that employees became proactive in taking steps to align their work and their values. The organizational advantages of individuals being able to work together need no further discussion; however, regaining an appreciation for each other is particularly important in organizations that are in danger of moving toward enhanced functionalism or managerialism (Fig. 32.8).

Secondly, Lips-Wiersma (2006) found that engaging in reflection on lasting values and enacting these values do not come naturally in an organizational context. In fact, there often seems to be something in the organizational context that distracts participants from articulating these values and makes them temporarily forget them or stop acting out of these lasting values. One participant reflected on the hectic character of his daily work and his need for standing back. Another participant reflected on being in positions where he was violating his own principles, while a third participant commented on getting caught up in the organization and her need to see things in perspective, while also needing to be reminded to stick to her choices. A fourth participant talks about how somehow she does not articulate to her superiors what type of work gives her true joy and fulfillment.



**Fig. 32.8** The retreats provide room for reflection (Photography Lenette Schuijt)

### **Inspiration**

And suddenly there was this unexpected present from my employer. No, not the traditional Christmas hamper. As I am writing this, they haven't been handed out yet. I wonder which kitchen attribute will enrich my home this time.

No this present was a 2-day reflection program in a monastery in Vught. "If I like it there, I may become a member of that religious order," I jokingly told my colleagues just before my departure. I was very tempted: the peace and harmony I would find there sounded like a good break from the hectic life in School (and in the world). There was just a slight problem: it was a male monastery, so they weren't exactly waiting for me.

But maybe I had been waiting for them unconsciously. Reflecting on inspiration and leadership—because that was the program's theme—turned out to be a much needed overhaul. Under the inspiring guidance of Lenette Schuijt I could stop and reflect on questions like "what drives me?" and "How can I inspire other people?" but most of all: "How do I keep my inspiration alive, both at work and in my private life?" It was very nourishing. Strolling through the park or during a music meditation in the chapel, together with others, I had some amazingly clear insights. It was very interesting to hear what drives and inspires other participants and how they try to maintain their inspiration. And what Windesheim does and does not contribute to inspiration at work.

Thinking about what "makes the spirit move" (one of the many meanings of "inspiration"), about what gets me going. An appropriate overture to the month of December, it seems to me. A wonderful gift from Windesheim under the Christmas tree.

*Petra, manager*

in *Outlined*, Windesheim magazine

Thirdly, the findings show that participants reflect on certain elements of their particular organizational higher education context, such as "a climate where we become more commercial and tougher" and "the context of economies of scale, constant changes, the competition battle, forced market-orientation, and input/output management." In this climate, it was found, it is simultaneously harder and yet more necessary to reflect on "the personal values that remain nonnegotiable" and "what the individual needs to not slide downhill."

I certainly feel different about the organization, much more appreciation. That this happens is rather special. In my experience, this organization, particularly in the past, treats us sometimes as puppets that one just puts in front of a classroom. The retreat rises above that, it creates space and signals that the organization does have heart for its people.

*Adrian, teacher*



## Other Activities

After the first few years, the focus of the GGI was expanded to other programs and initiatives. GGI contributed to the standard orientation program for new employees, and GGI staff members often served as advisors for the different Schools and units on issues like implementing their values in daily work. Together with the student pastors, members of GGI were involved in existential issues and traumatic events, such as the death of a student or employee. Also, a Seniors Re-sourcing Program was introduced for older employees.

In 2004, the idea was explored to develop a retreat program for students. Most of the Schools have courses in ethics and the like, but these courses usually have a strong emphasis on professional performance. Little time in educational programs was given to reflection on and exchange of students' personal values, drives, beliefs, and spirituality. Two lecturers worked out a program titled "Reflection Survival" that has been offered to senior students from three Schools. Lecturers and student deans have noticed a difference in the attitude of students who have participated. Students report an increased awareness of their personal values in relation to their field of study. Students pay only a small amount of money. Because it is considered to be a valuable part of their studies, the university mostly pays for it. The course is now a regular curriculum item and is available to students from all Schools. For postgraduates, a value-driven leadership program was developed.

## *Dialogue and Inspiration*

The GGI has developed several forms to facilitate staff members' sharing at the level of inspiration, drives, concerns, and convictions. There were theme-based lunch meetings, student debates around current issues, debates between students and inhabitants of Zwolle, a study group around Modern Devotion, dialogue table sessions on "slow questions" which require investigation and curiosity, and coaching sessions on personal sensemaking in relation to the profession of teacher.

For a few years, there has been a monthly meeting for employees and students aimed at inspiring coworkers and fellow students. Theme of these meetings is "Work with a passion for..." Once a month at the end of the workday, both employees and students had the opportunity to share their passion and talent. A professor might draw attention to her latest book, a history teacher might inspire everyone showing how to dance the tango, and a student may present the company he or she has started during his or her study. By offering this opportunity, the GGI aimed to keep a dialogue on ethics, inspiration, and identity alive.

The GGI published a quarterly journal (*Heartbeat*) with in-depth articles. GGI members wrote columns in professional magazines and university periodicals, such as an article on the retreats by Jan van Dijk in "In de Marge" (2006). GGI also published a series of books, written by Windesheim staff members, and some poetry

collections. They have organized a poetry festival, a yearly film series in which four films around a current theme could be viewed and discussed, and there have been exhibitions related to identity. To conclude, the GGI organized lectures series in cooperation with the Soeterbeeck program (University of Nijmegen) and with Free University (VU-Podium) (Geert Groote Instituut 2011).

## *Education*

The past few years, the GGI staff has worked hard to integrate the issue of identity in the heart of education. A steering committee was installed for this purpose. It aimed to reestablish a close connection with the Schools and to make sure identity was integrated in the educational programs of each School. One of the questions was whether there ought to be a compulsory subject in each educational program.

One result of the work of this steering committee was a minor subject program, Meaning and Purpose for Professionals, developed in cooperation with the university's student pastor Bert Koetsier, Henk Bleker from the theology department, and Jan van Dijk from GGI. In this program, participants study and practice the importance of the purpose dimension of professional work situations. They learn to identify their personal drives and values and to connect these with their professional work. Students also get acquainted with the meaningful frames of references offered by various religious and spiritual traditions. It is a voluntary subject, and not all students are yet familiar with the program. Nevertheless, it is one of the most successful minor programs (highest number of students choosing this subject). The program has run for 5 years now and attracted 20–50 students each year. The initiators of this minor program currently look for ways to extend this approach.

## *Spiritual Practices and Rituals*

There is a daily meditation called “seven to one” taking place during the lunch break, at exactly 12.53 in the university's meditation center. Student pastor Bert Koetsier developed this meditation. He supervises the daily meditation even though many different people have come to lead the mediation. Apart from physically participating in the meditation, there are many teachers and students who read the meditation on the Intranet. Now and then, there are meditative silent strolls. GGI has often used art expressions to draw attention to vital issues and invite colleagues to share and communicate about them. The institute also used art expressions to initiate a dialogue on the meaning of Christian holidays and celebrations. As part of the center's interreligious activities, the members also organized an Iftar meal, the meal that Muslims eat after sunset during Ramadan.

**Fig. 32.9** Albert Geertjes, artist. *Source:* Collection Windesheim University

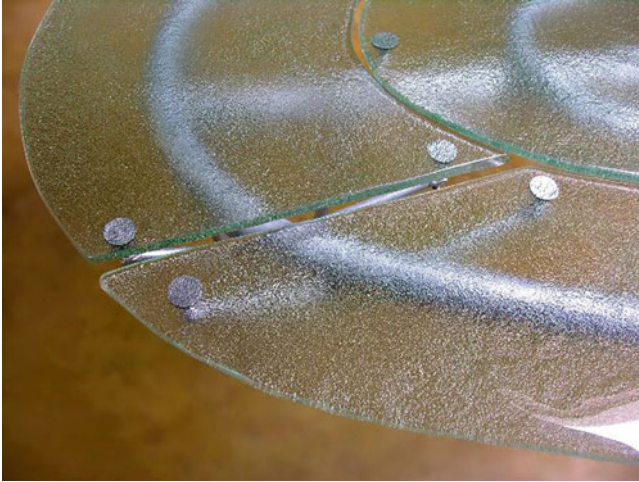


### *Signs and Symbols*

In January 2006, the GGI moved to their new premises with a multifunctional area especially developed for meditation, celebration, and sharing purposes.

In 2008, GGI staff member Jan van Dijk came up with the idea to create a dialogue table, which was designed and manufactured in close cooperation with artist Albert Geertjes (Figs. 32.9 and 32.10).

This table is placed in the central university hall and is available for everyone who wishes to start a dialogue. A conversation on faith and beliefs often gets stuck because of prejudice and judgment. In a dialogue the underlying assumptions are uncovered, allowing participants to investigate their own thinking. A dialogue requires an open attitude and the willingness to listen to each other. At the dialogue table, these qualities have taken a physical form. The table is made from float glass, cast in a sandbed to get its color and shape. A large stone forms the middle, like a stone in a pond, creating smaller and larger circles. The circular glass plates are supported by a steel construction. Around the table, there are 14 wooden chairs in the shape of wet swimming pants. The idea behind this is that participants find themselves by the side of a swimming pool, sometimes dive into the conversation and at other times participate from the pool's edge (Geertjes 2011).



**Fig. 32.10** Dialogue table. *Source:* Collection Windesheim University

## Challenges

### *Identity and Values in a Multicultural Environment*

By 2010 there was a wave of negative news from other Dutch institutions for higher education. The inspection published reports on the poor quality of many curriculums. Stories of fraudulent examinations and student grades and of illegal enrichment by the board of directors of a major educational institution severely affected the image of higher education. Windesheim did not escape the criticism. The inspection concluded that several students were unjustifiably given their diploma and that unless major changes were installed, the university would lose its accreditation.

This negative publicity fueled a renewed interest from employees in the values that the organization claimed to have. They wanted a recognizable identity that they could commit to, a shared frame of reference, inspiring stories, a set of values, and norms based on a collaborative sense of meaning. This placed the identity issue back on the table, although in a very a different form than in 1996. The valid question, how to strengthen the university's identity and how the Christian tradition of the university resonates in that identity, was nonetheless a difficult one.

The concept of "Christian" values was not as natural for all teachers as it was in 1986, partly because of the process of secularization and as a result of the increasing diversity among students and staff members. How can a university formulate a collaborative frame of reference that Christians, Muslims, Jews, atheists, humanists, and agnostics can all commit to? How can a university offer room for diversity and at the same time honor its Christian tradition? Especially, older employees sometimes express embarrassment or even resistance toward normative aspects of Christian beliefs, such as judging each other.

### ***The Role of a Separate Institution Within Windesheim***

Windesheim University had chosen to invest in nourishing such an open climate, from the conviction that students must be able to reflect on their actions from a source of inspiration and authentic values. They must develop a professional identity in which heart, head, and hands reinforce each other. Because the university expects this from their students, it is only natural that employees and managers ask themselves and each other these probing questions. It is everyone's responsibility to keep such a culture alive.

In 2010 the board questioned whether a separate institute was the most effective way to achieve this purpose. A steering committee on identity was installed, led by one of the School's directors. Two GGI members were appointed secretary and advisor of the steering committee. The steering committee's main goal was to advise on how integration of identity into the Schools could be achieved. This committee concluded that it was up to School directors to integrate identity in the policies and educational programs of each of the Schools. They suggested organizing 2-day programs for the management teams of each School, in which they would reflect on how identity was to be included in the vision and mission and year plans for the School. This initiative was taken, and three of the Schools have in fact held such a 2-day meeting. A discussion is currently taking place on the concept of "normative professionalism" or "value-driven professionalism" and what it means for the educational programs of each School.

Following the steering committee's advice, the board chose not to continue a separate institute for stimulating identity development. It has committed to an integrative approach, in which identity is an integral part of daily thinking and acting in the Schools. Based on her experience as GGI coordinator, Elja Kalisvaart pointed out that this approach requires an integration of the theme in the planning and control cycle, with its strategy discussions, year plans, and accountability. It also requires every staff member to nourish "interiority" and to connect this inner source to daily tasks and challenges (Kalisvaart 2011). She advised the board to make someone responsible not so much for the university's identity, but for keeping the dialogue on purpose and identity alive and to encourage others to take their responsibility.

The board decided to create a new organizational unit, called "Windesheim in dialogue," to make visible what the university is and what it stands for. Together with the Schools, this unit will organize values-centered programs, which are an expression of the university's values and identity.

### ***The Role of Reflection in Large Educational Institutions***

All religious traditions stress the vital importance of regularly reflecting on the purpose of one's life, on the values that lead our actions, and on our spiritual sources.



**Fig. 32.11** The park around the monastery in Vught (Photography Lenette Schuijt)

The absence of such reflection could lead to alienation from our core and from our colleagues at work.

One could argue, as did the board of directors in 1986, that education is not only value based but also value driven. It is therefore important for an educational institution to reflect on what teachers, students, and society consider right and justified.

The quality of a teacher's job is measured not only by the number of students having received their diploma but also by the lasting contribution he or she makes to the student's professional lives. It is therefore essential to reflect on personal and professional values, especially for professionals, who often choose their professions because they want to make a difference (Fig. 32.11).

Professional quality is often delivered when profession meets vocation (Schuijt 2004). A profession is a well-defined set of activities that require competences that can be met by various people. We usually choose a profession based on external factors such as preliminary training, expectations of others, or career prospects. A vocation, however, is more closely connected with our personality and thus not as clear-cut. We do not choose our vocation; rather, it chooses us. It is a movement from inside, a direction we naturally feel inclined to or to which we are irresistibly drawn. Finding one's vocation involves turning inward, discovering what talents and passions are already there.

Profession without vocation (or professionalism from the outside) is like an empty case. A teacher may be technically competent, but no real quality develops in the contact between students and a teacher who just transfers knowledge. True educational quality is generated when professionalism is developed from inside. This starts with an awareness of one's personal and unique vocation. When employees can discover or reconnect to their vocation, this contributes to alignment of work and self and also enhances commitment.

The evaluation study of the retreats by Lips-Wiersma (2006) showed that they contribute to the individual (re) discovering meaning and discovering some answers to deeper questions such as their vocation in life.

From an organizational point of view, when employees are not aware of their sense of vocation, they lack an inner coordinating and integrating source, guiding their actions as well as their interactions with others. Without this, an organization needs to invent how to motivate their staff. The lack of meaning of work becomes substituted or converted into the question “How does one get people to act and produce under conditions in which they normally would not be *motivated* to work?” (Sievers 1993). Such strategies can never replace dedicated commitment in an organization that simply provides the conditions for individuals to do what they love doing toward a purpose they believe in. If organizations take talents and vocation seriously, they trigger unexpected talents that would go unnoticed and pine away otherwise.

As important as reflection on lasting values may be, most of us struggle to do so regularly. Reflection, like many other life skills, is a discipline that to most of us does not come naturally, especially in the context of work (Delbecq 2004). Therefore, to be offered structured reflection, even though this reflection is irregular and limited, enables the participant to focus and commit or recommit to lasting values.

## Reflection in Organizational Context

The importance of reflection is increasingly recognized by management theorists. Yet, as the evaluation study showed (Lips-Wiersma 2006), many people find it difficult to take time for reflection in a work context. They spend most of their workday with surface issues such as organizing, structuring, and producing. Most organizations have refined techniques and advanced methods to address surface issues such as effectiveness, efficiency, and quality control. Below the surface lie the more intangible elements that drive our daily actions: courage, creativity, enthusiasm, tolerance, and patience as well as cynicism, fear, burnout, and hostility. Very few organizations have developed techniques to address these implicit and intangible matters, such as the meaningfulness of a decision or the individual and collective resources employees can tap into when they feel disillusioned (Lamont 2004) (Fig. 32.12).

These themes are particularly relevant to higher education institutions, which are growing larger and larger and focusing increasingly on surface issues of structures, procedures, function, and task description at the expense of aligning the organization with a sense of purpose. Many retreat participants reported that they experience this development as stressful: increased workload, time pressure, and increased administrative tasks. The actual results of the espoused educational values such as competence development are mainly evaluations, audits, and assessments, ensuring everyone is busy in assisting the mechanics of the organization, without taking the time to stop and ask whether these business values are in conflict with the organization’s mission or whether the organization is in fact making a difference to those the



**Fig. 32.12** Windesheim University. Source: Collection Windesheim University

institution claims to be serving. Research has shown that organizations that stand the test of time and outperform others are able to articulate and hold on to a core ideology consisting of lasting values and purposes that surpass the functional business goals (Collins and Porras 1994).

Higher education institutions may be in danger of losing essential characteristics and valuable intrinsic dimensions if they become too adaptive to the market. The values of the market-driven growth of educational institutions, with its values of efficiency, control, and growth, may oppose the inherent values of wanting to do ever better, using diversity as strength and taking responsibility for the surrounding world.

In this context, reflecting on values in an organizational context is difficult. At the same time it is vital because employees are more likely to compromise their own values when under stress. Structured reflection enables employees to understand or acknowledge that they are often asked to reconcile incompatible values. It helps them to decide more consciously how to maintain integrity in their work.

## Lessons to Be Learned

For a number of years, Windesheim has expressed its spirituality in the form of a special institute, offering a wide range of programs for student and teachers. These various programs provided for an inherent need among the Windesheim employees, a need for reflection on the meaning of their work and on their inner sources of inspiration, and a need for a meaningful exchange with their colleagues. The success of these programs was enhanced by the fact that the organization provided the financial means and time for employees to participate.



The past 15 years, the spiritual landscape of this large educational institution has changed considerably. First, there was the merger of Christian and non-Christian colleges, which led to a nondenominational, widely ecumenical form of spirituality, with a general reference to Judeo-Christian values as their source of inspiration.

Second, to the founders of the merged organization, the Christian roots were self-evidently integrated in every activity, but secularization has taken away this taken-for-granted attitude. Spirituality and Christian identity became something that requires specific attention and needed to be managed. Also, the younger population felt less attracted to traditional forms like prayer and preferred other forms like meditation, reflection, and dialogue.

Third, the increased diversity (one of Windesheim's core values) of the student and teacher population makes it difficult and less desirable to delineate the organization's identity too narrowly.

From being naturally guided by general Christian principles to facilitating events in which people could nourish their personal spirituality and reconnect with the organization's identity, the role of the board will shift more and more toward providing an open space for different forms of spiritual expression and an ongoing open dialogue to enhance mutual understanding and respect.

There has been a tension between a natural integration of spirituality in everyday work and a specific responsibility for making sure that spirituality is nourished and finds its expression in daily work. The existence of the GGI helped considerably to keep Windesheim's spiritual identity alive, yet from its very start GGI was criticized for being an excuse for others to not take responsibility for integrating spirituality in work and education. With the dissolution of the GGI, the challenge is to make sure this integration is indeed happening. This requires leading by example, active support and encouragement, from the top and integration of spirituality into strategic visioning and planning, as well as in daily execution.

There has also been an inherent tension between the organization's identity and a personal sense of inspiration and purpose. Ideally, there would be an overlap between individual values and the organization's values, between personal reflection and nourishment, and reflection on an organizational level. By uncovering their own inspiration and drives in one of the GGI programs, people often realized how much they really fit in the larger community and were able to reconnect with the organization's values. Storytelling and imaging have proven to be valuable tools to connect the two.

## Conclusion

The spiritual identity of an organization is very much an organic and dynamic phenomenon. It lives in the hearts of all the students, teachers, managers, and support staff. It comes alive in conversation about heartfelt concerns. When nourished, it is tangibly present in an organization, yet when neglected it can get overrun by procedures, structures, and managerial issues. An attempt to define the core values can

already be stifling. Spiritual activities, however successful, may weaken the responsibility of the organization's leadership to live the values and demonstrate, time and again, how the organization's purpose is connected to daily tasks. Keeping spirituality alive in an organizational context means protecting its intangible nature. The challenge is to develop techniques and structures throughout the organization to connect the immaterial with the material in a way that does not smother the spirit.

## Resources

Website: [www.windesheim.nl](http://www.windesheim.nl); [www.windesheiminternational.nl](http://www.windesheiminternational.nl)

Brochures: Op Verhaal Komen, program flyer Spirituality at Work, Windesheim University of Applied Sciences, Geert Groote Institute Folder on the use of the Dialogue Table: [http://www.thomasakempiszwolte.nl/?Literatuur:Na\\_zijn\\_dood:De\\_dialoogtafel\\_op\\_HogeSchool\\_Windesheim](http://www.thomasakempiszwolte.nl/?Literatuur:Na_zijn_dood:De_dialoogtafel_op_HogeSchool_Windesheim)

Video: (The Windesheim building) <http://www.youtube.com/watch?v=NbbTWXimdeg>

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## Chapter 33

# A Case Study of the Spiritual Formation Programs of the Mercy Health System

Tayna Michelle Gardner

**Abstract** This is a case study of Mercy Medical Center, a Catholic hospital located in Rogers, Arkansas. The purpose of this case study is to examine the spiritual development programs of the Mercy Medical Center. I researched the development of the plans throughout the existence of the initiative, as well as the programs currently in practice today. This case study was performed with the objective to evaluate the success of employee development programs in health care and document how these programs enhance the value of the service organization.

### Organizational Overview

The Mercy Medical Center of Rogers, Arkansas, is just one location in an extensive Medical Care organization, which spans seven states in the mid-south area of the country. Each different hospital, including member clinics and centers, is called a Strategic Service Unit, as abbreviated by S.S.U. throughout this chapter. The target S.S.U. for this case study is based in Rogers, Arkansas and includes the main hospital, along with the neighboring physicians' center and member clinics.

The Mercy Medical Organization encompasses five key values in all of their operations: dignity, justice, service, excellence, and stewardship. The organization functions with one core requirement of their health care: to provide quality health care to all people. Although the organization is faith-based and is managed by Catholic clergy people, the hospitals and clinics are adamant about providing the same medical care and emotional and spiritual guidance to all Christians and all other religions. Surprisingly, the Northwest Arkansas Subsystem has a very small proportion of Catholic employees. However, the Catholic culture and ideals are

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widely accepted and permeate within the organization. During the time spent doing my research within the hospital, I was surrounded by a very inclusive and welcoming environment. Another core goal of the Mercy health facilities is to treat all patients, regardless of the patients' ability to pay. There are payment counselors available onsite and these counselors are able to help anybody who enters the door for any reason. Before care is given to patients, the patients plan a meeting with payment counselors and a feasible payment plan is developed.



Mercy Medical Center, Rogers, Arkansas

The following case study describes the significant programs that develop Mercy's organizational culture, with an emphasis on those with recent implementation. First, there will be a review of the history of the hospital system, both in the United States and in the Rogers area. Then, I will give a brief overview of the organizational culture. Following, I perform a thorough analysis of each of the newly executed Mission development measures: The Vice President of Mission position, the signs and symbols of the Mercy organization, the rites and rituals of the Mercy organization, selective hiring practices, the beginning of Mercy's Spirituality Development Programs, Employee Formation Programs, and Advanced Formation Programs. To conclude, I evaluate the success of the programs in deepening the organizational culture and in achieving exemplary health care for the Rogers region by analysis of quantitative measures and the collection of professional opinions through personal interviews.

## Research Methods

The purpose of this case study is to examine the spiritual development programs of the Mercy Medical Center. I researched the development of the plans throughout the existence of the initiative, as well as the programs currently in practice today. This case study was performed with the objective to evaluate the success of employee development programs in health care and document how these programs enhance the value of the service organization.

To collect the information for this case study, systematic interviews were performed with the Mission personnel in the hospital. The interviews began in early October 2009 and concluded the first week of December 2009. A total of eight interviewees were selected for research. Research performed through interviews and observation totaled 30 hours throughout the research period. The main information source on the programs was Sister Anita DeSalvo, Administration, Mission, and Spirituality. Sister Anita DeSalvo sat down for consultation 1 or 2 hours a week throughout the research period. The other interviews were shorter and lasted about half an hour. John Halstead, Mission Vice President, was also interviewed about the importance of his position in the spirituality programs. Michelle Cagle, Senior Consultant in Recruiting, was interviewed regarding the implementation of the spirituality initiative in employee recruiting. All research interviews were performed on location within the Mercy Medical Center in Rogers, Arkansas.

In order to evaluate the effectiveness of the spirituality programs, I performed short phone interviews with three employees who had participated in the Advanced Formation programs. The Chairman of the Board, Paul Bergant, was consulted about the importance of the programs in the success of the hospital and about his experience being a Mercy Board member. I also spoke with a patient in the center, Beverly Van Alst, about her experiences with the employees within the hospital and the health care she received. Although valuable in demonstrating the implicit effects of the programs, the sample of one is not generalized to all patients. Additionally, the sample provides insight into questions that can be further researched. I also observed the daily activities of nurses, patient care specialists, and secretarial volunteers throughout the tenure of my research.

My analysis of the data was limited, since the case study has an informational and observational purpose. However, I was offered information and statistics of the success of the programs throughout my interviews with the Mission personnel. I also analyzed the scope and integration of the different spiritual development programs into daily activities in the workplace. My measurement of the success of the programs was based on demonstration of awareness of the Mission in daily behaviors and decisions. All of the interviewees were asked to demonstrate a time when their spiritual training had impacted a decision or behavior in the workplace. The existence of favorable behavior changes due to the programs was strong evidence of the impact the programs had on the Mercy employees. The interview with the patient was also valuable to demonstrate the implicit assumption of the organization that these programs will enhance patient care. The complete evaluation of the success of the programs, along with the outstanding challenges, is displayed in subsequent sections of the case study.

## **The History of the Mercy Medical Center of Rogers**

The Mercy Medical Organization is a truly remarkable organization with an extraordinary history. Additionally, the history of the health system is integrated into the culture of the establishment, to such a degree that it would be impossible to analyze the Mercy culture without a detailed overview of its extensive history. The organization was first instigated by the Sisters of Mercy, which was started by Irishwoman Sister Catherine McAuley in the early 1800s. The first Sisters of Mercy Hospital in the world was opened in 1845 in Pittsburg, Pennsylvania. The first American Sisters worked with immigrants to establish Irish-Catholic school and hospital in 1847. From Pittsburg, the Sisters began to spread out throughout the United States, particularly where there were large populations of Irish immigrants. The Bishop of the St. Louis Archdiocese noted that his area was experiencing a large influx of Irish immigrants coming down the Mississippi River and starting Irish neighborhoods in St. Louis. He wrote to the Sisters requesting that they begin Catholic health care and education services in the St. Louis area. This small group of Sisters who first traveled to St. Louis began to expand, eventually moving into the seven states of the mid-south occupied by the Mercy Medical Organization. Although the Sisters of Mercy sold their hospitals in Texas, Mississippi, and New Orleans, there are still programs and presence in those states.

The history of the Mercy Medical Center in Rogers is nearly as extensive. The hospital began as Rogers Memorial Hospital in September 1950, and was the first official hospital in the Northwest Arkansas community. When the doors were first opened, there were only 30 beds for patients on the premises. The plans for the hospital were quite makeshift before the official opening. Within months of the grand opening of the hospital, it became apparent to the medical staff that more space and facilities were needed to meet the health care necessities of the community. The doctors of the Rogers Memorial Hospital realized that growth required their time to perform administrative tasks, which would become a detriment to the health care of their patients. The doctors soon rallied to the Rogers Community Fathers, a local community development group, and requested to be supplied with adequate management so the doctors could concentrate on medicine. Temporarily, the Rogers Community Fathers took control of the hospital and helped with day-to-day management, as well as long-term planning. One of the Rogers Community Fathers knew of hospitals that were being run by Catholic Sisters in the St. Louis area. Although the Northwest Arkansas area is not inhabited by a large population of Catholics, the Father contacted a Priest in Fort Smith to inquire about the possibility of Sisters administering their hospital. The Priest knew of the group of Dominican Sisters in Springfield, Illinois, who were running a Catholic hospital for the Central Illinois region. Subsequently, two church leaders from the Springfield area traveled south to Rogers in order to meet with the Rogers Community Fathers. Following the meeting, the Sisterhood sent some of its members to Rogers to run the Rogers Memorial Hospital. In January 1951, the arrival of the five Dominican Sisters marked the transition of the hospital into a Catholic-based facility and the first time the hospital was led by a religious group. The five Sisters took over the management of the hospital and began to train employees of Catholic values and to establish a Catholic-based culture.

In 1963, complete ownership was transferred to the Dominican Sisterhood, which made the Sisters the sole owners and operators of the establishment. In the early 1970s following the ownership reassignment, the Rogers Memorial Hospital was renamed St. Mary's Rogers Memorial Hospital in order to reflect its Catholic heritage. The Dominican Sisters were highly successful in their ownership and management of the hospital in Rogers. Throughout the 1970s and 1980s, the population of the Northwest Arkansas region rapidly expanded, and the St. Mary's Rogers Memorial Hospital enlarged to meet the growing demand for health care in the area. By the early 1990s, St. Mary's Rogers Memorial Hospital contained 165 beds.

In the 1990s, the health care environment began to change due to new regulation and increasing competition. Upon evaluating the new health care environment, the Dominican Sisters realized the St. Mary's Rogers Memorial Hospital could not continue as a free-standing facility and provide the best medical and spiritual care to all its patients. This realization provided the owners with a very difficult situation, as the Dominican Sisterhood desired Northwest Arkansas residents to have a choice to get faith-based health care. Upon the consensus of the necessity to remain nonprofit and religious-based, the Dominican Sisters began searching for a larger Catholic network of hospital with which to merge. They soon discovered the Sisters of Mercy, who ran a large hospital in Springfield, Missouri, and Fort Smith, Arkansas. Subsequently, negotiations of an ownership transfer began.

In November of 1995, St. Mary's Rogers Memorial Hospital joined the Sisters of Mercy Health System, and complete ownership was transferred to the system headquarters in St. Louis, Missouri. At that time, the Sisters of Mercy's health care operations occupied seven states in the Mid-South region: Arkansas, Louisiana, Kansas, Mississippi, Missouri, Oklahoma, and Texas. Upon the Sisters of Mercy merger, many local physician clinics wanted to join the system as well.

Soon after the turn of the new millennium, the St. Mary's Rogers Memorial Hospital received a large land grant from a deceased Rogers resident and a former patient at the hospital. Plans soon forged to construct a state-of-the art health care facility to replace the older building in which the hospital resided. The new building was completed and the hospital was relocated in March 2008. During the move, the facility was renamed Mercy Medical Center, to reflect the partnership with the Mercy Health System. The Northwest Arkansas Subsystem now includes 20 membership physicians clinics in Rogers and the nearby communities. The Mercy Medical Center, formerly the St. Mary's Memorial Hospital, now employs 90 doctors within the hospital, referred to as integrated physicians. Although the number of Sisters within the Sisters of Mercy is dwindling, there are two Sisters of Mercy sponsors working the in the Mercy Health Systems of Northwest Arkansas: Sister Lisa is a nurse practitioner and Sister Anita DeSalvo is in Spiritual Formation Administration. Upon the relocation of the hospital into the new facility, the former St. Mary's Memorial Hospital was donated to a local nonprofit organization. The hospital now houses the Jones Center, which provides offices and meeting capabilities for many local foundations and nonprofits in Northwest Arkansas.

## Organizational Culture Overview

Perhaps even more remarkable than Mercy's elaborate history in the Rogers region is the intricate and progressive culture of the organization. The spiritual history of the hospital has developed into a deep religious culture since the first ownership transfer to the Dominican Sisterhood. The Mission statement of the organization is: "Rooted in the Mission of Jesus and the healing ministry of the Church, and faithful to Catherine McAuley's service tradition marked by justice, excellence, stewardship, and respect for the dignity of each person." During the time of my research, October 2009 to December 2009, the Mercy Health System is in the process of changing the Mission to be more specific about providing health care to the economically poor. The Mission statement is based on the core values of the organization: dignity, justice, service, excellence, and stewardship. As mentioned in the introduction, Catherine McAuley was the foundress of the Sisters of Mercy, who sponsor Mercy Health System. Her story still has a constant presence in the culture of the organization. From the first day of orientation, the newly hired employees hear Catherine's story. Her story is the basis of the Mission and vision of the organization.

Catherine McAuley is an integral part of the organizational culture in the Mercy Health System. The system has standardized many of its orientation processes and emphasized the importance of Catherine's life story. Sister Catherine's journey and mission are the first things heard by newly hired employees on the morning of their orientation. "I would estimate that 85% of our employees know who she is and could tell you something about her," stated Sister Anita DeSalvo, Administration, Mission, and Spirituality. Her story is not only an important part of the orientation process, but it is also brought up constantly in presentation and department meetings. In fact, during the employee annual review days, the employees are asked questions about Sister Catherine's story or Mission. A large portion of the employees' annual review is dedicated to the evaluation of actions within the organizational culture and Mission. During Mercy Week, which is discussed more in-depth in subsequent pages, the employees of the system are sent out a daily email, which pulls stories from the life of the foundress and their relevance to the twenty-first century. For example, one of the Mercy Week emails sent out around the opening of the new Mercy Medical Center related the grand opening to Catherine McAuley's opening of the House of Mercy. At that time, there were a lot of skeptics surrounding her work and charity, as there were in the Rogers community. "If she did it, we can too," said Sister Anita DeSalvo, in order to demonstrate the importance of Catherine McAuley in success of the organizational culture. Even the C.E.O.'s annual report ties back to the works and stories of Catherine McAuley. In all Formation courses, which are analyzed in-depth later in this chapter, there is a relational connection to Catherine's story and, consequently, back to Jesus.

Beginning near the turn of the millennium, the Sisters of Mercy Health System developed the Mercy Service Initiative. This initiative was enacted throughout the entire system of St. Louis. The program focused on nine Mercy Service Standards, which called all physicians and coworkers to deepen awareness and understanding about their commitment to service. This initiative was the first big step in the



development and implementation of the Spiritual Formation programs, which are unique to the Sisters of Mercy. The nine standards developed through the Mercy Service Initiative are printed on every employee's badge and are used as an essential part of every coworker's annual evaluation as well. They are:

1. Treat everyone as a valued individual, giving first priority to our customers.
2. Seek out and address customer needs.
3. Make eye contact, greet, and welcome everyone.
4. Display a positive presence.
5. Keep customers and coworkers informed on a regular basis.
6. Work as a team.
7. Maintain privacy and confidentiality.
8. Keep a clean environment.
9. Live the Mercy spirit.

The Mercy Service Initiative was primarily implemented through small group presentations to all physicians and coworkers. Following the completion of the small group presentations, they were integrated into the new coworker orientation programs through sessions and activities.

## **Development of the Vice President of Mission Position**

In the years following the completion of the implementation of the Mercy Service Initiatives, a group of Sisters with the system Mission office began to investigate how to provide leadership development to all the coworkers in the organization, with an emphasis on spiritual development. The need for stronger spiritual Formation programs arose from the decreasing number of Sisters of Mercy throughout the past generations. The current Sisters of Mercy needed to ensure the Sisters' culture continues even in the absence of Sisters at the hospitals. The Formation programs would begin with the leaders of the organization.

In the beginning stages of the creation of the spiritual Formation programs, the need for a new executive position was identified. The Vice President of Mission position was created to be an advocate of the Mercy Mission on the executive team. The Mission V.P. is present at all board meetings and executive meetings to ensure the constant pursuit of the Mercy Mission. "Mercy's organizational culture was demanding the Mission V.P., not the other way around," commented Sister Anita DeSalvo. Now, since the creation of the new Mission V.P. office, each S.S.U. in the entire Mercy Health System has a Mission V.P.

All Mission V.P.s in the Mercy Health System have years of training in religion and ethics, as well as a depth of discipline and knowledge in different (nonbusiness) pursuits, and the one in Rogers is no exception. I sat down with the newly employed Mission V.P. of the Northwest Arkansas Subsystem, John Halstead, who had a very diverse business and theological background. His first undergraduate degree was in Accounting and Marketing. Following completion of his undergraduate education, he

worked as a manager at UPS. Since he grew up in a religious-based family (his father was a minister), he decided to return to college to receive a degree in Theology. Following his second undergraduate degree, he obtained another degree in educational administration with an emphasis on the parochial environment. He received his first graduate degree, a Master's of Divinity, and went through ordination, with a concentration in bioethics. He has not fulfilled his thirst for learning, however, as he noted that he is currently looking into formal academic training in Ethics. Although he is newly appointed in Rogers, he has been with the Sisters of Mercy for 8 years. Prior to beginning his new V.P. of Mission position, he went through intense pre-associate training, where he spent a year with the Sisters of Mercy in their Pre-Associate Program learning about Catherine McAuley and the Sisters. Throughout his training, he gained sacramental theology knowledge, which he uses on a daily basis in his consults with physicians, his instruction on end-of-life care, and throughout his spiritual and emotional care of the elderly. Mr. Halstead sees his role of Mission V.P. as not just sustaining the Mercy culture throughout the subsystem, but also deepening the culture.

One of the most important job functions of the Vice President of Mission is to sit on the executive board. Although there is a decreasing number of Sisters of Mercy throughout the Mercy Health System, he is an ordained lay person, and is able to bring a voice to the executive table with a theological background and specific training about the Sisters of Mercy obligations. "Business decisions cannot be made without theological sensitivity, just as Mission decisions cannot be made without business sensitivity," he demonstrated, "Sister McAuley was a business-oriented person, but was constantly pursuing the Mission." The collaboration between the mission-based viewpoint and business intelligence at the executive level ensures both the business success and the continuation of the Mission of service throughout the Northwest Arkansas Subsystem.

Mr. Halstead embraces his unique and unusual role at Mercy, which allows him to utilize his knowledge to speak in-depth about religion. "Just as C.F.O.'s have a large depth of knowledge in accounting, Mission V.P.'s have a depth of knowledge of religion and sacristory," he noted. To a bystander, it may seem that the Mission V.P. would be in a constant idealistic battle with profit-driven businesspeople. However, he says that his position is very well integrated into the team environment and decision-making process. Like the other executives, he is constantly informed of the latest issues arising within the organization and provides feasible options in line with the Mission, not just idealistic ideas. When questioned about the contrasting perspectives of different members of the executive board, Mr. Halstead emphasizes the importance of Mercy's Mission. "If we're true to our Mission and true to our calling, we believe we will be led into a blessed business," which demonstrates, he believes, a genuine commitment of all executives to the Mercy culture. "Our Mission calls us to look at the business community and stakeholders," Mr. Halstead comments, and to garner the Mercy decision-making process is one of his most important and challenging tasks. This process requires a constant examination of the business, stakeholders, and ministry regarding every decision, which demands the skills of every member of the executive board: thinking together and deciding together.

When Mr. Halstead is asked about a time when his position has greatly influenced a decision that would have compromised the pursuit of the organization's Mission, he

noted a decision at the last executive meeting. During the meeting, the executive board approved the immediate implementation of a new system initiative, first to the top supervisors and then downward. “Part of our Mission is worried about the employment community,” he noted. “I was worried about the clinics,” he continued, “since they didn’t approve this model even though it would affect them.” Due to the realization of the Mission V.P. on the executive board, the implementation was halted until the directors of all the clinics in the subsystem were contacted for approval. Had the Mission V.P. not been present at the meeting, this stakeholder identification would not have occurred.

One intriguing phenomenon of the creation of the Mission V.P. position, Mr. Halstead noted, is the effect that the position has had on the other executives. “As the sense of Mission becomes more and more embedded in the culture,” he noticed, “soon other people around the table are the ones calling the Mission questions.” As the constant advocate of the Mission and organizational culture is established and deepened within the dynamics of the executive board, other administrators are also more aware of the Mission in all of their decisions. Ideally, this increased awareness of the spiritual Mission of Mercy materialized by the presence of the Mission V.P. in the decision-making process, combined with the participation in the Formation programs, will bring about the constant pursuit of Mercy’s Mission in all of executive’s daily affairs. Both Sister Anita DeSalvo and Mr. Halstead are confident about the success of the Vice President of Mission position in the deepening of the Mercy culture within the organization.

## Signs and Symbols of the Mercy Culture

Throughout research on organizational culture, most agree on the importance of symbolism in success in creating and sustaining the desired culture. Many even believe that it may be the most important factor in successful organizational culture change as opposed to culture implementation failures (Dessler 1998). Most successful organizational cultures implement these important figures within their culture. Mercy Medical Center has an extensive system of powerful symbolism throughout within its facilities and throughout the entire organizational structure. When St. Mary’s Rogers Memorial Hospital began to publicly announce its name change, aligned correspond with the move to the new building, many customers were confused about the change. Many patients approached members of the Mercy team and questioned, “Is St. Mary’s not going to be Catholic anymore?” Since the usage of a Catholic symbol was no longer present in the center’s name, it became immediately important to explicitly communicate the Catholic culture of the hospital through signs and symbols.

The most prominent and plentiful symbol, which is used throughout all of the Mercy Health System, is the Mercy Cross. The Mercy Cross, shown in Exhibit 1, was designed by the original foundress, Catherine McAuley, when she began the Sisters of Mercy. This cross within a cross is used as the logo for the Mercy Health System and is present on nearly everything that bears the Mercy name. Unlike the common Catholic Crucifix, there is no corpus on the Mercy Cross because Sister



**Exhibit 1** Mercy logo

McAuley wanted to symbolize that each person should be on the cross with Jesus. The lack of a body on the cross also makes the logo a common symbol of Christianity throughout all denominations, symbolizing the open and inclusive nature of the Mercy culture to all religions and beliefs.

Sister Anita DeSalvo provided a powerful example of the use of the Mercy Cross for the comfort of the hospital's patients and families. In the second floor hallway leading up to the entrance of the surgical wing, the walls were blank. For families who were following their loved one to the surgical wing doors, where there could no longer be with the patient, the desolate enclosed area was not very comforting. After one family brought the lack of wall ornaments to the attention of the employees, John Halstead received the comment and hung a big Mercy Cross above the double doors leading into the surgical wing. The cross was stationed in this location to symbolize that the family member was in God's hands. The simple, but powerful, use of the Mercy Cross made a big difference subconsciously in the comfort and positivity of the families saying goodbye to the patients entering surgery. Many families have voiced their approval of the subtle addition.



**Exhibit 2** St. Mary's Chapel

**Exhibit 3** St. Mary's Chapel

Attached to the backside of the Mercy building by large wooden double doors is a small exterior religious service area. The St. Mary's Chapel (Exhibits 2 and 3), named after the former heritage of the Mercy Medical Center, was placed at the rear of the building in order to face the outdoor prayer garden and forest. The setup and architecture is reminiscent of the lodge-like, open architecture of the Thorncrowne Chapel, a local landmark of Ozark beauty. It is constructed using dark wooden beams and huge open windows. The small amount of the chapel that isn't wood or glass is a beautiful combination of dark natural stones. The chapel is filled with natural lighting and minimal décor; the only visible items are a crucifix and small stained-glass hanging by the door. The St. Mary's Chapel is available for use by anyone at anytime for quiet solitary prayer or group worship. Many services are held within the chapel weekly, including Catholic Mass and prayer service as well as many other denominations. All religions and denominations are welcome to hold services within the Chapel, symbolizing the welcoming and inclusive nature of the Mercy culture.

Upon walking through the premises, the theme of the artwork, decoration, and architecture is immediately recognized. When the architectural company was chosen, Mercy leaders wanted to be involved with the design. "There was one main

guideline: This hospital will be built with the goal and focus of patient care,” Sister Anita DeSalvo remembered, “Therefore, the hospital must provide a natural healing environment.” She sat on the planning team and, with the former C.E.O. Susan Barrett, formed the “Aesthetic Committee.” The committee consisted of Mercy leaders, people from the outside community, and a hired art consultant. The committee is still in existence today. It meets every month in order to continue the theme of simple nature within hospital walls. During Christmas, for example, the Aesthetic



Committee works together to decorate the facility in a simple and tasteful manner. The decorations still demonstrate the healing in nature without the clutter of blinking lights and conflicting colors and décor.

The administration at the Mercy Medical Center in Rogers are strong believers in the healing power of nature and succeeded in incorporating the belief in the construction of the building. From the very first planning stages of the construction of the new facility, the Aesthetic Committee wanted to incorporate a rustic and natural theme throughout all facets of the hospital grounds. The building is full of natural lighting, with large windows facing the surrounding forests and mountain. Also, all of the walls are painted light beige to enhance that illusion of openness. The building itself is built on a small hill nestled in-between peaks and valleys in the very lush and mountainous Northwest Arkansas environment. When laying out plans for the facility, the planning committee and the architect made a conscious effort to provide a beautiful natural view in all windows, including those of the patient. The building was constructed to provide limited window exposure to the side of the hospital facing the interstate and parking lot. Nearly all the patient rooms face the North, East, and South sides of premises, which are surrounded by breathtaking forest and mountain views.

Behind the open glass backdrop of St. Mary’s Chapel is a peaceful prayer garden that is easily accessed from the chapel and the ground floor of the hospital. The

**Exhibit 4** Prayer garden

garden, whose beauty is maintained year-round, showcases many plants and vegetation native to the Ozark Mountain region, as well as colorful floral plants and bushes (Exhibit 4). There is a spiral walkway through the flora that leads out to a pathway along the East side of the chapel and main building. The outdoor pathway is lined with benches, other plants and shrubs, and many sculptures and pieces of art. On the ground and second floors of the building, there are large open glass walls facing St. Mary's Chapel and the prayer garden, and the pathway is surrounded by a forest and small creek on the opposite side. The compelling peaceful aura exuded by the outdoor display in the rear of the Mercy building could make any skeptic believe in nature's calming and healing powers.

The artwork throughout the building maintains the same natural theme as the chapel and garden. All of the paintings, photographs, sculptures, and glass decorations within the building are portrayals of beautiful nature scenes. The vast majority of the pieces are large photographs of plants and natural landscapes. The natural lighting of the hospital accentuates the reality of the artwork and brings an open-air feel to every floor. One of more elaborate pieces is a two-story sculpture of a tree built into the wall of the hallway in front of the chapel (see Exhibit 5). The consistency of the artwork throughout every floor and hallway of the hospital is a constant



**Exhibit 5** Nature artwork

symbol of the healing power of nature and peaceful beauty in God’s work. “It’s been 2 years,” noted Sister Anita DeSalvo, “and there is still nothing but nature artwork. It’s simple and uncluttered.”

The crucifix is considered the most important symbol of Catholic religion, and is subtly present throughout the entirety of the center. Every patient room within in the hospital facility has a small crucifix hung above the door. Although the Mercy Health System is not responsible for the decoration of the clinics, all clinics within the Northwest Arkansas Subsystem are also decorated with crucifixes to symbolize the Catholic culture.

An additional symbol of the Catholic Church within the Rogers hospital is the Stations of the Cross, one of the most important rituals in the Catholic religion. The stations currently in place in the facility were donated by local donors, who acquired them from Belgium. The large, wood-framed marble sculptures were constructed at the turn of the twentieth century and were renovated upon their arrival in Rogers (see Exhibit 6). The stations are positioned at various locations throughout all floors of the hospital. The previous Mission V.P. wrote reflections that bring visitors through the hospital to worship at each of the stations and, following the final station, into St. Mary’s Chapel. One of the 14 stations was missing from the collection, but a location exists for the acknowledgement of the missing station. The descriptions included within the stations pamphlet, available to guests at the front desk, explain the Catholic ritual in a way that can be appreciated by all Christians, as well as those with different beliefs. The stations are generally located near





**Exhibit 6** Stations of the cross

waiting rooms, to avoid disturbing the patients, and are accompanied by a related scripture quote for the people in the waiting rooms to enjoy.

On the second floor of the hospital, right above the entrance to St. Mary's Chapel, is a wall of artistic symbolism of the history of both the Sisters of Mercy and the Rogers Memorial Hospital. Rather than a wall of old photos and wordy explanation plaques, the designers wanted a visually aesthetic representation of how the whole hospital came to be. The Journey Wall, as it was named, contains one area devoted to Sister Catherine McAuley and the Sisters of Mercy (see Exhibit 7). The vision of Catherine McAuley is expressed in images, which provokes powerful symbolism to visitors. In another area, the wall reflects the beginning of organized health care in Rogers and its development. In the progression of the Rogers Memorial Hospital, the ownership by the Dominican Sisters is demonstrated by small phrases and portraits of the Dominican Sisters. The portraits show the Sisters in full nun robes and headwear, which visually associates the long history of the Rogers hospital with the Catholic Church. At the end of the journey wall, the symbols portray the movement of the Sisters of Mercy to the Northwest Arkansas area and the opening on the new facility.

Also present in the Journey Wall as well as throughout the hospital are pictures and sculptures of teacups. The teacups are a significant symbol for the Sisters of Mercy. They are present to recognize the unvarying hospitality of Sister McAuley and, ultimately, the need for hospitality in the fulfillment of the Mercy Mission.

**Exhibit 7** Mercy journey wall



The presence of the nine Mercy Service Standards is another example of the vast symbolism present in the Mercy culture. As mentioned previously, the nine Mercy Service Standards are printed on the back of all employee badges. These badges are worn on lanyards around all employees' necks when they enter the premises. Additionally, the screensaver of every computer in the Mercy Health System is the Mercy Cross logo with the five Mercy Core Values. These symbolisms are not constantly visible to the patients, but are with the employees in every task of their day-to-day routine.

## Rites and Ceremonies of the Mercy Culture

In addition to the many symbolisms present in Mercy's organizational culture, many unique rites and ceremonies are integrated in Mercy's environment as well. Rites and ceremonies are a very valuable technique in successfully initiating new members into the organizational culture (Dessler 1998). One week every year is designated "Recommitment to Ministry Week" system-wide. This week, surrounding the 24th of September, is a yearly recognition of the opening of the first House of Mercy by Catherine McAuley in Ireland. It encompasses many different employee activities involving personal spiritual development and renewed dedication in servicing others. It is, essentially, a yearly reminder of Mercy's Mission, involving every employee within the entire system. During Recommitment to Ministry Week, every hospital and clinic within the system is visited by one of the Mercy coworkers (Sister or lay Mercy chaplains or designees) for a Blessing of the Hands. Before the blessing, a commitment prayer and ritual is led, as well as scripture prayers. Within the week time span, the hands of every single employee are blessed. The ritual is inclusive of everyone, regardless of whether Catholic or not. Although it is an obligation of all employees, as everyone is expected to participate, it is regarded by many employees as the most spiritual and one of the most enjoyable tasks of the year.

Another ritual regularly performed, and required, by Mercy staff is the opening prayer. Learning to lead the opening prayer is part of the Formation program attended by all leaders, reviewed more in-depth later in this study. It is mandatory at Mercy that anytime any kind of meeting is held, it must begin with a prayer, and the prayer is the responsibility of the supervisors. One of the Formation modules is dedicated to setting the environment for meetings and calling people to prayer. Whether the meeting is for a department, committee, or even the Board of Trustees, it must always begin with a prayer. It is not a requirement for the prayer to be Catholic-based, or even Christian. Like many of Mercy's programs, all beliefs are welcomed and accepted. The leaders may also delegate the prayer to other participants at the meeting to be inclusive of all people.

## Selective Hiring Practices

As a leader in the health care industry of Northwest Arkansas, Mercy Medical Center employs many coveted positions in the Rogers area. The company has experienced high growth over its history and is constantly hiring qualified medical and administrative staff. The Human Resource department in Rogers receives an average of about 30 applications a day and is responsible for the hiring processes at the hospital and at all the member clinics. The main recruiting position is filled by Michele Cagle, Senior Consultant. Each open position is first opened up internally, and then advertised through many mediums. For each open position, 5–10 applicants are interviewed. The key to Mercy's hiring process, and the successful continuance of the Mercy culture is, as coined by Sister Anita DeSalvo, "we hire to fit, not fill." Additionally, she revealed, "Recruits are only as good as the recruiter." Mercy's recruiting process, she believes, is one of the most important, and successful, processes in the maintenance of the Mercy culture. Culture fit is the main Mission of the Human Resource department and it is achieved by targeting the right group and hiring the right personalities.

In order to recruit the correct culture fit, Ms. Cagle exposes the prospective applicants to the culture in the early stages of the recruitment process. If the venue or medium permits, she tries to talk to everyone face-to-face about the culture. As face time is not always feasible, she utilizes all recruiting materials to exhibit the Mercy Culture. All career packets, letters, and virtual correspondence contain the Mercy logo and the Mercy Cross, symbolizing the Christian nature of the organization at first glance. In the career packets dispersed at career fairs, the Mercy Mission and nine Service Standards is the first thing listed in order to portray the importance of culture in the organization. All applications for employment are received through the Mercy website and every job description has the nine Mercy Service Standards listed. The extensive use of the standards and Mission performs two functions to help the recruiter. It appeals to the prospective employees who are comfortable and enthusiastic about the religious culture, and simultaneously deters those who are not. The upfront exposure of the religious culture is important in obtaining an applicant pool with the Mercy fit.

Besides targeting the right people, Mercy has internally developed an interview tool to analyze the personality and behaviors of applicants. Following the Mercy Service Initiative and Formation implementation, a need arose for all Human Resource departments to hire applicants who were likely to meet the Mercy Standards. The idea for a standardized interview tool came from the Vice Presidents of Mission and Human Resources throughout the system. Many H.R. employees were aspiring to integrate the Mercy Mission more deeply into their daily business, which resulted in the "hiring to fit" idea. The creation of the recruiting tool began in 2007, the summer following the implementation of the Formation Programs.

In order to make the tool idea into reality, a team of human resource leaders in each S.S.U. came together to develop the ideas and, eventually, the tool. Ms. Cagle, who has been with Mercy for 8 years, was one of the developers of the tool and has worked through the entire implementation. After the tool was created, the H.R. staff trained all directors, leaders, supervisors, and anybody else that may be interviewing applicants.

The tool utilizes behavioral-based interviewing techniques, which were new to many of the interviewers. The H.R. department provided the tool and instructed its coworkers on how to effectively use it. One of the main challenges of the creation of the tool was incorporating faith and spirituality into the interview by legal means. Before the implementation, many interviewers avoided questions surrounding beliefs because they were unsure of specific legal intricacies of what an interviewer could and could not ask. The tool now provides a script for the interviewers to ensure he or she remains within the legal boundaries. For example, the tool entered the language “expected” when asking about Mercy standards rather than, “Do you agree/believe?” By questioning interviewees this way, the interviewer is able to portray that participation in the workplace spirituality programs are expected of everyone, but not exclusive of anyone. In the trainings, the Human Resource leaders went back over the legal aspects of interviewing and religion and showed that the tool was not unlawfully questioning the interviewee. To conclude the trainings, the Human Resources department showed the prospective interviewers what kind of interviews would be most effective. The instructors then delegated the training participants to bring the tool and what they had learned to their individual departments to share with those who may be giving tours of the department to the applicant. As each team within the culture maintains a different set of dynamics, H.R. believed it was important that interviewees meet people within the department so they fit into the team subculture, as well as the Mercy culture. An informative and realistic inner-department tour can be very valuable for the interviewing process as well, Ms. Cagle noted, because some applicants will fit the Mercy culture without being comfortable with the departmental subculture.

As the mandatory use of the developed interviewing tool became a reality, the Human Resource department also started the expectation that all interviewees must be interviewed by a recruiter before the department supervisor. Before the implementation of the tool, an initial interview by the recruiter rarely occurred. The primary interview became very effective in hiring to fit, because the recruiter concentrated on the behavioral questions and personality characteristics (culture fit) while the department manager was able to give attention to the specific skills and capabilities required for the particular position. Ms. Cagle gave an example of a woman she interviewed with outstanding technical skills. She had just finished 15 years at her previous job and had all the technical skills needed to do the job. Upon her interview, Ms. Cagle recognized that she did not display the service-driven personality and lacked the compassion needed to work at Mercy. After her interview, the next, albeit less-qualified, candidate was chosen. Since the Mercy culture put a higher emphasis on organizational fit than job-specific qualifications, the preliminary H.R. department interview eliminated the risk of hiring a highly qualified employee who lacks the Mercy vision.

Overall, the new recruiting practices that have developed alongside the Formation Programs have been a great success to the strengthening of the Mercy culture. The tools have been helpful to both recruiters and interviewers because all candidates were getting the exact same questions regarding culture fit. Consequently, all applicants who would be a good personality match for Mercy should have similar answers. Additionally, as mentioned above, it prevented the opportunity of illegal questions from entering the interview. Being able to ask questions about compliance with participation expectations in the spirituality programs demonstrates to the interviewee

the critical nature of the Mercy Standards in the day-to-day job. One of the most rewarding consequences of the new recruiting strategies to the Mercy team is the drop in employee turnover since implementation. In the summer of 2007, the annual employee turnover for the Northwest Arkansas S.S.U. was 23.9%. By July of 2008, soon after the hiring for fit strategies began, the figure had dropped to 19.5%. Even more impressive, by August of 2009, the annual employee turnover had fallen to 13.8%. Although there may be other factors in the decrease in employee turnover, such as the job market conditions or the effects of the Formation Programs, a fall in employee turnover is a very positive reflection on the efficiency of the human resource department and may be a positive indicator of the job satisfaction of employees. Additionally, there has been positive feedback from other interviewers. Ms. Cagle admits that there was resistance at first from department supervisors and administrators, but believes that it was mainly caused by a resistance to change. After the system began to run more smoothly, the secondary interviewers became very appreciative of the change, because the primary H.R. interview saved them interviews and, thus, valuable time with their patients or other job requirements.

The human resource department's preliminary interviewing tool seeks to find personality traits that will complement Mercy's service-driven environment. The questions on the tool are aimed at exposing a "Mercy personality" in the interviewee. The first three questions of the interview, all yes or no, are to ask the interviewee if he or she would be comfortable in a workplace where certain rituals, values, and medical practices are religious-based and participation is expected of all employees. For example, one of the prompts includes, "We have an organizational culture that routinely prays together. Would you feel comfortable working in an organization where prayer is a daily routine and is expected of our coworkers?" The questions are legal ways to ask about organizational fit in a religious environment. The interviewee's answer for all three questions should be yes. If not, the applicant would not be a good fit and is not considered for further interviewing. The next question asks the applicant his or her expectations from a faith-based organization, followed by a series of situational, behavioral questions encompassing the nine Service Standards. The interviewers steer the interviewees to specific examples of performance in the past that display the standards, not just hypothetical situations. "We believe the best indicator of future performance is past performance," Ms. Cagle explained. The rating criteria takes the answers of the behavioral questions and puts a numerical value on the answers and, consequently, helps to reduce the subjectivity in choosing the best candidate for the position. When asked about the inclusion of different religions, Ms. Cagle stated, "As long as they feel comfortable with the organizational culture, they are welcomed." Following the 30 to 40-min interview with the human resource representative/recruiter, the applicant is sent to the department director.

After the interviewee arrives at the interview with the department director, the first series of questions are surrounding the applicant's opinions and/or thoughts of the organization. Next, the director leads more behavioral-based questions with a stronger concentration on technical skills required for the job opening. Besides looking solely at technical skills, however, the directors are instructed to look for compassion in their answers. This necessary compassion should not only be displayed in dealings with patients, but also in interaction with coworkers.

Immediately following the completion of the departmental interview, the director calls the recruiter to discuss the interview. They discuss the applicant's answers, recruiter with a Mercy-fit focus and director with a technical team fit focus. If the interviewee was a good applicant, but had one or two weak answers to the behavioral questions, the H.R. employee will perform a follow-up interview to reask the question. If the applicant is accepted for the position, the recruiter will call and make an offer.

Upon the acceptance of the offer, the newly-hired employee attends orientation sessions on the first few days of work. The first session in the first morning of employment is opened up with Catherine McAuley's story. Next, the Mercy Mission is revisited, followed by the nine Mercy Service Standards. This format, which further emphasizes the Mercy Mission, is very similar to the beginning of the Formation Programs and immediately exposes the newly-hired employees to the culture and its importance in everything he/she does. After the first 90 days of the new-hire employment, he/she attends a 90-day revisit. This session also begins with the story of Sister Catherine, followed by the Mercy Mission and Service Standards. All of the human resources programs are based on the Mercy Service Standards, which integrates the entire hiring process with the rest of the employee's Mercy experience.

Upon inquiry into the difficulties in implementing these drastic changes in the H.R./recruiting process, Ms. Cagle revealed many challenges to the success of the programs. First of all, there are many different hospitals of varying sizes throughout the system. What works well for Rogers does not always work well for bigger hospitals, like the one in Springfield. "Finding a tool that would work for everybody and a process that would work for everybody is impossible," she said. Initially, the human resources department required that everybody must do the process and everyone had to do it the same way. Larger S.S.U.s did not have the capabilities in the human resources department to have only H.R. personnel do preliminary interviews. Due to the problems that arose, the H.R. leaders came to the conclusion that as long as people are trained in the tools and using the tools, they don't have to be employees of the human resources department. Secondly, the H.R. leaders experienced a strong resistance to change in the initial stages of implementation, especially regarding the interview process. Before the new preliminary H.R. interview mandate, the human resources department was not always involved in the interview process at all. "Directors and managers were used to doing their own interview schedules, and they didn't like not being in control," Ms. Cagle recounted, "Once they decided that the new process was helpful, the change went much better." Another major challenge of the new system is to ensure that the newly-enacted H.R. process is not slowing down the total hiring process. Although the changes have eliminated extra interviews for directors and managers, the time-intensive work has been transferred to employees of the human resources department. "When there are a lot of openings at once, they may have to wait for a recruiter to schedule interviews," Ms. Cagle explains. Since the corresponding delay in feedback can be a hindrance in getting the best applicants, the human resources department tries to contact people within 2 or 3 days so that they don't lose interest. In the Rogers hospital, there is an inpatient nurse recruiter who sees all inpatient nurse applicants, and her presence greatly reduces the likelihood of a delay in hiring related to the human resources department. Although the hiring tool is very helpful in solving many

interviewing dilemmas, some are still in place. Both Sister Anita DeSalvo and Ms. Cagle agreed that stereotyping personalities is a key problem in H.R. and hiring prevalent today. "There are certain personalities that are service-driven, compassionate, that seek out customer needs. It is important not to stereotype someone without genuinely knowing them," Sister Anita DeSalvo said. In agreement, Ms. Cagle added, "Don't let an outgoing nature or lack thereof interfere with seeing the real personality." To demonstrate, Sister Anita DeSalvo recounted a story about a newly-hired employee she instructed in orientation that seemed to withdraw himself from the group. She confronted the department director about her worries. After he started, she realized he was just shy and that he was a very good fit with the culture. Her stereotype could have lost a wonderful Mercy employee.

In the future, Ms. Cagle expects there will be some revision to the tool, but not to the newly implemented processes. During October 2009, there was another meeting with the human resource directors from all S.S.U.s to discuss the feedback from the programs. There remains to be concern over the legality of asking the spiritual-based questions, which may require the wording of the tools to be revised. Additionally, the tools are in the process of being revised to be more inclusive of diversity. Besides minor wording changes in some of the questions, Ms. Cagle doesn't foresee any further revision of the tools in the new future. However, the human resources department is in the beginning stages of implementing new software called "Talent Management." With the current system, anyone can apply for any opening, regardless of their qualifications. The new software will filter applicants before the recruiter sees their resumes. The new software will also ask the three primary questions cited above, which will eliminate many unnecessary interviews for the human resources department.

## **The Beginning of Mercy's Spirituality Programs**

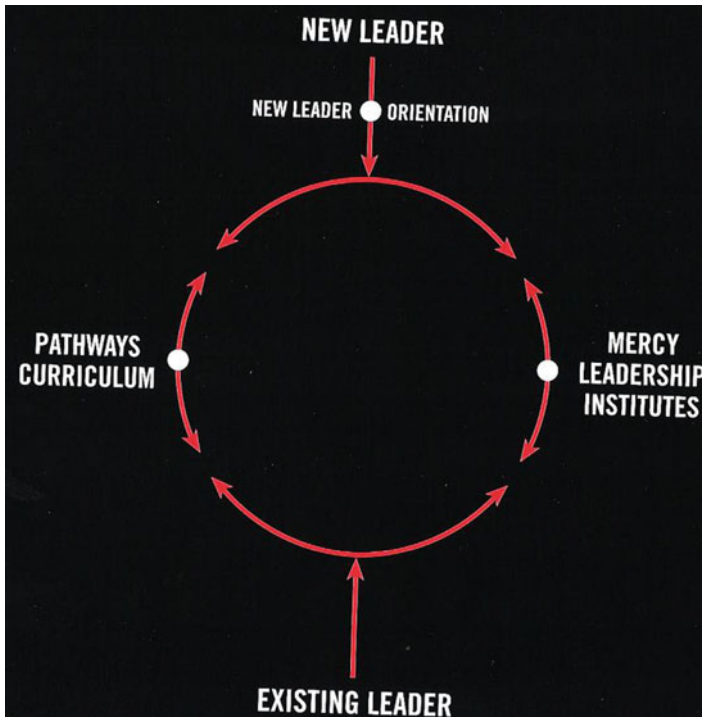
In 2004, all of the Sisters of Mercy were called together for a group theological reflection process. From this convention, the Sisters developed a new strategy plan for the longevity of the Mercy Health System. The Sisters acknowledged that they had a responsibility to develop Mercy's organizational leaders as leaders rooted in the spirituality of Catherine and the Sisterhood. With fewer Sisters, there was a need to hand over the lived values of the Sisters to the lay physicians, lay leaders, and all coworkers. From this strategy, a Sisters of Mercy Definition and Expectations Guideline was created, and was the first step in the beginning of all of the Formation programs.

After the Definition and Expectations Guideline was published in 2004, the education department began to develop the first spiritual development program for their coworkers, the Pathways Leadership Curriculum. The program had a strong focus on the leaders and how they will carry on the Mercy Mission when there are no more Sisters. The program also called for increased awareness of the organizational identity through scripture, Catherine, and Jesus, demonstrated by compassionate care and concern. The program also stressed the importance of the Mercy values and Mercy traditions in new leaders within the organization. The program also defined the 12 Mercy Leadership Competencies, as follows:



1. Leads from a Spiritual Grounding
2. Inspires a Shared Vision
3. Sustains a Climate of Hospitality
4. Models Compassion for Others
5. Facilitates Teamwork to Accomplish the Mission
6. Develops Others
7. Motivates Others
8. Demonstrates Accountability
9. Ensures Technical Competence in Self And Others
10. Ensures Effective Communications
11. Manages Change
12. Fosters Continuous Improvement

From these 12 competencies, the new challenge was to develop courses that will be directly related to how the Mercy leaders lead. The Sisters created an annual executive conference in St. Louis for leadership development. They called the executives to reflect on “Who we are as Mercy?” as well as Catherine McAuley’s story and its relevance to the current health care environment. The meeting also provides an opportunity for strategic system-wide planning for the year. At the end of each day, a lengthy reception with the Sisters was set up for socializing and storytelling. From



**Exhibit 8** MLI/pathways diagram

casual interaction with the Sisters, the lay leaders are able to get a sense of how the Sisters have built the health care system and their hopes for the future.

Following the definition of the Mercy Leadership Competencies and creation of the annual executive meeting, the Pathways curriculum was constructed. Education modules were created for each of the 12 competencies and disbursed to all the executive leaders. The leaders could then choose which of the 12 modules was relevant at the time and instruct the modules to the leaders. In the subsequent years, the Pathways program was superseded by the programs cited in the following sections of the case study. Although the Pathways Leadership curriculum program is no longer used, it is the basis of all the spirituality programs in the Mercy System and the competencies are still relevant in today's environment.

Along with the implementation of the Pathways learning curriculum, the organization began to develop the Mercy Leadership Institute (M.L.I.). Exhibit 8 is a diagram to visually depict the relationship between the two programs. Every quarter, the directors and managers of the Mercy System get together with the executives for a full-day seminar in an off-campus location, and this meeting in 2005 was the venue for the first participants in the M.L.I. There are four goals of M.L.I., and all four topics must be covered in order for a gathering to be considered an M.L.I. The M.L.I. goals are:

1. Reinforcing the heritage and traditions at Mercy.
2. Improving leadership competencies and skills.
3. Tracking performance toward 90-day goals.
4. Building relationships with other leaders in the region or facility.

Since only one of the four leadership goals and a few of the Pathways modules focused on the Mercy religious culture, the Sisters of Mercy identified the need to focus more on the Mercy spiritual environment.

## **Mercy's Formation Programs**

In 2006, in addition to the programs currently in place, the Sisters went a step further to produce Pathway-like modules to focus specifically on religion and spirituality. These new employee development modules were named "Formation." In 2006, groups of corporate Mission leaders went on a lengthy tour to visit all S.S.U.s in the Mercy System. "The Road Show," as the tours were named, provided whole-day workshops for leadership positions at each S.S.U. The focus of the workshops was leadership Formation, definition, and expectations. Attendance to the workshops was mandatory for all executives, directors, and managers in every S.S.U. in the system. At the Road Show workshops, the first Formation Module was performed for the participants: "Mercy Formation: Heritage, Sponsorship, and Our Responsibility," which became the basis for all Formation programs. The program was given by different Mission leaders from corporate to the Northwest Arkansas Subsystem leaders, and the first module lasted a day and a half. The curriculum of the workshop was mainly about Jesus, Catherine, and why the Mercy family needed

the Formation programs. This first Formation program was uniquely different from other leadership programs previously employed by the organization because it included no strategy focus, but rather on religious health care in general. Additionally, the program focused on the strengthening of the Mercy identity. “Who are we as Mercy leaders?”, “What is Mercy about?”, and “What’s important to our organization?” were some of the many questions asked of the leadership and answered by the program. Due to the positive reception of the first Formation module, corporate Mission leaders continued to construct Formation modules for presentation. By the end of 2007, six more modules were completed with topics based on the critical concerns identified by the Sisters.

Since the Formation programs became regularly implemented, following the first module deliverance in 2006, participation in Formation is mandatory for all directors, executives, managers, and supervisors. The executives, directors, and managers receive Formation instruction near the system headquarters in St. Louis. The training lasts a day and a half to two days and the Formation programs are required to be held off-campus, in order to achieve a non-workplace learning environment for the participants. At the local level, supervisors get the same program from trained presenters within the hospital. The supervisors of the Northwest Arkansas Subunit generally receive their Formation instruction from Sister Anita DeSalvo or Mr. Halstead, V.P. of Mission. When asked whether she considered the participation of supervisors less crucial than the participation of higher positions, Sister Anita DeSalvo commented that the supervisors’ Formation is just as important, if not more important, in the transmission of the Formation modules to the Mercy culture. “The supervisors are our frontline leaders,” she noted, “because they’re the ones working with all the coworkers on a daily basis.”

The term “facilitator” with regard to the Formation modules refers to anybody who delivers the Formation or M.L.I. curriculum to the audience. All facilitators have gone through intense training about how to deliver the presentations in front of the group in an effective manner. The facilitators have also gone through training about feeling comfortable as the leader, especially when discussing touchy subjects. The Mercy System is very strict about not allowing people to present the modules until they have completed the training. “The facilitator training comes from the attitude that if people are going to give up their time and come, they deserve engaging and competent demonstrators,” explained Sister Anita DeSalvo regarding the training.

## **Advanced Formation Programs**

Following the 2006 Formation gathering for all Mercy’s leaders, corporate Mission personnel were asked to invite or surface leaders who they believed would want to go deeper into their own spirituality and ministry of the service Mission. They moved into Advanced Formation from this request. The Advanced Formation curriculum was built by the Mission leaders along with the Mission officers in the corporate office. The first Advanced Formation cohort in Rogers occurred after the

Mission leaders put out a description of the programs to different leaders throughout the company. Two leaders came forward after the initial Formation conference and two more were personally invited to participate.

The Advanced Formation Program is administered in groups of 5–8 leaders per S.S.U. The entire curriculum is 18 months and the group meets once a month for 2–3 hours. The program includes about an hour of reading and/or outside research for the participants as well. They are usually asked to keep a journal of personal reflections during the sessions and in between the sessions. They are instructed to write about topics like “What were your feelings on the topic?” “What questions do you have?” or “Did the session move you to some kind of change in your own life, relationship with Jesus, or personal spirituality?” (see [Appendix 1](#)). In Advanced Formation, the facilitators have the ability to choose which topic to cover each month and they often chose a topic around something that happening and is pertinent to the organization. The sessions reflect how participants should respond to the issue as a Catholic faith-based organization. Although Advanced Formation sessions follow a curriculum outline sequence, the facilitators are not required to adhere to the module like in the basic Formation program.

Following the completion of all the topics and after the participants get their post-completion assessments back, there is one final session to close out the program. The participants are invited to meet with the executive team at the hospital during the session. The executive team is invited to sit down and talk with the participants about the program, their carry-aways following completion, and how the program has been helpful to them. The participants are also frequently asked to reflect on what brought them to work at Mercy and why they stay with Mercy. The executives and participants are also asked to share stories about their experiences with Mercy. The participants also share what the Advanced Formation program was really like for them, since most of the executives have not gone through it. The conversations are realistically an accountability conversation to those who have allowed them to use their work time for 18 months to complete the program. They discuss how they will carry on what they learned forward in their jobs. Finally, the last portion of the session is a closing ritual with candles, music, scripture readings, and blessings. The system sends certificates back to the Advanced Formation groups to acknowledge that the participants have completed the program, and these certificates are then presented to the participants along with a small gift. “The Ritual is meant to acknowledge and appreciate who they are and what they’ve committed to; part of the leaven for the growth of spirituality in the organization,” Sister Anita DeSalvo noted.

The goal of the Advanced Formation programs is to integrate the participants’ personal spirituality into their job at Mercy. It is not just for learning, but strives to bring action in the participants’ behaviors. The structure of each Formation program starts with soul-searching and reflection, then moves to gaining additional knowledge and ends with changing behaviors. The group often raises the need for action which, consequently, leads to action within the organization. For example, one of the module topics was poverty and Sister Anita pointed out that some people within the Rogers region have to eat on about two dollars a day. In response, one of the

participants tried to go an entire week spending only \$2 a day on food. He noticed that even the hospital's cafeteria did not offer anything substantial to eat for less than that amount and there was a need to serve the poor that enter in the hospital. They brainstormed ways to provide for these visitors and plans have begun to provide a free soup line in the cafeteria.

## Board Formation Programs

Following the successful implementation of the Advanced Formation Programs, a group of Sisters and the corporate Mission leaders met in 2006 in preparation to begin spiritual programs for the Board of Trustees. The expansion into the top level of Mercy leadership was crucial for the continuation of mission-based decision-making. "They're helping us make decisions and guide us," noted Sister Anita DeSalvo, who sat on the Board Formation task force, "How do we steer our Board members from the community in the way of Mercy Service? They don't know anything about Catholic health care and they don't know anything about Mercy Service." During the summer of 2006, the task force began looking at what Board Formation could look like. They worked throughout 2007 on the perfection of the program. In November 2007, Board Formation was put into operation during the annual Board retreat for each S.S.U. In the first session during the retreat, the Mission leaders explained what Board Formation was and why they were doing it. The four main areas of concentration are sponsorship, ministry, mission/values, and the ethical religious directives. See [Appendix 2](#) for the Description of the Proposed Board Formation Program that was distributed to each S.S.U. at the beginning stages of the program. Also, [Appendix 3](#) is the complete list of Board Formation topics.

Starting in 2009, Board Formation began as a 30 minute Formation session at each quarterly Board meeting. The presentation was not to be a separate agenda item for the Board, however. "The goal was to integrate it into some topic in the agenda," Sister Anita DeSalvo explained, "The C.E.O., Board Chair, or Mission V.P., and one of our system Mission personnel meet together before every Board meeting, maybe 2 or 3 weeks ahead of time. We look at the possible agenda and decide on an area on which we want to reflect and lead into the topic for the Board." For example, during the fall 2009 meeting, the Board was set to nominate names to replace the Board members that were rolling off their board duties. Since the Mercy Mission personnel wants the Board to represent the community that they serve, they decided on a Formation topic of Jesus and Catherine McAuley, along with their views on inclusion. Sister Anita DeSalvo put together a module on diversity. "I pulled some scripture readings around Jesus calling different people to be his apostles that reflected the makeup of the community: fisherman, lawyers, tax collectors," Sister Anita DeSalvo commented, "I also reflected on Catherine's life; how she welcomed whoever came to her with different gifts and talents."

Following about 15 min of discussion, Sister Anita DeSalvo called on the Board to turn to one another and discuss the topic. "I asked them: 'who's missing from this

table that would have us better reflect our community?” she recalled. The Board members had responded even better than she had expected. They came up with names to suggest for nomination: people that work with the poor and people of Hispanic heritage. “The Board Formation planted the seed,” she acknowledged, “for them to begin over the next couple of months to be thinking of persons they could invite to represent an underrepresented group of our community.” The Board members will be using their call for diversity to bring names of possible nominees to the Board of Trustees Spring 2010 meeting.

“The important point is that [Board Formation] is not just the Mission V.P., C.E.O., and Board Chair looking at the agenda and picking a Formation topic,” Sister Anita DeSalvo notes in closing, “They’re helping to direct the spirituality as well, which says you have the buy-in from the administration team and Board leaders. Their support is essential to the whole process.”

## **Team Mercy Outreach**

About 6 months following the move to the new location, the C.E.O. and administration team set up meetings with community leaders to investigate Mercy’s community reputation since the move and to receive suggestions on how to improve. The community leaders commented that Mercy had been very internal about the move and organizing the new center and that they hadn’t been out in the community yet as “Mercy.” Near the end of 2008, the upper administration of the Rogers S.S.U. had a meeting regarding community outreach. The C.E.O. wanted to put together a volunteer program to give the physicians and coworkers an opportunity to partner with other organizations in Northwest Arkansas and give back to the community. “The community had been very generous during the build,” Sister Anita DeSalvo acknowledged, “We wanted to give back.” She got interested coworkers together and worked over the next five months to create the group, “Team Mercy Outreach.”

By spring of 2009, the group was ready to get organized and start instigating community service of Mercy workers in the community. Team Mercy Outreach’s first goal was to reach out to the old St. Mary’s hospital. The Jones Trust in Springdale, Arkansas volunteered to take over the responsibility of managing the building following the hospital’s move and to turn it into a nonprofit center for Benton County. The Jones Center, as it was named, invites nonprofits from the area to move into the facility and to work together to establish a synergy to help people most in need of services. They renovated the center with the help of a sustainability grant from Wal-Mart. Mercy wanted to help the center give back to the community. Helping with the establishment of the Jones Center was chosen as the first year-long project for Team Mercy Outreach. They recruited volunteers from the physicians and the coworkers to work one Saturday a month directly for the Jones Center, or any of the charities housed within. “We asked for one Saturday, on your own time. All would be gratis, and we could do anything but fundraising,” Sister Anita DeSalvo noted.

Following the success of the Jones Center program, the group continued to develop the presence of Team Mercy Outreach within the organization. The team asked coworkers and physicians to nominate projects they would like to see on the Mercy volunteer list. The team chooses four projects per year and does one project a quarter. The Team Mercy Outreach Oversight Team voted on the nominations and chose the top four: the Food Pantry at St. Vincent DePaw Catholic Church (mentioned during interviews below), the Child Advocacy Center, the Northwest Arkansas Children's Shelter, and the Women's Shelter, which is now housed within the Jones Center. Mercy coworkers and families signed up for the ones for which they wished to volunteer. The oversight board then chose team leaders who worked with the oversight team to organize the volunteer activities. About 85 Mercy workers signed up to volunteer at the nonprofit center, while another 30 or 40 people signed up for each of the other projects. "Team Mercy Outreach has been very successful and has shown an outgrowth of the Mercy Mission, spirituality, and desire to reach out for the concern and well-being of the community," Sister Anita DeSalvo praised, "People feel like it's an extension of their values and who they want to be in the community." The success of Team Mercy Outreach is just another example of the integration of faith and spirituality into the work/life of employees.

## **Measuring the Success of Mercy's Spiritual Development Programs**

In order for spiritual development programs to be successful, the organization must value the programs. Quantifying the value of these programs has proven to be one of the biggest challenges of the programs. Since the hospital is a nonprofit organization, increased profitability is not the bottom line for the programs. However, there must be a display of organizational benefit from the programs in order for the funding to continue.

Currently, the availability of quantifiable results is limited. There are numerical records available of the attendance of employees to the Formation sessions. However, there is still a link of statistical causation between successful participation of Formation and increased Mission-related job performance missing.

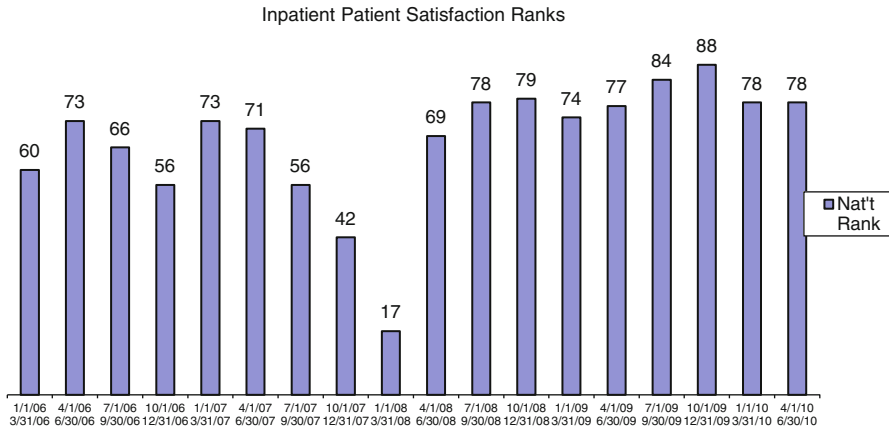
One major statistical success of the programs, however, is shown through employee retention. Since the simultaneous implementation of the new recruiting processes and the Formation programs, the organization's employee turnover rate has decreased 50% in 2 years to a level far below the national average. According to the United States Department of Labor's Labor Bureau statistics, the total separations rate for all non-farm-related organizations in the United States for 2007, 2008, and 2009 were 45.1, 43.6, and 41.0%, respectively. Similarly, the total separations rate for non-farm-related organizations in the Midwest region for the same years were 44.2, 42.3, and 40.1%, respectively. Perhaps even more pertinent in demonstrating the success of the Mercy culture on lowering employee turnover, the data for the health care and social assistance industry for 2007, 2008, and 2009 reported

the total separations rate of 32.9, 32.9, and 31.0%, respectively. According to the employee turnover statistics provided by Ms. Michelle Cagle, Senior Consultant in Recruiting, mentioned above, prior to the implementation of the new programs at Mercy, the employee turnover rate was 23.9% (2007). In 2009, the number had fallen below 14%. While the rates for the nation decreased slightly over all cited statistics from the Labor Bureau during this period of time, the rates at Mercy declined much faster than the rest of the labor environment. It also reached a level

Testing Period			Testing Results	
Quarterly Data	Beginning Date	Ending Date	Mercy Mean	National Rank
Q1 2006	1/1/2006	3/31/2006	85.6	60
Q2 2006	4/1/2006	6/30/2006	86.3	73
Q3 2006	7/1/2006	9/30/2006	85.9	66
Q4 2006	10/1/2006	12/31/2006	85.3	56
Q1 2007	1/1/2007	3/31/2007	86.4	73
Q2 2007	4/1/2007	6/30/2007	86.2	71
Q3 2007	7/1/2007	9/30/2007	85.3	56
Q4 2007	10/1/2007	12/31/2007	84.6	42
Q1 2008	1/1/2008	3/31/2008	82.9	17
Q2 2008	4/1/2008	6/30/2008	86.1	69
Q3 2008	7/1/2008	9/30/2008	86.6	78
Q4 2008	10/1/2008	12/31/2008	86.7	79
Q1 2009	1/1/2009	3/31/2009	86.4	74
Q2 2009	4/1/2009	6/30/2009	86.5	77
Q3 2009	7/1/2009	9/30/2009	87.1	84
Q4 2009	10/1/2009	12/31/2009	87.4	88
Q1 2010	1/1/2010	3/31/2010	86.6	78
Q2 2010	4/1/2010	4/28/2010	86.7	78

**Exhibit 9** Patient satisfaction data





**Exhibit 10** Inpatient satisfaction graph

that was nearly 40% of the national rate for the health care industry and 30% of the national all-industry rate. The combination of all of Mercy’s employee development programs transformed the organization’s turnover rate from good to outstanding in comparison to national, industry-specific, and regional standards. For Mercy’s management and executives, the decrease in employee turnover is a remarkable consequence of the improvements in spiritual development over the past few years, and is directly related to a decrease in recruitment and new employee compensation costs. Besides the reduction in human resource costs, management views it as an indicator of employee happiness which, in the health care industry, may be linked to patient service and care. Although there is still no compelling statistical data linking the two statistics, the administration Mercy hospital is confident there has been a connection between the two inside its walls.

Mercy Medical System also undergoes rigorous patient satisfaction research to evaluate their success in the organizational goals. The patient satisfaction data has improved significantly since the implementation of their spiritual development programs. Upon evaluation of the attached data (Exhibits 9 and 10), one can see that the programs have improved the consistency of the results, although the national rank does not seem as dependent on the programs. However, prior to the implementation of the programs, the mean within the Northwest Arkansas S.S.U. was in the middle 80s. Since the implementation, the mean has risen to 2–3 points consistently. When asked about the usefulness of this data within the organization, Sister Anita DeSalvo said, “The comments that we receive are what put meat on these scores and let us know that embracing our Mercy Service Standards through words and behaviors is what has helped our scores to rise (or fall).” The numerical data is not the most important aspect of the patient surveys she explained, but the patient comments and areas of improvement provide the most feedback for the Mercy personnel. “We use this tool to work with individual departments on concrete ways to improve our culture according to our cultural commitment of deepening our values and compassionate and exceptional service,” Sister Anita DeSalvo noted.

Another important measurement tool within the organization is the measurement of employee engagement. Each year, all employees within the hospital take a survey surrounding their perception of the organization and their daily pursuit of the organizational goals. The overall employee satisfaction as measured by the engagement survey has improved since the beginning of the employee spiritual development programs and is quite high overall.

Perhaps the best available indicators of the success of the programs are the stories and reactions from those who have been affected by the programs. In order to evaluate the success of the programs, interviews were conducted with employees and management to demonstrate how it has changed the day-to-day activities within the Northwest Arkansas S.S.U.

Besides the investigative interviews I conducted with Sister Anita DeSalvo, John Halstead and Michelle Cagle, interviews were conducted with Michelle Bass, Director of Compliance and Customer Relations; Jennifer LaPerre, Senior Vice President and Corporate Officer of Northwest Arkansas Subsystem; Soraya Humphries, Senior Consultant for Mercy Learning Resources; and Paul Bergant, Chairman of the Board. Each of the interview participants were questioned about their experiences within the Mercy Formation programs and the immediate effects they have seen within the organization since the implementation of the new programs. It is important to note that throughout all of the interviews, there was an absolute consensus on the benefits and success of the programs in increasing a commitment to the Mission of the organization and the importance of continuing the programs in the future.

Ms. Bass, Ms. LaPerre, and Ms. Humphries were all participants in both the Basic Formation programs and the Advanced Formation programs. Emphasis was placed on their experiences in the Advanced Formation programs for interview purposes. When asked if they enjoyed the programs, the interviewees enthusiastically agreed in satisfaction. "The programs were exceptional; they deepened my relationship with other people and were very eye-opening and enlightening for me personally," said Ms. LaPerre. "I remember thinking, 'I can't believe I'm getting paid to do this!'" laughed Ms. Humphries, "I really enjoyed it!" Ms. Bass appreciated the time requirement of the program, "I saw it as a monthly retreat from the business world. Besides the 2 hour meetings, there was always pre-reading and reflection on the reading," and she commented on how much she appreciated the time for personal reflection.

Although it had been over a year since the employees had completed their cohort, I inquired which of the Formation topics was most meaningful. It was obvious by their responses that the topics had a lasting impact. Upon inquiry, Ms. Bass noted the topic regarding the underserved people of the United States was her favorite:

We talked a lot about poverty, the people who go to bed hungry, and the realities that people face when they have to choose between health care for their children and paying the electric bill. It was a very meaningful topic. We learned that a certain percentage of people have two dollars a day to eat on. A man tried it for a week and almost starved. We performed an exercise where we constructed a budget incorporating unexpected job loss, mortgages, car loans, utility bills, and how you would prioritize where your money would go that you do have. That was the one I remembered the most.

Ms. Humphries, however, enjoyed the historical topics the most. She said, “I liked the Catherine McAuley story. I knew the story and basics, but they got into the deep level and how to connect with the story.” She especially enjoyed the *Lectio Divina*, she noted, which was composed of scripture readings and reflections. Ms. LaPerre agreed that Catherine McAuley’s story was her favorite session. “I loved the story about Catherine: Who she was as an individual, how to resonate her values and beliefs,” she commented, “She is who we are today. We spent a fair amount of time on Catherine because you have to understand the beginning to understand the heritage and ministry.”

I continued my interviews by asking the women if the Formation programs had affected their work on a daily level and for an example of when their spiritual Formation had affected a decision they have made in their job. Ms. Bass recognized the following:

The Formation programs really marry the business that we do with the purpose for doing what we do. Health care isn’t really a business. Although it has to be successful in order to survive, it’s also caring for people at a deep and personal level. When you see someone in the E.R., it could be something that changes the course of their life. The emotions and vulnerability that patients feel, the need for compassion and understanding; patients don’t know that they need it, but they know when they don’t get it. It’s not just about coming to work and putting in 40 hours a week; the Formation programs showed the deeper purpose.

Ms. LaPerre, whose business experience came from a for-profit background, noted a major change in her workplace behavior. “I would argue that because of what I’ve learned in Advanced and other Formation classes and the behavior of the Sisters, a minute of the day does not go by that it’s not in my mind and with me,” she said, “The programs opened my eyes and helped me understand values and beliefs.” Ms. Humphries commented on a different effect of the programs on her daily business. “Going through the program made me prouder to belong to my organization,” she said. “It is the foundation of my decisions. I may not agree with all of my decisions, but I base my decisions on what will be closer to the values of the organization.” A major part of Ms. Humphries position is to facilitate new coworker orientation. Her experience within the Advanced Formation programs greatly affects her work with new coworkers. “What I’ve learned [in Advanced Formation], I can take to the new employees. I am able to influence the new employees because of the Formation programs,” she said. This transmission of the Formation growth and ideas to new employees is crucial in the success of effecting the organization as a whole.

Ms. LaPerre noted two major ways that the Formation programs have affected her daily activities:

Number one is something that we need to do every day as leaders and people in general. I visit the hospitals every day, walk around the facility, and greet customers and coworkers; make an intentional effort to look for people who need help. It’s a very simple thing, but people forget the importance of looking around you, paying attention to your environment, and ensuring that they’re cared for when they’re here. Catherine did this, regardless of the ability to pay. The other things I need to get to can wait. I’m really here to live her values and what the Sisters before me have done.

Number two is related to my coworkers. In my previous world, I might have been more judgmental. One of the things that we're taught is the common good. I have a coworker who sometimes challenges me. I want to take that information and use it against the worker, as an easy way out. If I treat that individual with respect, it will be better off for the patients. For me, it was a real challenge, but a real opportunity to be a learning leader.

Ms. Bass demonstrated that the aftermath of the Formation programs is very powerful in her daily work. "I've been through this program and I'm seen as a leader. Therefore, I need to make sure everything I do upholds the Mission," she said, "An understanding of the responsibility goes along with being in the Formation group." She also discussed one of her community service projects that was a direct result of the Formation program. Sister Anita DeSalvo was working with St. Vincent's indigent program. As part of the program, she and Sister Lisa went to peoples' homes to make sure that the requests for assistance were legitimate. They came to the Formation programs to give some stories and demonstrate the level of need in their own community. Many of the families were completely dependent on the food pantry at the church. At the same time as the session, Team Mercy Outreach was in the process of determining the charity partnerships for the year. Ms. Bass put the food bank on the list because of their session. "The food pantry was one of the ones that was selected," she noted. "Our goal was 5,000 items. We got over 8,000 just from Mercy coworkers." In order to appreciate the role the Formation programs played in her involvement with Team Mercy Outreach, she said, "I felt that the Formation showed me that we had great need and we could make a difference. Team Mercy Outreach came from the administration as how to reconnect to the community." Many of the members of the team are not the supervisory positions who participate in the Formation training, but the basic coworkers. These workers are exposed to the effects of the Formation through the Outreach team. Ms. Bass recognized, "We get people to participate, which then affects their decisions that deepen the culture." Ms. LaPerre gave similar example of increased charitable involvements due to the Formation programs. Due to their emphasis on the women and children who are poor in the community, a meeting was scheduled to discuss a partnership venture with a local community clinic to serve the noninsured and underinsured. "We feel like, as part of our ministry, we need to reach out to them as a partnership. Someone we can improve access to," She continued, "We are intentionally sitting down with the community clinic to find opportunities to work together and improve access to those with need."

The interviewees also noted that the programs have helped enhance the relationships with their peers in the Advanced Formation programs and with all coworkers. When talking about her coworkers within the cohort, Ms. Bass commented, "We talk about things that are very personal and deep, that people are not used to sharing the workplace. We all had different backgrounds and perspectives." She further demonstrated the diversity within the group, saying, "One [participant] was a Baptist minister, the V.P. of development had a very polished professional manner about her, one was a physician, and we had Sister Anita DeSalvo. Everyone had a different perspective, but we became very bonded." Ms. Humphries and Ms. LaPerre agreed on the strong fellowship within the group.

“There is a heightened level of friendship and sense of bond when you seen one another,” Ms. LaPerre explained, “You reach out with one another in a way that you haven’t in the past.” She also noted how it has affected her coworkers that did not attend the program with her. “We were reminded that we have a responsibility to our coworkers and organization and it is our responsibility to serve as stewards of what we’ve learned through teaching classes and bringing more coworkers through the program,” she said.

Translation of the programs to enhanced patient service is arguably the most desirable effect of the program, and all three women agree that the effect has occurred. One cause of disconnect in the structure of the program, however, is that the management positions that go to the Formation programs are not usually the workers who interact with patients. However, they believe there is a bridge that successfully brings the Formation effects to the patient care. “The program solidifies the commitment to being a faith-based organization,” Ms. Bass ascertains, “As you have leaders go through this, they understand that [commitment] more and the responsibility to be true to the Mission. The patients are going to be benefited by that.” Ms. Humphries added, “I do think it enhances service. We go back to the values of the organization.” She continued, “When you’re proud of the organization, you pass it on to the customer. Grounding in the organization translates to service to patients.”

Finally, I asked the women to comment on their overall perceptions of the program and how it affected their work and lives. Ms. Humphries’ final remarks included the following reflection on her spirituality and its deepening on the Mercy Mission:

I try very hard not to divide between personal and professional time with regards to spirituality. I am more gifted because of the Formation process. I now try to find my way to bring spirituality into things. There are certain things that bring me spirituality and Formation brought me a clear head. It allows to serve better in my personal and professional life.

The programs are worth everything, and I see it as an investment. It is our responsibility to carry forward the great work, history, and heritage brought by the Sisters. We can’t depend on the Sisters to always be here to tell us what to teach our coworkers. My investment was well worth my time.

Ms. Humphries commented on the effects on Formation on her spiritual Mission with Mercy. “I was a Christian when I entered the program and I was joyful to know that I could spend 2 hours talking about God,” She continued, “It confirmed my purpose in being there. I knew God had me at Mercy for a purpose.”

Ms. Bass provided some closing comments about her experience in Formation and as being a non-Catholic within the Mercy System. She added:

I don’t think we would be true to the Mercy name if the leaders and the coworkers didn’t understand the Mission. It helps make that a real part of what we do. I think the commitment by administration to make [the Formation programs] available shows their support and the importance of this type of program. We learned the background of the Catholic Church and the background of its ethical and religious directives; why they’re seen as spiritual matters, the purpose behind the rules.

I'm not Catholic, and you don't need to be Catholic to work here. We really don't have the conflicts to be made into the "Catholic way." You bring your own spirituality to work and it complements the mission. [The Catholic culture] is not a problem for me at all.

Ms. Humphries, who also does not practice Catholicism, commented on how the Catholic culture has changed throughout her tenure at Mercy. She remembered:

I came to work at Mercy twelve years ago, and there was the Sisters' presence all over the place. At the beginning, it exuded an attitude that the nuns and the ministry are so much better than yours. The longer I've been here; I've realized that I can be a minister as well. There is no conflict in the Catholic directives. I now see the connection, not the disconnection.

In addition to my interviews with Advanced Formation graduates, I was able to talk with the Chairman of the Board, Paul Bergant. Mr. Bergant is also the Executive Vice President of Marketing for The J. B. Hunt Corporation. Mr. Bergant is also a participant in the Board Formation programs. We discussed the newly implemented culture initiatives of the organization, with an emphasis on the Formation programs. Throughout his experience with Board Formation, he noted positive effects on his sense of Mission and relations to other Board members. "Because of my spirituality, I came to the Board," he said, "The programs have paralleled and tied with what I believe in." When discussing his relationships with coworkers, he commented, "There is a commonality and bond between the Board members... [The Board Formation] has made it easier to bond as a faith-based hospital." He also noted that the implementation of the Board Formation programs has increased the efficiency of the meetings. If the meeting is opened up with Formation surrounding what the Board is going through, the right decision often becomes more immediately evident. "We are taking complex topics and breaking them into laymen terms," he said, and with the use of Board Formation, "We are able to take the practical and spiritual, and try to tie those two together."

Upon my inquiry of the cultural change throughout the entire organization and enhanced service to patients, he offered the following remarks:

I think that Mercy has always had a good culture, being a faith-based hospital. The changes have heightened that culture. Anytime you focus on something, you get different resolves. We gave it a name, and at board meetings, we dedicated a specific amount of time at each meeting that will enhance/educate around Formation. That's why we're there, so how do we move it to our daily activities? [The new Formation programs] give focus to and highlight that it's important in our dealings with human beings. Over time, we will continue to focus on that.

[With regards to] patient satisfaction, we have seen it continue to improve. We know the programs have enhanced our service to patients. We have a formalized way to measure it on a quarterly basis throughout the Mercy System. The Mercy hospital in Rogers exceeded patient satisfaction over the other hospitals. The patients do sense it, and it's different than what they get in public hospitals. We have a higher standard and we work on it every day. Patients themselves do see the difference, which is the whole point. It is successful.

The main point is the system is much more financially sound and committed to the Northwest Arkansas Community. It is stronger than any of the other hospitals. I am looking forward to the day when more and more people see that.

Finally, I had the opportunity to sit down with a patient at Mercy and discuss her experience during her stay. Beverly Van Alst is a woman in her early 70s, who has spent many days and nights in many different health care institutions. She has successfully birthed three children, undergone many complicated surgeries, and even defeated breast cancer. “I’d say I’ve spent a fair amount of time in hospitals,” she laughed. When I sat down with Ms. Van Alst she was days away from entering another surgery and it was her first experience with the Mercy Health System. “This used to be St. Mary’s, but is now run by the Sisters of Mercy,” she told me. Although both of these facts I had already uncovered, it demonstrated the culture and pride of the organization. The doctors and nurses had informed her of the history and heritage of the hospital upon her admittance.

When I sat down and explained my research about the employee spiritual development programs and the constant pursuit of the Mission, she wasn’t surprised. “This is the best care I’ve ever gotten!” she exclaimed, “I can tell that the people in this hospital are spiritual. They are so caring; they carry the mercy of Christ.”

## **The Future of Mercy’s Spiritual Development Programs**

All of the programs cited throughout this case study have been authorized for continuance in the future. Continual revision and improvement of the programs currently in place is imminent, but the basis of the programs will be the same. The Mission leaders at the system headquarters are dedicating a lot of effort to measuring the spiritual development programs. They are in the process of investigating possible solutions for the lack of quantifiable results relating to the programs. Meanwhile, there are a few more programs in the beginning stages for roll-out in the near future.

The next task for the Mission personnel at the system level is moving the Formation out to all coworkers so that it doesn’t just stop with the executives, leaders, and Board. In one of the system’s hospital, the Mission leaders have begun a pilot program for lower-level Formation programs. These mission-focused curriculum modules are done in about 30 min during department meetings. The structure of the modules right now is very similar to that of the Board Formation. The modules were given to directors and managers throughout the target hospital, who, in turn, are expected to roll the modules out to their coworkers.

The move to incorporate lower-level employees in Formation may materialize in the Rogers hospital faster than the rest of the Mercy System. Mr. Halstead, the Mission V.P., has been meeting with every director and manager in the hospital to introduce himself and his new position. Several supervisors have expressed interest in him facilitating Mission-related instruction to their department and how the Mission can affect their work. He had done three such sessions at the time of my research and they had been very appreciated by the coworkers. Sister Anita DeSalvo and Mr. Halstead are working together to create their own modules to offer to direc-

tors, and one (or both) of them would go in to facilitate the module. For example, they are currently working on a teamwork session. “We want to show that it’s more than just getting the work done,” Sister Anita DeSalvo explained, “The module is about how we treat one another.” Her and Mr. Halstead’s current challenge is to integrate the learning smoothly into the departmental meetings, which are often less organized and more spontaneous than quarterly Board meetings.

Also in the beginning stages of materialization is a Formation program for physicians. Currently, a physician executive is on the Rogers administration team. He had asked Mr. Halstead and Sister Anita DeSalvo to do a 30-min Mission presentation at the Medical Staff Board Retreat on how to prevent burnout in medical practice. “I reflected with the physicians on why they entered health care,” she explained, “I asked them, ‘What was your motivation to become a doctor? What kind of spirit brought you to Mercy?’ I also used Medical Journal articles to teach what causes burnout. We reflected on what you need to do to renew your own spirit and to fulfill your responsibility to health care.” Due to the gracious acceptance of the first Physician Formation instruction, Sister Anita DeSalvo and Mr. Halstead are hoping to continue such practices in the future.

## **Conclusion/Summary**

The Mercy Medical Center of Rogers, Arkansas is quite an extraordinary and culturally advanced health care facility. This case study has demonstrated the vast integrated nature of all of the Mercy culture programs. The mere number and depth of the existing programs demonstrates the commitment of the administration to the ministry of the Sisters of Mercy. Since the implementation of the corporate programs within the Northwest Arkansas Subsystem, there have been significant improvements in the workplace environment for all workers.

The new cultural programs surround Mercy’s five key values and one ultimate goal: dignity, justice, service, excellence, and stewardship, with the goal to provide quality health care to all people. The organization is dedicated to continuing their Catholic traditions now and in the future. This includes responding to the imminent changes in the health care environment in ways that are aligned with the Mercy Mission and values. The organization uses stories, symbolism, and rituals, among other things, to ensure the daily observance of the Mercy culture. The Catholic basis of the organization is observable throughout the premises and within the employee development program. Even though a very small proportion of the employees of the S.S.U. are practicing Catholics, the Mercy culture and ideals are very accepted and successful within the organization. The ability of the programs to overcome religious boundaries and bias from employees from different beliefs is a compelling argument for the appropriateness of spiritual development programs in any workplace. The sense of camaraderie and common goals that have been promoted throughout these programs have not oppressed different religious and spiritual



beliefs, but encouraged each employee to demonstrate their personal beliefs through their execution of the Mercy values and standards.

The best indicator available for the success of the spiritual development programs at Mercy is the employee turnover ratio. However, one of the biggest problems faced by organizations implementing these kinds of programs is the lack of quantitative data to measure success. Although there is data available, as included above, there is a large causal gap in the connection between these programs and the improvement of such measures as patient satisfaction and employee engagement. Mercy Health System has identified this missing link as one of the biggest challenges faced by the Mission department. Due to the nonprofit structure of the hospital, Mercy is able to invest their excess funds into Mission programs. For different companies, however, it may be difficult to financially justify such a large investment when there are not concrete measures of the results.

There are many valuable ideas within this case study for organizational leaders wishing to implement spiritual development programs for employees and management. Although each of the programs reviewed in the preceding pages provide valuable benefits for an organization, the aggregate effects of the integrated programs have been vital in the success of the Mercy cultural development initiatives. In the case of Mercy Health System, the gross success of the whole Mercy Service Initiative has surpassed the sum of its parts. It is impossible to know if one of the many programs in place at Mercy would pursue its cultural goal stand-alone or whether they are all dependent on one another. In aggregate, these programs seem to be working for Mercy's purposes. Individually, there is no data for what is working and what is not, due to the simultaneous implementation. Further research is required to investigate the most successful of the programs and, if funds for multiple programs are not available, which aspect of the organizational programs would be most efficient within any organization.

## **Appendix 1. Advanced Formation Secondary Assessment**

### ***Narrative Reflections for Participants in Advanced Formation Mercy Charism, Religious Heritage, and Values***

3. Write about a specific; incident in your work during the last year in which you responded differently as a result of your participation in Formation.
  - (a) What was the incident? What happened?
  - (b) How did you handle in the incident in light of the knowledge and integration from the form a Formation process?
  - (c) Looking back, what values guided your decisions or behavior? How was this different from how you would have responded pre-Formation?
4. Review the list of topics that have been covered.

- (a) Name *one or two* topics in which you have grown in knowledge of, commitment to, or engaged in new behavior as the result of this topic.
  - (b) What specifically contributed to your growth in this area?
  - (c) How has this affected your role as a Mercy leader?
5. How does your role contribute to the Mission and values of Mercy? Where do you experience tensions between your role responsibilities and the Mercy Mission and values? How do you address these tensions?

It is not sufficient that Jesus Christ be formed in us –He must be recognized in our conduct.  
 –Catherine McAuloy

## **Appendix 2. Board Formation Proposal**

### ***Description of the Proposed Board Formation Program***

This program is being designed to prepare our Boards of Trustees to participate effectively in their role of governance.

It has been proposed that the Formation Program be initiated at a meeting of all the Boards. This would be a 4 hour experience. The content/process of this session is being prepared by a sub-committee of the Board Formation Task Force. The focus will be on Sponsorship, Ministry, Mission and Values, and the Ethical Religious Directives.

At subsequent quarterly Board Meetings, there will be three half-hours sessions to offer Board members an in-depth knowledge and experience of their role in governance. It is anticipated that this would take place within 1 year.

It is being proposed that the local Vice President of Mission and the Primary Board Ministers become involved with the Board Chair and the C.E.O. in planning this process.

In year two and three, Board members continue at each quarterly meeting to learn/experience in greater depth the implications and applications of the Mercy Documents and Governance Structures.

This cycle will be repeated. This will provide education/Formation for new Board members, and offer current Members an opportunity to deepen their understandings, and participate in the presentations, or lead discussions.

*New Board members*—Attendance at the Sisters of Mercy Health System Orientation of new Board members, and participation in the cycle of Formation will be mandatory for all Members.

### Appendix 3. Board Formation Topic List

Topic	10. Diversity
Connection to agenda topic	Preparation for conversation about broadening the composition of Board membership with a broader representation of the community served
Objectives/ outcomes	<ul style="list-style-type: none"> <li>• Recognize the importance of diversity for the sake of serving the common good</li> <li>• Reflect on examples from Scripture and Catherine’s life around importance of variety/diversity of gifts for ministry to the community</li> <li>• Apply reflection to practical application of diversity of Board members to more fully represent the community served</li> </ul>
Resources	Scripture, “Living Our Values” booklet; Tender Courage by M. Joanna Regan, RSM and Isabelle Keiss, RSM; ERDs
Process, including heritage	<i>Introduction of topic:</i> Diversity in Board Composition (background, talents/skills, ethnicity ... reflections of the NWA Community) by Board Chair (Paul)
• Biblical reference	Sr. Anita begin with question for reflection (2–3 min)
• Catherine McAuley reference	“What gifts, talent, skill do you believe that you bring to the Mercy Health System Board?”
Local Mercy history	<p><i>Content:</i> Diversity of persons gathered from the community is reflected throughout Scriptures</p> <ul style="list-style-type: none"> <li>• The followers of Jesus... (fisherman, tax collector, Tanner, preacher, healer...)</li> <li>• In Paul’s letter to the Corinthians he talks about the variety and unity of gifts: <ul style="list-style-type: none"> <li>“There is a variety of gifts but always the same Spirit; there are all sorts of services to be done, but always the same Lord: working in all sorts of different ways in different people, it is the same God who is working in all of them”</li> <li>Then Paul expounds on the various gifts: preaching, teaching, believing, healing ... and those to whom the gifts have been given are: apostles, prophets, teachers, miracles, those with gift of healing; helpers, good leaders, those with many languages... (1 Cor. 12:27–28)</li> <li>All gifts are given for the benefit of the community (1 Cor. 14:4)</li> </ul> </li> <li>• Catherine McAuloy was joined by a diverse group of women with a variety of gifts, temperaments/abilities, and a variety of economic backgrounds...</li> <li>• One author has noted: <ul style="list-style-type: none"> <li>The rapid spread of the Institute of Mercy was fostered by Catherine’s openness to new ideas, the readiness to adapt and assimilate, the ability to learn from the experience of contemporaries, and the desire to share that experience with others</li> </ul> </li> <li>• She built the House of Mercy in the wealthiest business district in Dublin on Baggot St. in order to connect the wealthy and the poor so that they might learn from and help one another ... for the sake of the unity of the community...</li> </ul>

Topic	10. Diversity
Next steps	<ul style="list-style-type: none"> <li>• We, in Mercy leadership, are called to put our gifts at the service of the community ... to share our gifts, talents, skills, insights for the sake of the common good ... “to work together to ensure that the right to life entails a right to the means for the proper development of life, such as adequate health care” (ERD, p. 8)</li> <li>• Alone we cannot achieve this, but sharing our diverse talents, insights, perspectives and abilities we can; however, we MUST represent broadly the community we’re committed to serve and we must ensure that there is a broad base of leadership gifts and talents</li> <li>• Jesus’ command to us: Love one another</li> <li>• Catherine’s legacy to us: Serve one another In order to do this we must know the other ... on this leadership board we must broadly represent the other...</li> <li>• Reflection: (and so... I would invite us to take a few minutes to reflect): in order to serve the common good of our NWA community what representation needs to be added to our board in order to fulfill this commitment? What persons are missing? (2 min quiet and 5–7 min to share in dyads) Paul leads the discussion around Diversity and Nominations to the Board ... inviting into the conversation responses to the reflection</li> </ul> <ul style="list-style-type: none"> <li>– Suggestions from the shared conversation around this reflection to be taken to the Nominations Committee with a desire for continued inclusion of the Board and to engage in deeper conversation about “who is missing from the Board” in order to truly represent the NWA Community</li> <li>– Nominations Committee bring back suggested needs absent from board with suggested areas and names for consideration</li> <li>– Board desires future conversation together around needed representation with the ability to make suggestions of persons to be considered by Committee</li> <li>– <i>Suggestion:</i> To begin looking at an Advisory Board that would broaden a more diverse membership from the community served and help prepare persons who are a “fit” to become Board members</li> </ul>
Evaluation/ assessment	<ul style="list-style-type: none"> <li>– Board members readily and actively engaged in the entire process of reflection and sharing and moving the Nominations Process to another level of involvement</li> <li>– One member expressed his appreciation of this type of deeper conversation in relation to Board concerns/iS.S.U.es/agenda. The process helped to slow down and to draw hearts, minds and spirits together in considering the composition of the Board</li> <li>– Liked the transparency and inclusion of the entire board in the discussion This reflection also helped us to not only consider “diversity” but also, to reflect on “fit” for Mercy</li> </ul>

Practice—Leaders who have utilized research in their organizations.

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# Chapter 34

## Illumination of Practice Through Research and Inquiry: A Spirited Leader's Path

Lynne Sedgmore

**Abstract** This chapter is an attempt to share major aspects of an exciting journey that explores that hypothesis and to highlight the key lessons learned by a practising CEO, and her staff, as we experimented with a range of different inquiry and research interventions, doing good, serving our learners and enhancing well-being in our collective workplace. It discusses the use of research by the CEO and describes several academic studies conducted at the organisation.

### Introduction

Leadership is learning.  
Vaill (1998)

When I became the new CEO of the Centre for Excellence in Leadership (CEL) in April 2004, I had no idea of the highly exciting and challenging multifaceted and spirited journey I would undertake, with my colleagues, in the arenas of applied research, spiritual leadership, spirituality in the workplace and creative leadership development. At the heart of my work, motivation and values lies a hypothesis that leading from a conscious spiritual dimension, and fostering the full potential and well-being of staff and students, results in the co-creation of a high-performing, high-energy and high-spirited organisations.

This chapter is an attempt to share major aspects of an exciting journey that explores that hypothesis and to highlight the key lessons learned by a practising CEO, and her staff, as we experimented with a range of different inquiry and research interventions, doing good, serving our learners and enhancing well-being in our collective workplace.

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## **CEL Background, History, Legitimacy and Achievements**

CEL was launched in October 2003 as an experimental government-funded national leadership academy. Its remit was to foster and support leadership improvement, diversity, excellence, reform and transformation throughout the English vocational skills sector comprised of 400 further education (FE) colleges with 600,000 staff and 7 million learners, plus an additional 2,000 workplace, community and adult training organisations. CEL was a high-profile educational leadership and political intervention by the then secretary of state to bring the leadership of English vocational training to world-class standards. The business model for this new organisation was a company limited by shares, funded initially with pump priming of £14 m over 3 years, an independent board and a goal to become financially self-sufficient within 3 years.

In its lifetime from October 2003 to 2008, CEL worked with over 1,000 different organisations, and nearly 40,000 individual participants engaged with CEL's programmes and services from England and ten different countries, including a major programme with managers from Iraqi colleges.

CEL was merged from October 2008 with the Quality Improvement Agency (QIA) to form the Learning and Skills Improvement Service (LSIS), a new sector-owned organisation, charged with supporting integrated quality and leadership excellence throughout the English vocational skills sector.

Initially, CEL comprised of a partnership of three partners: a business school, a university and a sector development body but within the first 2 years gained its own staffing, identity and governance as an independent organisation in its own right and increased its budget to £16 m per annum. This growth happened as a result of major overachievement annually of all targets, the generation of up to £1 m annual financial surplus, huge increases in value for money and significant return on investment for the treasury.

In all CEL offered a wide range of 32 programmes, interventions and services which included:

- Leadership programmes for individuals
- Original research into FE leadership practices and theory, including spiritual formation
- Original research into the triple bottom line, sustainability and spirituality in the workplace
- A bespoke organisational consultancy service
- Coaching, mentoring and careers services
- National succession, talent management, sustainability and diversity strategies and services
- Policy seminars and thought documents
- National conferences (eight per year)
- Leadership toolkits and e-learning programmes

CEL's bottom line and other performance successes included generating customer satisfaction of 98%, employing full-time staff of 80 plus 200 part-time associates,

high staff morale with staff retention at 93%, an increase in annual budget from £2 m to £16 m, income dependency reduced from 100 to 49% and significant investment in staff development. Cash flow was extremely healthy, fixed costs were low and the annual surpluses of over £1 m were reinvested into the development of new products and services.

The last publication by CEL (2008a), *CEL as a High Performing Organisation*, concluded that there was sufficient and consistent evidence to suggest that CEL was a successful, high-performing organisation. This document included summaries of independent validations of high customer satisfaction levels, strong brand reputation, effective leader development and significant impact on organisational improvement as well as praise from senior ministers and the UK prime minister.

It also concluded that research and development had been central to CEL's mission and that a particularly distinctive feature was enabling sector staff to participate in the setting of research agendas, and to undertake to investigate key leadership research themes. In all, 69 research projects were completed, and leadership research was rated the most important strategic area for CEL by stakeholders and the third most important by customers. Research was a key feature of CEL, and research and development was used as a means to encourage mutually beneficial interrelations between theory, development, policy and practice. CEL's fifth strategic aim was to "improve the quality and impact of research on leadership within the sector."

## **CEL's Vision, Values and Philosophy**

The vision and mission of CEL was focused deeply on the leaders served and the students who participated across all the programmes and services, as articulated in CEL (2004).

CEL's collective underpinning philosophy of leadership was one of servant leadership with strong spiritual elements: leadership as a collective, distributed and relational activity that moves beyond the traditional model of the lone, charismatic, egoic hero to offer a model with moral purpose at its core encouraging a distributed, student-centred, empowering leadership approach that enables and allows everyone, at every level, to develop and lead to their fullest potential.

The CEL board articulated a clear strategic statement to all staff that "growth was for service not for profits" while encouraging abundance in all its forms.

CEL's model of leadership was expansive and inclusive and included all the intellectual, physical, social, emotional and spiritual dimensions alongside a central and strong commitment to diversity—a core strand of its mission. CEL developed an innovative sustainability policy and practices to enable leaders to respond effectively to environmental, social and economic aspects of sustainability.

CEL articulated its vision, mission and values as follows:

Vision

Developing outstanding leaders for every learner



#### Mission

To improve the standard, diversity and talent pool of leadership

#### Values

- *Learner focused*—We empower and enable everyone we work with to achieve their full leadership potential.
- *Professional*—We are passionate, energetic and dedicated professionals who deliver high standards and performance.
- *Reflective*—We are reflective practitioners continually improving our professionalism and seeking feedback.
- *Collaborative*—We are a partnership organisation and believe in sharing our learning and expertise.
- *Creative*—We think outside the box and constantly seek innovative ways of seeing the world. We strive constantly to learn and improve and create an open and supportive culture.
- *Diverse*—We celebrate and respect our differences alongside ensuring inclusivity and equality of opportunity.

While not including spirituality overtly in its formal strategic plan, primarily due to the British reluctance to involve spirituality in public life, CEL did begin to discuss and develop its understanding of spirituality and defined it in a very broad, pluralistic manner over several years culminating in the published CEL (2008b) document “Living Spirituality—the CEL Way” produced after winning the International Spirit at Work Award (ISAW). CEL wanted to foster the practice, understanding and effective application of spirituality in the workplace (SiW) and spiritual leadership and recognised that it could do so most effectively by walking its talk and by becoming established as a high-performing, outstanding organisation on traditional terms and from this strong “respectable” baseline to undertake such a potentially risky challenge. The spiritual inquiry within CEL and applying for the ISAW Award provided the opportunity for CEL staff to engage in overt discussion about how spirituality was expressed or not.

## **My Commitment to Research and Spiritual Inquiry in My Working Life**

As the new CEO of CEL, I was appointed in December 2003—to take up post in April 2004. I had been a further education (FE) college principal for 6 years with a powerful track record of turning colleges around alongside major improvement in student success, achieving higher staff morale, reducing a major financial deficit, curriculum innovation and leading a successful merger. I held a growing national profile and a positive reputation as an FE leadership “thinker” and held trust and legitimacy from a majority of key players and influencers across the sector. This was my “dream job,” the only national post I would ever have applied for, and I had

a huge appetite, passion and vision to make this long-awaited FE Leadership Centre a major success. I was yearning to make a real difference and contribution to sector leaders and learners. I had made my interest in spirituality in the workplace clear when interviewed for the CEO post of CEL.

I had worked explicitly with spirituality in the workplace since 1989, following a powerful mystical experience which had affected me so deeply that I felt compelled to work out how to integrate my growing spiritual expression and my work life.

I define myself as a practitioner scholar as I am primarily a practising CEO, but I love to reflect, to inquire and to be objectively inquired into, by a third party, as another means of learning, as well as to keep my personality in check. I have an insatiable appetite to learn, reflect and improve and a deep love of learning on the job, and I have engaged with several formal academic programmes and projects since 1989.

I have found working with integral frameworks, 360° feedback and stages of development very valuable in improving my leadership effectiveness and understanding, in particular the work of Beck and Cowan (1996), Rooke and Torbert (1998, 2005), Rooke (2001) and Torbert (1993, 2004). I have studied the Enneagram, as a type 8 since 1994, and all of these have been key tools for my professional and spiritual growth alongside meditation and spiritual practices. I am an ENSP on Myers Briggs, and in 1989, I undertook the Torbert/Lovinger sentence completion test which indicated that I was transitioning from strategist to magician stage with a capacity for more integrated explorations, and I developed a strong commitment to a daily practice of action inquiry. A key feature of Torbert's work is the notion and practice of action inquiry as described in Fisher et al. (2000) and Torbert (2004) which explain that most people understand what "action" and "inquiry" mean when used separately, yet when put together, as "action inquiry," the potential for new and potent ways to develop leadership performance and learning emerges. Torbert's action inquiry is a way of simultaneously conducting action and inquiry as a disciplined leadership practice that increases the wider effectiveness of any actions and works simultaneously across all the dimensions of awareness, mind, body and behaviours to develop appropriate and timely action in the moment, within organisational life and contexts.

When appointed as dean of Croydon Business School in 1989, I undertook a 1-year research methodology programme at Surrey University and completed my MSc in Change Agent Skills and Strategies in 1992 in which I focussed on transformational leadership and spirituality in the workplace, drawing on academic research and formal inquiry approaches to help me synthesise spiritual and empirical approaches in my leadership practice.

During these two programmes, I found huge value in integrating my professional leadership practice with structured reflection and rigorous academic research. I became familiar with a wide range of qualitative research methodologies and particularly enjoyed working with human inquiry approaches and Torbert's collaborative and action inquiry methodologies. The latter I adopted as my primary "on-the-job" reflective practice, as well as undertaking my dissertation on the organisational application of action inquiry.

For 4 years from 1998 to 2002, my leadership at Guildford College, as the principal and CEO, was the case study for a PhD dissertation on spiritual leadership completed by Joseph (2002) which looked closely at how I was working as a leader from a conscious spiritual dimension. Joseph concluded that this dimension could not be proved empirically, but that it clearly affected my work and gave an “added element” to the way in which I worked. He concluded also that most staff were not interested as much in my beliefs as in how I walked my talk, or not, and whether my actions exhibited that I cared about staff and students or was false rhetoric.

I have had two articles on spirituality published in Sedgmore (2000a, 2000b) and have given three joint papers with professors such as Altman et al. (2007), Wilson et al. (2008) and Fry et al. (2009); I have co-presented at eight PDWs and at one symposium, all at the Academy of Management (AoM) annually since 2007.

In essence, CEL was the culmination of a lifelong journey and a deep inquiry, at the core of my whole life and being, into how I integrated my educational, organisational and spiritual life and to live my deepest truths, as an effective and authentic leader, while integrating my spirituality and lifelong quest for spiritual wholeness.

By 2004, when I took up the CEL post, I had the experience and ability to go deeper with more formal organisational research projects on SiW and spiritual leadership.

Several points strike me as key to understanding my *intrinsic* motivation to engage so fully in spiritual/workplace inquiry and rigorous academic research:

- I have an unquenchable thirst for exploring and developing my inner life and expanding my experience of transcendence. I am inspired by spiritual inquiry and understanding the nature of reality, the meaning of life and how to be a good leader as well as a good person; I am passionate also about inquiry, exploration and continual learning within my organisational life and how I integrate the personal and professional.
- My relationship to transcendence is primarily a mystical path of noetic knowing and direct experience which raises major questions for me as a practising leader within a public sector organisation which demands validity, intellectual rigour and empirical evidence and how to share professionally my spirituality.
- I have always wanted an ego check in case I was not seeing things accurately within the organisation or my personality was getting out of check, as I have seen how power corrupts and deludes or derails leaders.
- My work in further education has been my true and well-loved professional vocation since 1982; my professional work is seriously important to me and occupies a lot of my time and has therefore been a place of spiritual integration and growth since 1989. For me, work is worship, and where I manifest my love of and service to others as articulated in Sedgmore (2000a, 2000b).
- I wanted opportunities to work with respected and credible academics in the SiW field, to share what I was doing and to learn from the best in class, and I wanted to extend and consolidate my previous research experiences. I have been heavily influenced by the work of Judi Neal, particularly Neal (2005) and Fry (2003, 2005, Fry and Kriger 2009).

I can articulate also several *external* motivations for my undertaking extensive research and external perspective reviews as follows:

- To provide a more objective external perspective to articulate the elements of what CEL was doing and its range of impact and to clarify, confirm, debunk the sense of specialness or CELishness we all held; was it true or an egoic illusion?
- Pressure from funders to evidence objectively that our outstanding performance was really as good as we reported and to understand and articulate the factors for such significant overachievement.
- The need to have evidence that SIW was a worthwhile investment, particularly as CEL used taxpayers' money and resources.
- To justify the high investment in staff and evidence its return on investment.
- To further the debate on SIW and its application and to showcase our work on a broader stage.
- To make an original contribution to the SIW field, nationally and internationally, in terms of both practice and theory.

## Research on Spirituality in CEL

From its inception, CEL was committed to research; one of its partners was a five-star research university, and out of the original £14 m budget, £3 m was dedicated to a programme of new educational, college and skills leadership research. CEL employed 26 full-time researchers, nationally recognised academics, all well regarded in their field, to carry out exciting and innovative sector-based leadership research. Over the 4 years, more than 100 original leadership research publications were produced, a college community of research practitioners was formed and two excellent educational projects written by practitioners and edited by Professor David Collinson were published.

In addition, CEL commissioned extensive traditional external impact and stakeholder perception surveys, academic research projects on CEL itself and reports on the added value and positive impact of CEL's work across the sector. As the CEO, I wanted us to go further as I believe that spiritual practices manifested in the workplace will be more influential if they can be robustly evidenced and related to high performance.

To take the role of SIW in CEL seriously, I knew that we needed external rigorous perspectives to validate our practices and any claims we wished to make. Many CEL staff felt that we were doing something special and different both in the hard organisational arena and in the spiritual and more soft aspects and felt it was time to be more explicit and overt in what we were doing, and as so much was happening in CEL, it was considered time to explore spirituality within CEL in a more structured, academic and robust fashion.

In all, CEL engaged with four major research projects on spirituality and faith, in addition to its ongoing mainstream FE educational leadership development work. These involved an internal 2-year study led by respected academic researchers, a

sector-wide inquiry into making space for faith, a dedicated academic research project on colleges and faith in their local communities and cultivating presence on a senior leadership programme. Each of these is described briefly with a summary of their impact.

## **A Study on Organisational Effectiveness and Well-Being at Work Within CEL**

In November 2006, CEL commissioned a 2-year ground-breaking research project published by Altman et al. (2007) as “Organisational effectiveness and well being at work: CEL as a case-study.” Its purpose was to examine organisational effectiveness and well-being in CEL through an in-depth study as seen by internal and external stakeholders. A specific objective was to examine the spiritual essence and leadership of CEL as a non-faith organisation that strived to do good and to study the connection between high performance, well-being and a spiritual orientation within the workplace.

The unique aspect of this research was that two simultaneous inquiries were taking place by two research teams into the questions:

- (a) Does spirituality/well-being influence CEL’s performance and if so, how?
- (b) Is CEL a high-performing organisation against traditional performance benchmarks?
- (c) Is there a correlation between a culture of spirituality in the workplace and organisational performance?
- (d) What insights could assist CEL in developing further?
- (e) What new models of organisational life could be originated?

A case study methodology with two parallel lines of inquiry was adopted: a “traditional” HR approach, explicating people and organisational processes, and a “new” spirituality approach, examining transpersonal and trans-organisational issues, meaning and sense-making. The work was conducted in four stages. At each stage, there was discussion and consultation with relevant CEL personnel.

The study centred on the model of organisational spiritual leadership developed by Professor Louis Fry and utilised his innovative spiritual leadership survey developed and validated by him in a number of previous studies. The study attempted to assess CEL’s spirituality through a series of individual, team and organisational measures and to link spirituality with the triple bottom line. The survey questionnaire utilised various qualitative and quantitative methods with a scale of 1–10 (from strongly disagree to strongly agree) in a response set to a range of 9 fields of questions on inner life, vision, altruistic love, hope/faith, meaning/calling, membership, organisational commitment, life satisfaction and productivity as detailed in Fry (2007, 2008), Fry and Matherly (2007a), Fry and Slocum (2008a, 2008b).

A range of forums, staff discussions, focus groups, interviews and questionnaires were used to explore how staff bring their spirituality to work, if they experience

“flow” and what else they believed contributed to the high performance of CEL and to their own well-being.

### ***Stage One: Validation of Successful Performance***

The work in the first stage validated the successful performance (or otherwise) of CEL against relevant criteria as perceived by organisation members and involved multiple parallel activities including (participant) observation, interviews, group interviews, storytelling sessions and the study of relevant documentation. These revealed the standards, values and procedures by which CEL operated.

### ***Stage Two: Internal and External Drivers for Success***

The second stage explored the interplay between internal and external factors contributing to the current and future success of the organisation. This stage included an expanded employee satisfaction survey employing quantitative measures, in addition to further interviews with relevant stakeholders and (participant) observation.

### ***Stage Three: Extracting Models of Effectiveness***

Stage three was designed to extract models of effectiveness (organisational and personal) against established theory and practice. This phase used the data from stage one to reveal parameters of “good management.” Two models were constructed to match CEL parameters and mission: a “traditional” high-performance model and a “new” spirituality model. As part of this investigation, a faith-based spiritual organisation was studied to serve as comparison to CEL.

### ***Stage Four: Projecting Future Performance Challenges***

The last stage of the project explored future performance challenges at the personal and organisational levels. This part of the project highlighted implications and challenges for CEL against its current mission. This was explored through interviewing a cross section of organisation members as well as derived data from previous investigations.

Two questionnaires were used at the latter part of the study, and an integral part of the research included review of the extant relevant literature.

## Findings

The highly positive responses to the questions concerning personal and organisational spirituality indicated that CEL was an organisation which might be construed as spiritual. There were however marked differences between younger, more junior staff with shorter working experience at CEL, as compared with older, more senior staff, the latter more likely to score highly on spiritual perception.

The qualitative and quantitative data revealed that CEL was a trailblazer in the field of organisational spirituality in the UK and its public sector in particular. This was independently validated by the International Spirit at Work Award. CEL was considered to model spiritual leadership by listening to customers, encouraging their feedback and responding to their needs through a strong emphasis on trust, empowerment and delegation. CEL offered an impressive combination of spirituality-informed policy and spirituality-guided conduct for the benefit and well-being of its staff, learners, stakeholders and the wider sector.

A new model of organisational spirituality as illustrated and described in CEL (2008a) was formulated against which CEL could be assessed. This model of organisational spirituality proposed that the spiritual organisation has a virtuous cycle. It assumed that there is a critical mass of individuals with a spiritual orientation who join the organisation (or who develop their spirituality through their work in the organisation). A precipitating event or process can be discerned as a starting point that triggers the organisation towards organisational spirituality.

All the practical recommendations of the research project were implemented by CEL including moving offices to a more conducive environment, introducing sustainable practices, encouraging staff to undertake charitable work in paid time and ensuring an improved prayer room.

As a result of these research findings, several papers on the spirituality of CEL have been presented at AoM by Altman et al. (2007), Wilson et al. (2008) and Fry and Kriger (2009); an interview with me by Altman (2010) on transcendence in the workplace was published; and Dr Louis Fry is writing a book to be published in 2013 entitled: *Spiritual Leadership in Action: The CEL Story: Achieving Extraordinary Results Through Ordinary People*, which outlines all the CEL research activities in detail. CEL is also a case study in the forthcoming Fry (2012) *Maximizing the Triple Bottom Line through Spiritual Leadership*, which will be published by Stanford University Press in the autumn.

## “Making Space for Faith” National Inquiry

CEL supported, sponsored and advised the sector faith representative’s group National Ecumenical Association for Further Education (NEAFE and CEL 2007) on the initiation, implementation and publication of the results of a national inquiry into opportunities for spiritual and moral development in FE entitled “Making Space for Faith.” This inquiry examined the potential role of all aspects of the FE core purpose was to

compile a clear picture of what learners wanted regarding issues of faith, values and belief and how the whole FE system could improve its responses and future actions.

The inquiry called on all sector agencies to act and in particular asked CEL to carry out three key tasks which were progressed willingly:

1. The faith communities toolkit to be developed further and disseminated more widely (see below).
2. Leadership and equality and diversity programmes could include more specific attention to the contribution of values, beliefs and faith as a dimension of achieving excellence.
3. CEL should continue to take the lead for the sector in modelling ways in which the dimensions of “spirited leadership” and “the spirit at work movement” can be appropriately adopted by the sector.

In 2005, CEL had produced a supportive toolkit to assist sector leaders to understand different faith traditions and belief systems. The toolkit described all the major and minor faith tradition core beliefs, practices and origins. It also acknowledged non-religious beliefs and included sections on agnosticism, atheism and humanism. It was launched in the East London Mosque at NEAFE’s national conference entitled “Leadership in a Pluralist Society” with a keynote on “Helping Sector Leaders” published as Sedgmore (2006) in their *Journal of Chaplaincy in Education*. The toolkit was highly popular, with over 1,000 copies requested in the first 3 months of publication. It was in continuous usage, and new workshops were introduced to assist leaders in using it and to debate on issues of religious controversy and confusion since the 7th July bomb attacks in London. The toolkit was strongly supported and endorsed by faith groups and by Bill Rammell, the minister for further and higher education as well as a wide range of well-known national interfaith leaders. It was the first of its kind in the FE system and for educational leaders in the UK.

## **Leading a Faith Community: Leadership Challenges in FE**

Following the 7th July 2005 bomb attacks, CEL commissioned a research project by well-respected academic researchers into how college leaders can develop a better understanding of and improve their responses to the expectations held by their Muslim community in relation to the education of their children. This project was useful for colleges in understanding their local Muslim communities far better.

### **Spirited Leadership**

The “spirited leadership” introductory workshop was designed as a pilot programme to “model the desired state of being and becomingness of the leader.” Experiential exercises, including visualisation, meditation and silence, were offered to develop the key skills of storytelling, deep inquiry and being present and mindful in the



midst of everyday work. The workshop was marketed as a new initiative in advanced leadership development to discourse on new perceptions of leadership purpose, potency and presence in the sector. It was led by facilitators of Surrey University experienced in learning and leadership procedures based on humanistic and trans-personal approaches.

Feedback on the spirited leadership pilot programme, for which a report was produced and co-created with participants, included the following responses from participants:

The time has flown-being in the unfolding moment—wonderful!  
 Feels exciting, pushing the boundaries of leadership, affirming and energising.  
 To lead a course of this nature in this sector is a brave choice.

A fifth key project, while not strictly a formal research project, was the democratising strategy in house development programme led by Dr Simon Western, my coach and an experienced organisational consultant. This project attempted to engage and involve *ALL* CEL staff in “a radically inclusive approach” to the articulation and decision making of CEL strategic planning through strategic forums, networking, open communication and creativity. It has been described in detail in Western (2008) as has the spiritual components of our coaching relationship in Western and Sedgmore (2008).

## **CEL Impact and Its Contribution in the SIW Dimension**

CEL published four key traditional independent evaluation documents to evidence its overall impact and success. These included CEL (2007), the results of a traditional independent review of “CEL’s Impact in the FE Sector.” In addition to the outstanding output measures of CEL, the report described the strong impact that CEL interventions have had on individuals, organisations, learners, the wider environment and the further education sector as a whole.

The summary concluded by saying:

We can say with a high degree of certainty that CEL, in its first years of operation, has justified its creation and lived up to the expectations within the sector. It has raised awareness of key management and leadership issues in the sector and provided at least partial solutions.

In addition to this impact report, CEL produced a summary that illustrated how CEL’s interventions helped colleges improve their inspection results and concluded there was a high correlation. A stakeholder perception survey was carried out which evidenced very high customer satisfaction with CEL and a strong belief that CEL was achieving many good inputs and outputs.

From a range of perspectives, CEL was perceived to be having a powerful and profound impact. It was also evidencing this impact in a rigorous and robust manner. These reports also identified areas of weakness in CEL and suggested how things could be improved, challenges that CEL welcomed as learning observations to be willingly embraced and acted upon.

In addition to its more traditional role, CEL had established itself as a champion and a model for others by being at the leading edge of leadership development on the spiritual and faith dimension of leadership and by modelling spiritual leadership as an organisation in its own right. This role had been assisted by the changing context of the bomb attached of July 7th in London and the growing imperative to understand the nature of religious conflict and discord within the UK.

In summary, CEL pushed the boundaries of research and organisational spirituality by:

- Researching and benchmarking itself on both traditional HR performance criteria and the spiritual dimension
- Introducing an innovative staff survey on spirituality and well-being
- Generating a new model of organisational spirituality
- Generating a new discourse on SiW and spiritual leadership across the FE sector
- Being the second UK organisation to win the ISAW award
- Linking spiritual leadership to high performance and the triple bottom line
- Sponsoring a national review on “Making Space for Faith”—in the learning and skills sector
- Piloting the “spirited leadership” programme on presence and beingness
- Producing the first UK national faith toolkit for educational leaders and launching this in the East London Mosque by a senior political minister
- Investing an average of £3,700 per member of staff annually to include the spiritual as well as professional dimensions
- Holding staff-away days to nourish the soul in creative, inspirational and unusual venues
- Having personal endorsement from the UK prime minister in its 2006/2007 Annual Review

## Reflections for Practising Leaders Going Forward

In a CEL book of goodbye statements from staff and stakeholders given to me as a leaving present, my daughter wrote:

I believe that since my mum joined CEL she has become the person she was always preparing to be, she has loved CEL and all those she has worked with.

I cried when I read this as it rang so true. My experience in CEL was one of a fulfilled leader who had at last found a community of peers with whom I could explore the power and possibilities of going fully for the limits of what was possible, reaching for a level of achievement and success and service that exceeded all expectations and doing good simply because we could and, more importantly, because we wanted to do so with all our hearts. Staff feedback in several private and public publications evidenced that they believed that they had benefitted enormously from the whole experience and experiment and how grateful they were that we had evidenced parts of our journey. I wonder how many more organisations could easily

evidence their wonderful work in partnership with researchers to share what they are doing and to assist in informing the expansion of the SiW research field.

From the perspective, affect and privilege of this incredible CEL experience, I offer some reflections, thoughts and questions for practising leaders interested in contributing to the SiW field.

Since 1989, the SiW field has expanded considerably; serious theoretical and applied research in this field is now being carried out, and top reputation universities are engaging in the field as evidenced in other chapters of this book. What I would like to see urgently are more practising leaders, at every level, participating in rigorous and ground-breaking research with respected academics. We are at a pivotal point in which the field can expand even further and begin to reach into parts it has otherwise been excluded from. I believe the time is right to expand into all aspects of organisational life if leaders are sufficiently bold and spirited.

It is a delight for me to go, self-funded, to the annual Academy of Management International Research Conference and attend the Management, Spirituality and Religion division every year, but I would like to see more practising leaders there too.

So what is it that practitioners can specifically contribute to the field?

Firstly, I look at the current global context, then offer suggestions for what practitioners might do and I close with key questions that have assisted me in my own inquiry.

I feel that the current global context of complexity, high risk and economic scarcity can influence leaders to choose either to be tough and close down into well-known and safe leadership styles and practices or in my view, much more importantly, to choose to go beyond what they know or feel comfortable with, into new places—to find innovative leadership approaches which generate high returns for people, profit and for the planet. Perhaps the survival of our world demands nothing less? In my view, the imperative to ensure effective achievement of the triple bottom line of people, profit and planet has never been greater.

In these current difficult times, my experience is that people need hope and higher purpose to maintain their motivation and high energy. People spend so much of their time in their work places, and work can provide a place in which community, belonging and well-being can thrive. As leaders, nurturing a space in which the whole potential of your staff can be seen, fostered and realised is a true gift to the world and an act of real service. SiW and spiritual leadership can be a clear path and means of offering this.

One of my dreams is that SiW and spiritual leadership will move centre stage within organisational life, strategic intent, bottom line impact and importance and acceptance, as has sustainability and corporate social responsibility. This can only happen if we have bold and spirited leaders who evidence its importance.

With the growing diversity of ethnicity across nations, major demographic changes and the expansion, revival and importance of faith in society, it follows that the need to respect faith and spirituality within the workplace will become even more important over the coming years.

Last but not least, the work of CEL and others as articulated in this handbook illustrate that SiW works and can make a difference for the better for customers, performance and for the well-being of staff.

I hope the research projects and organisational experiments in CEL have evidenced sufficiently for readers and for other leaders to walk and innovate their own journey and contribution to the field.

In the hope that this is so, I offer some initial ways in which practising leaders can contribute to the broader field of SiW:

- Explore further the existing SiW area and foster your own spiritual leadership through finding the courage to be more explicit about your experiences of working in spiritual ways and the relevant practices you are experimenting with within your own organisational life.
- Be open within your own organisations as to what motivates and inspires you, allow and foster similar expression in others.
- Offer yourselves for robust academic research that directly assists SiW experience, expertise, progress, development and performance so that credible evidence for the benefit of spirituality and its positive effect on the triple bottom line can be gathered.
- Offer to co-create, articulate and implement new ways of leading in our turbulent times and to develop wise leadership.
- Produce publications of your journey and experiments; there is always something you can offer as well as learn from others.

I close with some key questions that have assisted me in my journey and may help you to join me and many others working in the SiW and spiritual leadership field to co-create a new era of conscious, mindful, spirited leadership:

- What is your soul purpose—vocation?
- What do you truly serve as a leader?
- How spiritually intelligent are you, your staff, your board?
- What new kinds of interventions can assist/develop your organisation to simultaneously maximise its highest potential and triple bottom line?
- How can you co-create a high-energy, high-spirited, nurturing organisation?
- How can you co-create space and time for reflection and wisdom?
- How can you understand and work with complexity through innovative and inspiring partnerships?
- How do you lead for sustainability and leave a positive legacy for future generations?

Whatever your choices or leadership path, I wish you well on your journey and would love to hear from anyone who wishes to be in dialogue.

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## Chapter 35

# Ascension Health and Workplace Spirituality: Strong Foundation, Sustainable Future

Sara McGinnis Lee, Laura Richter, and Sister Maureen McGuire

**Abstract** This chapter shares the story of Ascension Health in order to offer an example of one company that has continuously integrated spirituality into its work and its workplaces successfully and with commitment. That story begins with religious sisters in the seventeenth-century France, follows the sisters to America in the nineteenth century, comes under our current name with the merging of two health Systems in 1999, and continues today with dedicated teams of lay and religious leading health-care ministry in more than 1,400 locations in 21 states and the District of Columbia under the Ascension Health banner. Our organization is the largest Catholic nonprofit health-care System in the United States, with more than 121,000 associates. Throughout the change and growth necessary for this trajectory, spirituality has undergirded both the proVision of healthcare and the commitment and care of associates.

When Ascension Health was founded in 1999 by the joining of two Catholic health-care Systems, it began the process of solidifying hundreds of years of connections between spirituality and work, though those two concepts have been known by other names throughout its history. The work of Ascension Health is better known internally as healthcare, or even more accurately, the healing ministry. The spirituality ascribed to by the founders and leaders of Ascension Health is based in the long tradition of Catholic Christianity. This spirituality is rooted in faith, calling, vocation, charisma, and the Mission and ministry of the Church. The living out of this health-care ministry has always required a passionate dedication possible only through the involvement of the human spirit in the work being done.

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This chapter shares the story of Ascension Health in order to offer an example of one company that has continuously integrated spirituality into its work and its workplaces successfully and with commitment. That story begins with religious sisters in seventeenth-century France, follows the sisters to America in the nineteenth century, comes under our current name with the merging of two health Systems in 1999, and continues today with dedicated teams of lay and religious leading health-care ministry in more than 1,400 locations in 21 states and the District of Columbia under the Ascension Health banner. Our organization is the largest Catholic nonprofit health-care System in the United States, with more than 121,000 associates. Throughout the change and growth necessary for this trajectory, spirituality has undergirded both the provision of healthcare and the commitment and care of associates.

## **Before Workplace Spirituality, a Work of Spirituality**

The first scholars and “researchers” that informed the work of Catholic healthcare, and in this case, the founding entities that became Ascension Health, were the religious sisters of four congregations of the Daughters of Charity, the Sisters of St. Joseph and the Sisters of St. Joseph of Carondelet. Like Catholic women’s and men’s religious congregations across Europe in the seventeenth century, these women joined together in communities to live out their faith by reaching out to the desperate poor and needy of their times. Their congregations attracted more and more women throughout the centuries following as they offered a life of service, faith, and education, in contrast to the lives so many women lived entirely in the home and in family roles.

The story of Christian religious orders has roots in monasticism, a calling to live faith through intense solitude, asceticism and prayer, which first led men and women to the deserts of North Africa in the third century. Much later, cloistered life gave way to the first apostolic ministries: religious men and women who lived out their faith in the world, caring for those who were in need. Two women’s religious communities founded in France in the mid-seventeenth century, the Daughters of Charity and the Sisters of St. Joseph, served the poor and sick in this way, and were among the first to offer a healing, compassionate presence to those in need.

The Daughters of Charity were founded through the collaboration of St. Vincent de Paul, who began a Community of priests to serve the needs of the rural poor, and an aristocratic woman, St. Louise de Marillac in Paris, France, in 1633. St. Vincent invited St. Louise to work with volunteers, known as Ladies of Charity, and then with a small group of young girls from the country, who later committed their lives to the poor and became the first Daughters of Charity.

A widow and a mother, Louise discovered new dimensions of God’s call as a Daughter of Charity. She led this new Community of women dedicated to those in need, including orphans, refugees, the imprisoned, and especially the sick:

This became truly Louise's real vocation: she gave everything she had to it and felt that nothing she could do was of such great importance as to educate the minds and hearts of these young recruits who had heeded a call that could come only from God, to serve the poor and the outcast.<sup>1</sup> ... She taught some among them how to nurse. She taught them how to administer simple remedies, to perform nursing arts in vogue at that time, and she gave them such sound principles of organization and administration of dispensaries and clinics, that soon they were asked to open hospitals, which managed with great success.<sup>2</sup>

Marguerite Nasseau, the first Daughter of Charity, under the direction of Louise de Marillac and Vincent de Paul, was a shining example of this new Community, called to give herself, heart, and soul, to her work, service of the poor, and sick:

Her simple charm captivated the hearts of the Ladies [her colleagues], and they were amazed at how quickly she learned all that Louise had to teach her. She became an expert in concocting and applying remedies; she had a special talent for preparing small delicacies for the critically ill; her strength seemed to have no limits, as she went from one task to another, bringing to each an intelligence, exceeded only by her zeal.<sup>3</sup>

Their ministry to the sick took on urgent importance when the plague hit Paris:

Night and day Louise and her faithful little band of girl-warriors nursed the dying, whispering to them words of comfort and hope. ... Contagious diseases had no terror for Louise.<sup>4</sup>

Marguerite, that pioneering Daughter of Charity, died of the plague herself, first nursing another sick woman back to health, despite fever and illness. Upon her deathbed, as her mentor Louise attended to her, Marguerite said, "Mademoiselle... I wish I could... have... done more. I loved... every... minute of it..."<sup>5</sup>

These first Ladies and Daughters of Charity embodied a spiritual calling to the work of healthcare. "God wishes you to attend to your patients' spiritual necessities as well as their physical needs," instructed St. Vincent de Paul. Louise and Vincent were leaders Modeling faith and devotion, unwavering in their commitment to their work and loyal to their followers. Their work was backed by many of Louise's friends, who provided funding for serving the poor. The work was integrated with prayer and Sacraments, which provided strength and motivation for their daily effort.

The credit for their founding and existence was given to God. Vincent taught and formed the women who joined the Community through "spiritual conferences" given weekly or biweekly:

Louise thought this was her real vocation – to form these young minds and hearts to a deeper knowledge of God, to a more profound spirit of prayer and union with Him.... [The Conferences] were the newest "learning process" we have today. They were audience

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<sup>1</sup> Sister Bertrande, D.C., *A Woman Named Louise*, Normandy, Missouri: Marillac College Press, 1963, 63.

<sup>2</sup> Bertrande, 65–66.

<sup>3</sup> Bertrande, 55.

<sup>4</sup> Bertrande, 73.

<sup>5</sup> Bertrande 76.



participation; they were group dynamics; they were “discussion clubs” – ... more than three hundred [fifty]years ago.<sup>6</sup>

The Sisters of St. Joseph have a parallel story that began in Le Puy, France, under the direction of a Jesuit priest, Jean Pierre Medaille:

Between 1646 and 1651, six women, Francoise Eyraud, Clauda Chastel, Marguerite Burdier, Anna Chalayer, Anna Vey and Anna Brun, took over the administration of the hospital-orphanage in rue de Montferrand in Le Puy. ...The sisters often supported themselves through cottage industry, usually lace-or ribbon making. The sisters did whatever was needed in the parish: grade schools, catechesis for young women, care of the sick and orphans and working in small local “hospitals.” They visited the homes of the needy, and were sacristans for the parish church. Often the parish, through the work of the sisters, was the only source of education and social outreach for an area.

No personal letters survive from this time. Convent registers and legal documents are the only evidence. Some sisters demonstrate a very basic literacy, but, in truth, many Sisters of St. Joseph were probably illiterate during this period. Yet, in spite of this, their charitable activities left a rich heritage of service and demonstrated the ability of women to participate in the pastoral care of the Church. This time in history also laid the foundation for many of the unique qualities of the Sisters of St. Joseph. They were women who were known as being intensely localized, strongly identified with the local church and with the common people. These qualities would, many years later, follow the sisters to the New World.<sup>7</sup>

Both of these women’s congregations were asked to send representatives to the United States in the nineteenth century, to teach, to operate hospitals, and to care for the poor in the rapidly growing young nation. Those who arrived began whatever ministries were needed, in whatever cities they had been invited to by a local bishop:

The first Sisters of St. Joseph came from Lyon to America in 1836 in response to a request from Bishop Joseph Rosati for a small group of religious to open a school for the deaf in St. Louis. Two convents were established—one in Cahokia, which closed in 1855, the other in Carondelet, a village on the outskirts of St. Louis.<sup>8</sup>

From [St. Louis], new Congregations of St. Joseph spread rapidly throughout the United States and Canada.<sup>9</sup>

Borgess Medical Center, Kalamazoo, MI, was established in 1889 by Monsignor Francis O’Brien with the support of a \$5,000 bequest from Bishop Caspar Borgess. At the request of Father O’Brien, the Sisters of St. Joseph traveled to Kalamazoo to establish and staff Kalamazoo’s first hospital, housing 20 beds, and founded the Sisters of St. Joseph of Nazareth.

The Sisters of St. Joseph founded St. Joseph Regional Medical Center as St. Joseph’s Hospital on February 8, 1902, in response to a need for care of the sick in

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<sup>6</sup> Bertrande, 93–94.

<sup>7</sup> Bonetti, CSJ, Danielle, “Brief History of the Origins and Development of the Sisters of St. Joseph of Carondelet,” 2011.

<sup>8</sup> [www.csjcarondelet.org](http://www.csjcarondelet.org).

<sup>9</sup> [www.csjoseph.org](http://www.csjoseph.org).

Lewiston, Idaho. The first patients were cared for in a frame house on Snake River Avenue, which was the first hospital in northern Idaho and Southeastern Washington.

Many of the ministries to the sick became established hospitals, as early as 100 years ago. These hospitals, of the Sisters of St. Joseph and of the Daughters of Charity, were the beginning of what is today known as Ascension Health.

These sisters' experience of work, in France and in the United States, was that it was a calling, infused with spiritual motivation, and that the goal for their patients was a physically and spiritually healed human person. In today's language, we would say that the sisters were reflective, prayerful, spiritually attuned to the many dimensions of their work, and holistic in their view of healing. We could consider them pioneers of their time, insisting on dignity, compassion, attention to the whole person they served, and proVision of healthcare in a more Systematic way than anyone else was doing at the time. Their work flowed from their sense of faith and spirituality and from seeing those they served in the image of God.

## **Continuing a Work of Spirituality and Forming a Spirituality of Work**

Now to that moment of the founding of Ascension Health, which brought together the healing ministries of the congregations of the Daughters of Charity and the Sisters of St. Joseph of Nazareth (later the Congregation of St. Joseph). Their intent in forming the System was to ensure the sustainment of their healing ministries into the future. Soon after, the ministries of the Sisters of St. Joseph of Carondelet joined, and the growth continues now with the integration of the Alexian Brothers Health System. Sponsorship by these religious communities provides the link that makes Ascension Health and its components ministries of the institutional Catholic Church.

Living the Mission today takes place in the complexity of the modern health-care environment. The Sponsors and founders of Ascension Health knew from its beginning that its success in achieving its Mission and in carrying on the tradition from which it came lay in providing the care patients want and need. Their goal, and the organization's Vision, was nothing less than the transformation of healthcare, and this is seen within Ascension Health as a spiritually grounded goal—tied to a religious view of the reign of God, co-creating with God in the present time.

In order to achieve that transformation, and to be a health-care ministry capable of sustaining its work and Vision into the future, Ascension Health was counting on the “spiritual energy” of every associate. Its founders' and leaders' belief was that the unique human spirit of every person, seeking meaning and purpose beyond self, could contribute to the essential work of Catholic healthcare. Work and spirituality have always been and always will be tied together in the Mission, Vision, and Values of this organization.

The wording that eventually developed to emphasize the importance of the associates and their engagement with the work of healthcare is Model Community of Inspired People. This concept emphasizes that an enabling strength of Ascension Health is a workforce that is Mission focused, flourishing and capable. Workplace spirituality has a strong place in this effort, along with health and well-being; formation, learning, and development; a culture of high reliability; diversity; performance recognition; engagement; and selection. The following tells the story of how Ascension Health established and began to reach these goals.

## Modern Research to Determine the Strategic Direction of This Vital, Healing Ministry

In accord with the history, heritage, and Sponsorship of Ascension Health, significant resources and leadership were allotted to determine the best course of action for sustaining this health ministry, and its associates, in a way that would care for each person we served as well as treat our own associates with the dignity and respect they deserve.

An early step in doing so—in 2005—was a survey of approximately 1,800 former patients as well as personal interviews regarding what they desired most from their health-care experience. The result was the Patient Experience Map ([Appendix A](#)).

This diagram reflects what was learned from the patient experience survey: Patients value safety and efficiency in their care, and interestingly, they also desire relationship-oriented experiences, which we have grouped under the category of “Emotional and Spiritual Support.” Outside research supports these findings: Patients and their families want to be able to express their religious and spiritual concerns regarding their health, and they want to receive compassionate, spiritually sensitive care from their care providers.<sup>10</sup>

Within Ascension Health, many areas of work overlap to address the blue and orange realms, and the “Patient Experience Team” was established with a focus on the green realm following the research findings indicating the need to be more intentional in this area, which comprises half of the Patient Experience Map ([Appendix A](#)).

Ascension Health uses the Net Promoter Score (NPS) as the overarching metric to track its success in providing the desired patient experience. This loyalty metric, based on the familiar “likelihood to recommend” question, was chosen based on significant research that shows a correlation of this metric with market growth in other industries and in healthcare. It also is increasingly important to payers and a part of most surveys including the Hospital Consumer Assessment of Healthcare Providers and Systems (HCAHPS).<sup>11</sup>

<sup>10</sup>Pargament, K. I. *Spiritually integrated psychotherapy: Understanding and addressing the sacred*. New York: Guilford Press, 2007; Koenig, Harold. *Spirituality in Patient Care, 2nd edition* (2007), Templeton Press.

<sup>11</sup>[www.ascensionhealth.org](http://www.ascensionhealth.org).

The Patient Experience Team strengthens Ascension Health's dedication to spiritually centered holistic care—the type of care our patients, who are persons with unique human spirits, desire. They do so through Patient Experience Snapshots (visits and interviews at health ministries), consultation, writing toolkits for successful strategies, and a training program for caregivers entitled “Providing Holistic Reverent Care.” This training recognizes the fully emotional and spiritual dimensions in the human person who is our patient and our associate. Through presentation, video, role-playing, storytelling, and a variety of self-awareness and self-management techniques, associates are encouraged to be aware of the impact their human emotions and spirituality have on serving patients. In so doing, their spirituality is nurtured and their ability to serve patients holistically improves.

Additionally, spiritual care departments provide Systematic attentiveness to the explicitly spiritual needs of patients, such as prayer, blessings, Sacraments, discussion of spiritual questions and struggles that accompany illness and the dying process, and advance directives and palliative care, engaging the decisions of patients and families:

Spiritual care departments have existed within Catholic healthcare since its inception. “When not doing physical care, go to the bedside—touch the hearts,” wrote St. Louise. Though sisters and priests were the historical providers of spiritual care, that work transitioned to lay pastoral care providers. Spiritual or pastoral care staff are now most often degreed, certified, highly trained professionals embraced by both ordained, religious, and lay persons in all religious denominations. Chaplains, or spiritual care staff, reach out to patients through a variety of services. They also attend to associates' spiritual needs through crisis debriefings, grief counseling, memorials for patients who have died, trainings of medical staff in understanding religious preferences at the time of death, and equipping and empowering those caring for patients' physical needs to recognize and attend to equally important emotional and spiritual needs.

## **Dedicated to Spiritually Centered Holistic Care**

The strategic direction of Ascension Health has been directed toward goals identified through this research carried out by the Patient Experience Team, in combination with our long history and heritage of healing. As we have listened to those we serve and their families, as we have considered the needs of our communities in which we serve—now more than ever, with efforts in Community health—and as we remember our founders' commitment to provide care to those in need because it was the right thing to do in light of Gospels, we have crafted our Mission, Vision, Values and strategic direction accordingly:

## ***Mission***

Rooted in the loving ministry of Jesus as healer, we commit ourselves to serving all persons with special attention to those who are poor and vulnerable. Our Catholic health ministry is dedicated to spiritually centered, holistic care, which sustains and improves the health of individuals and communities. We are advocates for a compassionate and just society through our actions and our words.

## ***Vision***

We enVision a strong, vibrant Catholic health ministry in the United States which will lead to the transformation of healthcare. We will ensure service that is committed to health and well-being for our communities and that responds to the needs of individuals throughout the life cycle. We will expand the role of laity, in both leadership and Sponsorship, to ensure a Catholic health ministry of the future.

## ***Values***

We share a common Vision and are called to act upon the following ideas and beliefs:

- ***Service of the Poor***—Generosity of spirit, especially for persons most in need
- ***Reverence***—Respect and compassion for the dignity and diversity of life
- ***Integrity***—Inspiring trust through personal leadership
- ***Wisdom***—Integrating excellence and stewardship
- ***Creativity***—Courageous innovation
- ***Dedication***—Affirming the hope and joy of our ministry

## ***Strategic Direction***

*We will fulfill our promise to those we serve by delivering Healthcare That Works, Healthcare That Is Safe, and Healthcare That Leaves No One Behind, for life. Through this Call to Action, we will strive to provide access for all to care that is safe and clinically excellent in ways that satisfy patients, associates and physicians.*

*This will be made possible by:*

- *A Model Community of inspired people who are Mission-focused, flourishing and capable*

- *Trusted partnerships with those who bring complementary capabilities and compatible Values*
- *Empowering knowledge for improved decision-making and rapid knowledge transfer*
- *Vital presence in meeting the evolving needs of the communities we serve, particularly for people who are poor and vulnerable.*

*Together we will realize our Vision and transform healthcare.*

## **Dedicated to Our Associates' Spirituality**

The other essential research that has tied together spirituality and work and affirmed the need for these two to be intertwined just as they were in our history regards associate engagement. Associate engagement surveys have been administered since 2009 in a uniform way. The question tied to workplace spirituality is “At work I have the opportunity to strengthen my spiritual health and well-being.”

The 2009 Associate Engagement Survey shows that spiritual health and well-being, personal growth and development, respect for associates, and a spirit of teamwork and cooperation all correlate significantly with the Model Community Index (MCI), a measure of associate engagement and indicator of likelihood to remain in one's job with Ascension Health in the future. This indicates that the experience of spirituality in the workplace (described as spiritual health and well-being, personal development, and a sense of Community among associates) contributes to or, at a minimum, aligns with associates' sense of engagement in their jobs and the workplace. Systemwide, the MCI has increased from 77.9 (2009) to 80.4 (2011).

## ***Model Community***

As the strategic direction of Ascension Health was refined, the emphasis on *how* we would deliver the healthcare we promised (Healthcare That Is Safe, Healthcare that Works, and Healthcare that Leaves No One Behind) became more clear and important. One of our enabling strengths is the people we call our associates. We invite our associates to consider themselves a Model Community of inspired people—described in this way:

Our Vision is to focus on the health, well-being, and continued development of our associates, creating a Model Community. We will lead the way in creating an environment where all associates will be able to live out our Values and achieve our Vision together.

This is how we will create this Model Community:

- We will encourage and grow spiritually in the workplace and ensure that our leaders have an understanding of and commitment to the spiritual foundations of our ministry and are committed to continuing our Mission.
- We will focus on improving health and well-being of all associates and their families through attention to mind, body, and spirit. We will work with physicians and others who provide care to offer education, incentives, and benefits to encourage and enable healthy lifestyles. In this way, we will serve as an example to the broader Community of how to improve health and to use health resources effectively.
- Our associates will find their work to be life-giving and satisfying. They will thrive in a culture that promotes service to others and supports their own self-care, health, and well-being.
- We will ensure that all associates have, or are able to develop, the skills, knowledge, and tools required to perform their roles to serve our communities.
- We will enjoy a sense of Community based on the sharing of the talents and perspectives of our associates, physicians, governance representatives, and Sponsor. We will celebrate our diversity as a strength.

These stated Mission, Vision, Values, strategic direction and internal goal of a Model Community of inspired associates came about through intentional planning and leadership since our founding under the name Ascension Health in 1999. With research in hand showing that the grounding of our 400-year-old tradition of Catholic healthcare—spiritually motivated caregivers providing compassionate healing with concern for the whole person (physical, mental, emotional, spiritual)—is still desired today by both patients and associates, Ascension Health began an ongoing journey to strengthen its commitment to connecting spirituality and work.

## **Dialogue and Statements Regarding Ascension Health's Position on Workplace Spirituality<sup>12</sup>**

What began as dialogue among Ascension Health's Sponsors Council, Board, and Executive Leadership regarding spirituality led to a deliberate and strategic approach to integrate spirituality across the System. That organizational groundwork will be explained here first and then followed by further detail regarding actual practices toward the end of this chapter.

In 2002, Ascension Health Mission leaders initiated a brainstorming session regarding spirituality to identify future areas of development. Workplace spirituality emerged as an area of focus for the group. Though there were various spirituality

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<sup>12</sup>This entire section is taken primarily from two previously published articles: "Toward Workplace Spirituality," Sr. Maureen McGuire, DC, *Health Progress*, Nov-Dec 2004, Copyright © 2004 by The Catholic Health Association of the United States, and Laura Richter, *Spirituality Goals Tracked: Ascension Health's Journey with Workplace Spirituality*. NACC publication Vision, Volume 19.No 2, March/April 2009.

opportunities offered at health ministries and spirituality centers, there was no commonly held conception of spirituality or shared knowledge of local programming.

Following this first exploration of workplace spirituality, the group members decided to expand their conversation by inviting other health ministry leaders to share their ideas. In 2003, Ascension Health Sponsored its first spirituality symposium, offering an opportunity for leaders to discuss thoughts about spirituality. This rich dialogue further defined our understanding about spirituality and how we could better integrate it in the workplace.

A core concept in the early stages was an openness to the diversity of faith traditions and backgrounds brought to the workplace by associates. These were seen as assets—unique and particular gifts each associate brings to his or her work. While the organization’s founders and organizing principles come from a grounding in Catholic spirituality, leadership agreed that the common bond of the human spirit, expressed in its various manifestations of spiritual beliefs and practices, should be drawn out as a unifying principle. This perspective aligns with Catholic philosophy and theology, which views each human person as created in the image and likeness of God, with inherent dignity. The documents of the Second Vatican Council simultaneously acknowledge the mystery of God’s presence in world religions and the fullness of revelation in the person of Jesus Christ.

The initial conversations about spirituality surfaced a need for tools to help frame dialogue about spirituality in the workplace. The two tools emerged at different points in the journey and both helped further our work in important ways.

The first of Ascension Health’s spirituality tools, the *Framework for Fostering a Spirituality of Work (Appendix B)*, developed with broad input by leaders, board members, and founders, was unveiled at the first spirituality symposium as a guide to developing a workplace that nurtures the deepening of personal spirituality. Ascension Health collectively believed that spirituality should be certain things within our organization, including diverse, inclusive, relational, life giving and soul satisfying, rooted in reality and truth, discoverable in awareness, and effective in service. Knowing that spirituality helps associates find increased meaning in their work, there was a sense that better integrating spirituality into the workplace enabled both “individual and organizational transformation.”

The *Framework for Fostering a Spirituality of Work* (the Framework) posited that fostering a spirituality of work could provide a work environment that nurtures the deepening of personal spirituality. Promoting spirituality at work would “affect the way work is done and service is provided. In a spiritually centered workplace, people have greater potential to become whole. They have a deeper connection with the meaning of what they do. From that experience come vital energy, real commitment, creativity and generosity of spirit in contributing to our Mission. In fostering spirituality, the workplace grows as a true Community of mutual care and service”. The *framework* was warmly received at the spirituality symposium and garnered praise from other organizations, including the International Center for Spirit at Work who bestowed the International Spirit at Work award to Ascension Health in 2004.

Two years later, spirituality conversations were still occurring and another tool began to emerge. Inspired by Board Member and Mission and Ethics Committee



Chair Andre Delbecq (author of Chap. 37 in this *handbook*), the Mission Integration team developed a tool to help associates identify spirituality in organizational life. The hypothesis contained within the *Integral Model for Mission Integration and Spirituality* (Appendix C) suggested that a ministry that could describe spirituality also should be able to identify it in major areas of organizational life. Well-integrated spirituality initiatives in each of those areas of organizational life could better support Ascension Health's strategic direction to provide spiritually centered, holistic care through Healthcare That Works, Healthcare That Is Safe, and Healthcare That Leaves No One Behind. Our hypothesis also suggested that meaningful Mission outcomes could be measured. This new tool became a Visioning instrument, allowing associates not only to articulate the presence of spirituality in the ministry, but it also allowed people to find areas of opportunity where spirituality could be better integrated. As the second of the workplace spirituality tools emerged, it became clear that an existing means of measuring performance in Ascension Health could continue to move this work forward in a meaningful way.

The Integrated Scorecard is a decision support and performance management tool used by System leadership and the board of trustees to ensure fidelity to the Mission of Ascension Health, align the organization's strategic priorities with business requirements, manage strategy development and implementation, and communicate progress toward System goals and objectives.

The first Mission and spirituality measure appeared on the Integrated Scorecard in FY04. Inspired by the *framework* document, it asked all Health Ministries to begin a conversation about the importance of workplace spirituality. Each Ascension Health ministry had sent representatives to the 2003 Spirituality Symposium—generally the Vice President for Mission Integration and one other key leader who could help catalyze workplace spirituality initiatives. The hope was that these leaders would begin a local conversation regarding workplace spirituality when they returned home, and this is what was tracked through the 2004 Integrated Scorecard measure. Following the symposium, each health ministry started an intentional group that met to reflect on spirituality in the workplace with the focus of extending that reflection process to others in the ministry. Ongoing reports were provided throughout the year and conversations held in these groups led to the FY05 measure where health ministries began to develop a plan for workplace spirituality. Throughout 2005, health ministries continued to develop plans for local initiatives and the sense of spirituality continued to grow within Ascension Health.

In 2006, the *Integral Model* emerged and quickly was affirmed by health ministry leaders and the board. There was a growing awareness that such a tool could be useful to the health ministries. Hosting conversations centered around the *Integral Model* could allow health ministry leaders to better understand how their associates experienced spirituality. The next Integrated Scorecard measure asked Mission leaders to convene focus groups to identify areas of strength and areas of growth in terms of workplace spirituality using the *Integral Model*. Throughout 2006, health ministries and the System Office held 365 focus groups, with more than 4,700 associates in attendance. Physicians, volunteers, board members, and a variety of associates throughout the health ministries participated in these conversations,

helping paint a picture of areas of strength and growth across our organization. Feedback gathered in these sessions helped health ministry leaders choose three areas of organizational life, based on the *Integral Model* structure, where they could better integrate spirituality through 2007 and 2008. As a result, 87 new or enhanced initiatives were proposed as ways to increase the presence of workplace spirituality locally in FY07 and FY08.

The goals for 2007 and 2008 centered around the launch and measurement of the proposed spirituality initiatives. In early 2007, health ministries and the System Office were asked to develop metrics and implement plans for each of their initiatives. Progress was tracked via the Integrated Scorecard for the first two quarters. Health ministries and the System Office were then asked to evaluate these new initiatives to see if they were producing measurable, positive impact at the local level. In FY07, all 28 Health Ministries and the System Office achieved the 2007 Integrated Scorecard measure, demonstrating progress in two of their three chosen focus areas of organizational life. In the end, all those included on the Mission and spirituality measure exceeded the proposed goal, showing impact in all three areas, indicating these initiatives were gaining continued momentum and producing positive results.

In FY08, the health ministries and System Office continued to monitor progress and looked to demonstrate sustained impact through their workplace spirituality initiatives. The work being done at each of our health ministries was impressive. Numerous associates were supported through various mentoring programs and leadership formation opportunities. Associates learned about diversity, patients received new levels of excellent customer service due to new patient-focused training programs, and organizations met the needs of their communities through a variety of new programs. For the first time in the conversation, we began to see the results of these programs through a variety of metrics:

- Turnover was reduced from 17 to 9% at one health ministry after creating a mentoring program with ongoing orientation for new associates.
- Numerous health ministries saw associate engagement scores increase.
- Columbia St. Mary's in Milwaukee had 100% of participants in new orientation indicate greater knowledge of Mission, Vision, and Values as a result of the orientation.
- St. Vincent's HealthCare in Jacksonville, Fla., offered a course on the organizational ethics discernment process (OEDP) as part of its ongoing executive formation, with 90% of executives completing the module indicating they know when to use OEDP and 90% able to articulate uses and outcomes.
- ReModeling for life-giving space at Lourdes Health Network in Pasco, Wash., contributed to an overall facility score on Press Ganey increasing from 79 to 82.4.

We could now begin to talk about the difference spirituality made using outcomes language.

Encouraged by the positive results and conversations that had happened to this point, Ascension Health leaders decided to place workplace spirituality on the Integrated Scorecard one last time in FY09. Initial results had indicated that integrating spirituality at an organizational level could have far-reaching effects.

The next test would be whether or not departmental conversations about spirituality could produce similar results. So in 2009, health ministries were asked to have another conversation about spirituality using the *Integral Model*. A similar process to 2006 was suggested, but this time the conversation would happen at the department level, asking associates to articulate where spirituality already was present and if there were additional places where it could be better integrated. Once again, our health ministries rose to the occasion, answering the scorecard challenge with vigor. Each health ministry and the System Office conducted conversations with at least two departments, with many entities having additional departments participate in the process.

A variety of creative and engaging initiatives emerged. Providence Hospital in Mobile, Ala., invited a department that was struggling with turnover to think creatively about how it could address issues. Using the *Integral Model*, the staff decided to focus on certain areas, including selecting, welcoming and engaging new associates, developing relationships, and developing life-giving space. To help with retention, they began a new ritual of welcoming new associates to the department. Each new person received a welcome basket and a special blessing on their first day. Providence Hospital's dietary department also decided to foster relationships with patients, as they didn't feel as directly connected to them as they might have liked. As a means of doing this, they placed prayer cards on patient trays that were delivered to the rooms. One last area identified was the need for life-giving space in the cafeteria. Each day, hundreds of busy associates poured into the cafeteria at lunch time to eat quickly in a bustling environment. The food and nutrition staff wished they could provide a more life-giving space. They decided to transform a small room at the edge of the dining space into a reflective dining space, complete with prayer books, music, and a water fountain. This quiet space provided a refuge for caregivers to refresh and rejuvenate their soul. The food and nutrition staff continues to take care of this space and remains proud of the life-giving space they created. These examples come from one health ministry but are representative of countless others that promoted departmental spirituality initiatives and strengthened the sense of spirituality across our System.

In 2011, a working definition of spirituality was developed to enable dialogue on this varied topic of spirituality:

Spirituality is an awareness of ourselves, others, God and the universe, which reveals meaning and purpose in everyday life.

Spirituality is experienced through personal contemplation, work, relationships, creation, devotional practice, art and music, and is reflected in our behavior.

Additionally, a further clarification of this concept within Catholic Christianity has been added:

Catholics understand spirituality as God's call to experience the sacred in the Word and Sacraments, service, the Church and the world around us, for the purpose of building up the reign of God, revealed through Jesus Christ.

## Formation of Leaders... and Associates

Much of the way spirituality in the workplace was nourished within Ascension Health in its contemporary form was through formation programs.

Our own definition of formation is as follows:

Formation is a transformative process rooted in theology and spirituality, which connects us more deeply with God, creation, self and others.

Through self-reflection formation opens us to God's action so that we derive meaning from the work we do, grow in awareness of our gifts, see our work as vocation, and build a communal commitment to the ministry of healthcare.

While the pioneers in Catholic healthcare, Ascension Health's founders among them, provided spiritually grounded healing and comfort as a result of their formation in the Catholic faith and in the call and spirit of their respective religious communities, lay men and women today leading and carrying out Catholic healthcare needed their own formation experiences.

In the early weeks and months of Ascension Health, senior leaders gave significant amounts of time toward their own spiritual formation and growth in understanding healthcare as a ministry. This was led by Mission leaders well versed in the charisms and traditions of Catholic healthcare. These formative experiences individually and as a leadership team led to a "buy-in" to the importance of formation in Catholic health-care leadership that has had a lasting legacy.

First, a 2-year intensive formation program began, inviting 25 senior leaders annually from across the System to participate in retreats to nourish their own spirituality and in courses led by faculty from Aquinas Institute of Theology, a Dominican graduate school and seminary in St. Louis. Next, a series of short programs was developed to be used with leaders on a monthly or otherwise regular schedule, known as ongoing executive formation. This led to formation programs for boards, physicians, and management. These programs start from the same basic set of expectations:

- Describe how healthcare is a ministry of the Church.
- Recognize their personal leadership styles and opportunities to improve as servant leaders in the healing ministry.
- Apply our Integral Model for Mission Integration and Workplace Spirituality.
- Facilitate spiritual reflection and prayer.
- Understand and actualize Catholic social teaching.
- Use the organizational ethics discernment process.

The impact has been far-reaching and recently has been noted as having approached a "tipping point," at which a critical mass of leaders formed by these programs is strengthening the overall culture within Ascension Health. This represents a fulfillment of the Vision articulated by the founders to develop new roles for laity in both leadership and Sponsorship.

Additionally, associate formation activities, otherwise known as "workplace spirituality," include initiatives such as retreats, prayer services, service activities,

and tranquility spaces. These help associates recognize the organizations' commitment to them as whole persons and encourage them to connect their work to the larger ministry.

## **Workplace Spirituality in Action**

In practice, spirituality in the workplace within Ascension Health is varied, broad, creative, organic, and structured. Its forms are so numerous that a toolkit was compiled in 2011 with practices from across the health ministries organized by area of the *Integral Model for Mission Integration and Spirituality*. A sampling of its contents, following this structural design principle includes:

### ***Define Spirituality***

The intranet for associates of St. John Providence Health System in Detroit, one of our Ascension Health Ministries, contains a set of Mission and spirituality pages. The site includes many resources available to associates in the area of workplace spirituality, in order to help them both understand the role of spirituality in their work, and also to lead prayer, reflection, and discussion regarding spirituality, in particular by reflecting on the *Framework for Fostering a Spirituality of Work* in a deliberate way as a department or by planning a retreat day or session.

### ***Select, Welcome, and Engage Associates, Physicians, Volunteers, and Board***

In addition to an overview of Mission being a part of every new associate's orientation experience, those in leadership, such as chief executive officers, board members, and physicians/providers may be welcomed in a deliberate, ritualized commissioning service to emphasize their significant role in the healing ministry and to engage them in the role of nurturing spirituality in the workplace for all. These ceremonies involve those who will work with the new leader, other senior leaders, and often family members, recognizing the whole person and their family's involvement in the commitment to this Mission. Examples include a blessing service for physician/providers at Lourdes Medical Center in Pasco, Wash., and for chief executive officer appointments such as recently at St. Vincent's HealthCare in Jacksonville, Fla., and Providence Hospital in Washington, DC.

### ***Develop Relationships and Build a Model Community Reflective of Our Values***

This area of integration of spirituality into the workplace mentions specifically the Model Community to which we aspire for our associates. Workplace spirituality is enhanced by strong relationships among associates, the kind that offer support in times of need and are open to sharing and growth together. Examples of this area of effort include Days of Renewal or Retreat, which have been offered for 5 or 10 years at some of our health ministries. Associates are given release time (PTO) to attend these full-day retreats that emphasize self-care, prayer/reflection, inspiration, and connection between self and work, with varying themes and speakers .

### ***Create a Healing Environment Through Spiritual/Emotional Support and Life-Giving Space***

Our health ministries have developed numerous creative ways to develop a healing environment and life-giving space in our hospitals and clinics. These spaces touch the spirituality of associates, patients, and families. Ideas such as prayer plants given to associates as a thank-you, prayer shawls hand knitted for patients, and a prayer “net” to which associates, patients, and families can tie on a ribbon representing their prayer as it rotates through departments offer spiritual and emotional support in visible ways. Tranquility spaces or rooms, chapels, and healing gardens exist in many of our health ministries and our System Office, encouraging associates to take time to be still, pray, and reflect. In fact, a percentage of the budget of new construction throughout the System is allotted toward creating life-giving space.

### ***Celebrate Identity in Ritual***

Another way we nurture spirituality in the workplace is to celebrate our identity in ritual. Our health ministries regularly recognize associates for living out the Values and contributing with excellence to our Mission through practices such as Living the Values Reward and Recognition, Blessing of the Hands, Value of the Month, and Healing Hands Society. These programs bring groups or all associates together, and through prayer/blessing, the words of senior leaders and ritual activities such as the use of water or oil to bless hands recognize and strengthen the important role of each member of our organization—as a spiritual person and as a contributor to the care of other spiritual people.

### ***Weave Spirituality into Strategic and Operational Processes, Decisions, and Actions***

In order to nurture spirituality in an organizational way that affects decisions, processes, and actions, we do several things. Since we begin all meetings with prayer or reflection, a brochure was developed entitled “Leading Prayer and Reflection,” to guide associates in evaluating the appropriate type of prayer or reflection for various situations, establishing the tone and setting for prayer, selecting or composing the prayer itself, and understanding the components and purpose of group prayer in the workplace. Many health ministries and organizations at the System level have structured Mission councils, committees, or representative Systems that draw associates from all areas of organizational life into advisory and promotional roles for Mission and spirituality. Additionally, we have a structured organizational ethics discernment process that can be used for significant decisions. It is prayerful, reflective, and follows careful steps to make sure all parties are heard and respected and that an intentional decision in line with our Mission, Vision, and Values is followed.

### ***Provide Vital Formation/Development Experiences (Leaders, Associates, Physicians, Board)***

The effort to form leaders for our ministry began with extended sessions of reflection, prayer, and education for senior leaders in our founding years. When these senior leaders understood the significance of their experiences in formation, and its impact on their leadership, more and more formation programs began to be rolled out for others—first a 2-year program for leaders from across the System, then a local ongoing executive formation with uniform resources from the System level, then formation of our board members who are responsible for our ministry and governance, then formation of physicians, then management formation for those interacting daily with our frontline associates and patients, and ultimately associate formation on a self-selecting basis (such as the retreats mentioned earlier) or by department.

### ***Provide Spiritually Centered Holistic Care***

This aspect of the *Integral Model for Mission Integration and Spirituality* obviously indicates the daily work we are about in Ascension Health: caring for patients, families, and communities. Still, a trend among the leading practices in the area of workplace spirituality is the importance of providing holistic care to our own associates and encouraging them to be spiritually centered themselves. Without a deep sense of

self-care and spirituality, it is hard for anyone to have the energy to care for others. These programs have names such as Work-life Balance and Stress Support, Care for the Caregiver, and Cultivating Reverence for Living. Through reflection, discussion, and stress and behavioral management techniques, associates are encouraged to know their own potential sources of stress or burnout and to care for themselves accordingly.

### ***Measure Mission Outcomes and Impact and Maintain Accountability***

We have learned in these years that it is possible to measure how well-integrated spirituality is in our organization and to hold leaders accountable for that. By sharing practices and recognizing leaders in spirituality, we encourage all our health ministries to assess the various areas of organizational life, to determine how well Mission is integrated there and to what degree spirituality is supported, and to improve in areas of need. This is also one component of a larger identity assessment our ministries complete on a voluntary basis, the “Catholic Identity Matrix.” Health ministries also have developed surveys to use internally based on the *Integral Model* and departmental processes for reflecting on the various areas of organizational life identified by it.

This sampling shows the multitude of ways that work (healthcare) and spirituality are tied together within Ascension Health. Modern versions of the prayer, reflection, Community, and formation efforts found in the early religious sisters’ communities in France and in America continue today. Efforts now to nurture the spirits of associates are interreligious, psychologically grounded, and sensitive to the realities of family life. Yet, the premise is the same: Spiritually nourished and grounded associates will better be able to provide spiritually centered holistic care to the patients and families we serve.

### **The Future of Workplace Spirituality at Ascension Health**

The place of spirituality within Ascension Health is secure, grounded as it is in our history, the formation of so many leaders, the commitment of the board and religious Sponsor, and integral to our culture and patient experience.

Its continued role depends on a consistent commitment to leader formation, to opportunities for all associates to develop as whole persons, especially in the framework of Model Community, and an agile System responsive to the changing needs of healthcare and communities.

The integration of technological tools in the future of healthcare may be an aid to proVision of spiritual care to patients and a spiritually nurturing work environment for associates at Ascension Health. As our organization explores its response to and use of technology, spirituality will be right there alongside safe, effective clinical



care. We believe that people will continue to be attracted to our organization as a place to work for the way it recognizes the flourishing of its own associates and their need and desire to nurture their inner spirits.

As we see the initial indicators of what impact workplace spirituality has on our associates, we hope to partner with researchers or research institutions to learn more about how we can measure the success of our commitment to spirituality in formation of associates.

We want to be ready to provide spiritually centered holistic care, as we always have, in the world of person-centered care, where mobile devices link patients more readily to answers and the care they desire and where associates will interact through new platforms to deliver and support healthcare, but still do so with compassion, reverence, and creativity, with sensitivity to all persons, especially those who live in poverty and are most vulnerable.

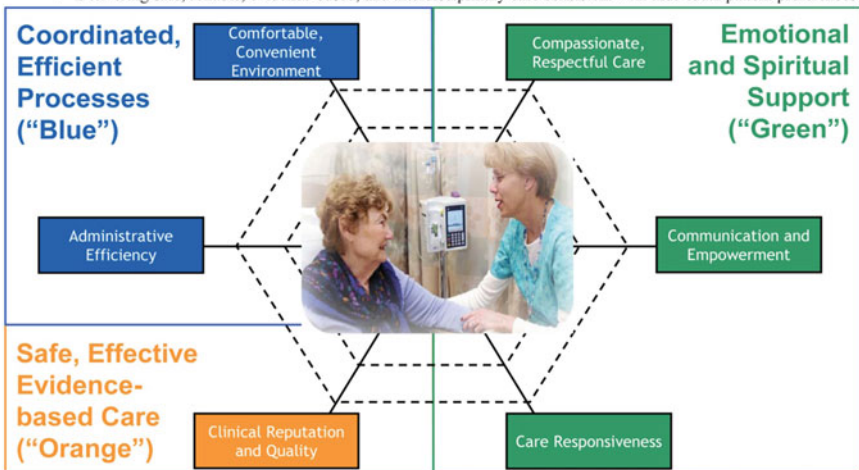
We stand confidently on our foundation in spirituality, which began hundreds of years ago with the religious sisters. We are proud of our commitment to spirituality for all associates and patients in this last decade-plus as Ascension Health. We look with hope and dedication to a future in which we continue to cultivate spirituality in the workplace as we deliver upon our Mission, knowing the face of healthcare will be ever changing.

## Appendix A

### Consistent, Exceptional Ascension Health Experience Through Holistic, Sustainable Models for Life

For Ascension Health, **holistic care** means caring for the physical, emotional, social and spiritual well-being of the whole person by:

- Attending to the spirit through compassionate relationships and empathetic, effective communication
- Inviting shared decision-making among patients, providers, and care teams
- Delivering safe, reliable, evidence-based, and interdisciplinary care consistent with individual patient preferences



## Appendix B



### Framework for Fostering a Spirituality of Work

#### Introduction

*The goal of our fostering a spirituality of work is to provide an environment that deepens our sense of meaning through the mission of Ascension Health. This affects the way work is done and service is provided. In a spiritually centered workplace, people have greater potential to become whole. They have a deeper connection with the meaning of what they do. From that experience comes vital energy, real commitment, creativity, and a generosity of spirit in contributing to our mission. Fostering spirituality, the workplace grows as a true community of mutual care and service, and organizational practice is infused with depth and reflective process. In this context, there is potential for both individual and organizational transformation.*

#### For Ascension Health, Workplace Spirituality Is...

- **Diverse**

The human spirit is what makes us unique and distinctly human. It is the basis of our common humanity and also of our personal uniqueness. Connecting with the human spirit begins and takes place in our total present reality. That is, it is discovered through experience. While we humans share some universal spiritual experiences, there are absolutely personal experiences for each individual in a lifelong journey of becoming the true self we are created by God to be. Our diversity provides a complement of abilities which support the healing mission.

- **Inclusive**

"Spirituality" is distinguishable from "religion." Each and every person is spiritual by nature. Spirituality is a universal reality. Many people find intersections between their spirituality, their faith, and the expression of that faith in a community of believers (religion). These intersections impact our spirituality. And, we find that the workplace can benefit from the personal gifts that all associates bring from their various religious and spiritual traditions as well as from their separate personalities.

- **Relational**

God interacts with us personally and continually in our daily lives. God engages us. We do not "make ourselves whole" in isolation by doing the right things, or by discovering the right "practices." Rather, we discover our wholeness in a community. We are called to serve by the community and we respond to that call. We create space, openness, and an attitude of listening to our own experience and to others in our lives.

Because we are human, we are always in relationship with God, self, others, and the universe. We discover, in the course of our adult spiritual journey, the God who IS, the God with whom we are already in relationship, by virtue of our creation. We become more consistent in seeing all aspects of human experience as the meeting place with God.

- **Life-giving; soul-satisfying**

We are vital and we live with purpose. We sense connection with a larger meaning. For example, we experience our call as "continuing the healing ministry of Jesus," or as "participating in God's healing presence to humanity."

We find satisfaction in our work because in it we use our gifts and abilities. Contributing helps us discover and express who we are in this world. This is where the potential for creativity and passion reside. When we see our work

*(Continued on Back)*

## Appendix B (continued)



*(continued)*

as life-giving, we want others to experience their work that way. The Core Values of Ascension Health (Service of the Poor, Reverence, Integrity, Wisdom, Creativity and Dedication) provide specific guidance on how to offer life and healing to those we serve, especially the poor and vulnerable, and to support a workplace environment that is life-giving for our associates.

- **Rooted in reality and truth**

We bring our whole self to the workplace. And, while we have to be focused, we don't have to be fragmented. Ordinary experiences and events are the place of encounter with the Sacred. Spirituality does not imply "out of the ordinary," but rather leads us to be whole in the ordinary. (If God wants to create extraordinary experiences for me, God will do so...this is not something I have to strive for.)

- **Discoverable—in awareness**

We don't need to go to a mountaintop to know our spirit. Our spirit is where we are right now. We live where action and contemplation meet, as we learn to become more aware in the present moment. This isn't solely a matter of intellectual learning. The deeper self can know without the mind constructing definitions or labels.

- **Effective in service**

There is an interactive flow between service and the meaning of service, between action and reflection. As we find meaning, satisfaction, and a sense of calling, we are led toward faithful, passionate, excellent service. We are also led toward greater generosity in our work because we discover its impact on others and ourselves. We accept accountability for, and become stewards of, our Ministry. In our sense of common humanity with those who are vulnerable, we may come to a deeper compassion and a greater acceptance of our own needs. We may discover how God is acting through us. We may encounter God present and acting in others. Such awareness leads to reverence and a desire to serve even more fully.

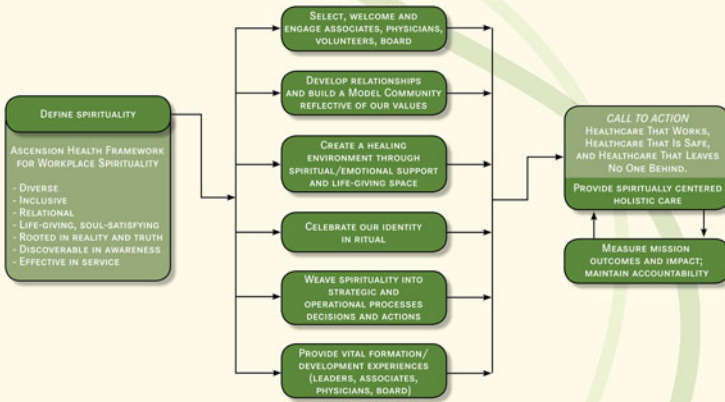
In the workplace, as in all of life, we become our true selves—the unique, unrepeatable selves that are discovered over the course of our lifetime. When we live from that true sense of self, we are coming to wholeness and contentment.

*We, as Ascension Health, seek to nurture spirituality in the workplace out of reverence for each person in the service of the healing ministry.*

# Appendix C



## Integral Model for Mission Integration & Spirituality: A TOOL TO HELP US IDENTIFY & DEEPEN SPIRITUALITY IN THE WORKPLACE



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## Chapter 36

# Teaching Spirituality and Work: Values and Voices

David Trott

**Abstract** This chapter provides three highly effective, very potent classroom teaching and learning activities: (1) “The Spiritual Values Constellation,” (2) “Spiritual Conversations in the Workplace,” and (3) “Bearing Witness with Photovoice.” Whether for university students or workplace trainees, all will have very long shelf lives in the memories of participants. Management education that focuses upon workplace spirituality is easily transferable to organizational settings especially through conversations that can generate and use workers’ own homegrown terminology or through creative activities that promote authentic voice.

In this chapter, I want to leave the reader with three highly effective, very potent classroom teaching and learning activities: (1) “The Spiritual Values Constellation,” (2) “Spiritual Conversations in the Workplace,” and (3) “Bearing Witness with Photovoice.” Whether for university students or workplace trainees, all will have very long shelf lives in the memories of participants. Management education that focuses upon workplace spirituality is easily transferable to organizational settings especially through conversations that can generate and use workers’ own homegrown terminology or through creative activities that promote authentic voice.

This handbook is replete with definitions of spirituality and related terms, so I will not repeat them here except for the two quotes which follow. In these quotes, the essential role of values in all matters related to workplace spirituality is underscored, not only their conceptual framing for sensemaking/awareness but even more so the emphasis upon their enactment.

Giacalone and Jurkiewicz (2003) stated:

Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating

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their sense of being connected to others in a way that provides feelings of completeness and joy.

(Giacalone and Jurkiewicz 2003, p. 13)

Fry (2005) also stated:

[Workplace spirituality] must be comprehended within a holistic or system context of interwoven cultural and personal values.

(Fry 2005, pp. 619–622)

From interviews and surveys reported in Mitroff and Denton's (1999) landmark book "A Spiritual Audit of Corporate America," the attributes most commonly desired/valued by workers include awareness, consciousness, dignity, honesty, respect, integrity, knowledge, and trust. Values-based organizations, according to these authors, offer the best environment for initiating action that might lead to optimum spiritual development for individual workers and their respective workplaces as a whole since a values-based discussion is minimally, if at all, controversial and threatening and is highly inclusive and language-neutral for the most part.

A few years later, Pfeffer (2003) spoke of enhancing the human spirit by integrating "The value of people as they are" (p. 32). Pfeffer didn't offer this as an exact definition of a "spiritual value." In fact, he didn't say this was a definition at all, but it seems implied in the context in which it was used and has a great deal of common sense resonance. It would be extremely rare indeed to find a worker who would not find this treatment reasonable, preferred, and highly worthwhile, perhaps even grounds for being enthusiastic.

According to Fry (2003, 2005), spiritual leadership (SL) requires the creation of a vision compelling enough and communicated convincingly enough that workers would bond tightly and move forward together for its realization, sharing whenever necessary the reins and responsibility to lead. SL's superordinate guiding value is "altruistic love." Altruistic love, according to Fry's research, includes values such as hope, forgiveness, acceptance, gratitude, excellence, fun, kindness, integrity, compassion, empathy, trust, loyalty, courage, faith, hope, patience, meekness, endurance, and humility. Furthermore, the seed of SL can be found deep within every individual and is not restricted to only those with positional authority—everybody can be a spiritual leader as SL is "operationalized through positive affirmations grounded in personal actions" (Fry 2003).

Giacalone and Gilmore (2004) listed such values including equality, participation, freedom, concern for quality of life, self-expression, community, and environmentalism. Kolondinsky et al. (2008) conducted a study that specifically focused upon spiritual values. The results of their study were somewhat mixed; the authors discovered that it was the organizational level of spirituality (not personal spirituality) that more broadly and significantly impacted job involvement, organizational identification, rewards satisfaction, and negative organizational frustration. The authors stated, "The current findings appear to suggest that workers desire workplaces perceived as exuding spiritual values, even if the workers themselves are not personally spiritual" (p. 475). However, the researchers presented their study participants with a predetermined set of spiritual values embedded in the Human



Spirituality Scale (Wheat 1991); this differs significantly from the approach detailed later in this chapter.

Lastly, workplace spirituality research and scholarship that focuses upon values is strong. Raising spiritual values to the level of awareness is antecedent to raising spiritual values to the level of enactment/performance—raising spiritual values begins by raising voices. In her curriculum and book, both entitled “Giving Voice to Values,” Gentile (2010) recommends a variety of concrete activities, skills, and practices that can indeed help raise values to the level of enactment. The activities in the remainder of this chapter are based upon the same premise. Values voiced can lead to values-lived. And, in doing so, the whole matter of spiritual values in the workplace becomes even a little more concrete and meaningfully grounded.

## Spiritual Values Constellation

So, what might those spiritual values be? Why not ask the workers and listen to what they have to say? I did exactly that over the course of 12 years of classroom teaching/learning starting in 1997 in a course entitled Spirituality and Work. During those years, 347 students were asked a question that sought to unearth their spiritual values, and those same students, in turn, subsequently asked 347 of their coworkers the same kind of question.

Working adult students and coworkers from their workplaces were asked, “If you had the opportunity to create a spiritually healthy organization what would you emphasize the most?” I deliberately chose an open-ended question instead of presenting the respondents with a forced-list choice for three primary reasons: (1) complexity, which is more realistic than linearity, is retained, (2) the principle of emergence is honored, and (3) a presorted list is by definition already heavily biased (Goldstein 1999; Corning 2002).

The spiritual values constellation is a simple, very direct activity with long-lasting effect. The illustration that follows will be expressed in terms of a university class setting even though the author conducted workshops in numerous organizations using exactly the same activity. The students enrolled were full-time working adults attending evening classes; their average age was about 36.7 years.

Quite literally, the question mentioned above was asked immediately after the instructor’s personal introduction. The students were directed to immediately turn their syllabus facedown and then trace one of their hands on the blank sheet of paper staring up at them from the desktop. On each of the five traced fingers, they were to write their responses to the question; students were not allowed to talk, to ask for clarification of any terms, directions, or anything else. A quiet place, space, and ample time of about 5–7 min were allotted for each student to formulate a uniquely personal response. No interactions were allowed in order to ensure there would be no influence from the instructor’s teachings or discussions with anyone else in the room.

Following this, dyads were formed and directed to share their responses with one another and to reach agreement upon their top five values (10–15 min). Onto the fingers of a newly traced hand partially covering both individual's sheets of paper, students transcribed their agreed upon five values. This new third hand was to symbolize transcending the single consideration of one's own self; "I" was transformed into "we" for all the student dyads.

Next, the responses from each dyad were shared with the whole group and transcribed onto an acetate sheet or the classroom whiteboard (15–20 min). Identical responses were commonplace among the different dyads, so duplicate responses were simply noted by a frequency tally. After displaying the results to the whole group, there was an open discussion for another 15–25 min.

The total time for this whole activity was about 60 min. Data shared below in Table 36.1 were collected from 139 adult students enrolled in 11 particular classes; a total of 351 distinct expressions (exact words) were identified.

The exact words were etymologically clustered, (1) according to those that had the same root word and then (2) those identified as core synonyms as listed in *The Oxford American Writer's Thesaurus* (2004). Seventeen (17) categories/clusters of values were identified as those necessary for "a spiritually healthy organization."

When looking at precisely which terms were most often explicitly expressed a supra-set of spiritual values, honesty, trust, integrity, and respect accounted for 23 % of all expressions. Including a second set of precise/exact terms accounted for an additional 18 % (compassion, acceptance, caring, teamwork, love, loyalty, ethics, leadership, and creativity.) A values constellation of just these 12 specifically identified spiritual values accounted for 41 % of all expressions.

I always paused at this point in the class to make the following comment: "Look around the classroom and you can clearly see different races, genders, ages, amongst a myriad of other different, personal characteristics. We have a great diversity of cultural backgrounds and a rich repository of different life experiences in this class. As we can see, amongst this tremendously rich diversity there is also a tremendous commonality in our core values—look at our shared spiritual value set that we just identified here, right now in our class. Let's just take a few seconds to appreciate that, let it soak in for just a minutes. We were strangers just a few moments ago, or so it would have seemed, but not really."

In conclusion, the easiest way to bring the topic of spirituality onto the table for discussion is through a discussion of values (Tetlow 1993; Trott 1996; Mitroff and Denton 1999; Manz et al. 2006). Doing so goes a long way in preempting religious proselytizing or getting bogged down in theological debates. In a short span of about 1 h, students went from "no names at all" to "all named in one"; in one set of spiritual values, a whole class became significantly focused and personally connected with more than a modicum of depth. From that point onward, students' diverse names, identities, personalities, and life experiences were rooted in a cocreated, openly shared, common set of spiritual values. The yield of this activity was bountiful, from a cloud of unknowing to the portal of abundance in less than an hour!

The first hour, the first activity, of the class had concluded: "Me's" becoming "we" before our very eyes, literally being captured on paper—handed to us.

**Table 36.1** Categories of spiritual values

Category	Exact words
Love	Love, compassion, understanding, caring, nurturance, service, loving, empathy, tenderness, social responsibility, socially responsible, considerate, kindness, forgiveness, charity, generosity, community outreach, self-value, sense of self-worth, mindfulness, humility, worship
Trust	Trust, faith, loyalty, responsibility, authenticity, authentic
Respect	Respect, recognition, equality, acceptance, personal acceptance, value of the person, affirmation, reverence, empowerment, compensated
Honesty	Honesty, truth seeking, candidness, dissent
Integrity	Integrity, ethical, ethical code, ethics, morality, justice, fairness, fair
Togetherness	Togetherness, community, teamwork, family, friendship, collaboration, collaborative, fellowship, unity, synergy, relationship/teamwork
Openness	Open, openness, open communication, flexibility, freedom, transparency, adaptability, opportunity, nonjudgmental
Growth	Growth, personal growth, learning, development, education, opportunity for growth, commitment to growth, increasing knowledge, self-awareness, sense of self-worth, personal evolution, whole person
Healthy	Health, well-being, happiness, joy, passion, positive energy, positivity, positiveness, reflective, meditative
Sharing	Sharing, shared goals, shared decision-making, communication, effective communication, clear communication, honest communication
Tolerance	Tolerance, diversity, patience, inclusion, inclusiveness
Guidance	Guidance, support, leadership, motivation, role model, bravery, courage, stability, strength
Professional	Professionalism, accountability, pride in work, hardworking, excellence, profitability, sustainability, dedication
Creativity	Creativity, vision, hope, radical amazement, creativeness, talent
Balance	Balance, harmony, peaceful environment, stillness, comfortable atmosphere, work-life balance, security
Playfulness	Playfulness, fun, humor, irreverence, play
Meaningfulness	Meaningfulness, purpose, higher purpose

## Spiritual Conversations in the Workplace

Focusing on values is indeed the easiest way to raise workplace spirituality onto the table for discussion. In the classroom or the workplace, it can be done in the manner shared in the previous section or in a lengthier, expansive fashion through an open interview—“a conversation with a purpose” as is oft stated. This section will focus on the various expressions unearthed via spiritual conversations in the workplace, audiotaped interviews in the workplace.

Spanning the last 3 months of 1995, I conducted 20 in-depth, face-to-face, audiotaped interviews with workers in a multinational construction/engineering corporation ranked 13th on the list of Fortune 100 Service Organizations at that time (Trott 1996). Subsequently, from 1997 to 2009, an additional 327 subjects of student field-research projects were interviewed with the same driving question as was used in the student example above, “If you had the opportunity to create a spiritually healthy organization what would you emphasize the most?”

Before looking exactly at the responses to the driving question, one might ask if the interviewees felt that the workplace was/is an appropriate context for spirituality. Why the workplace? Overwhelmingly, the response was affirmative. The primary canvas of life is work, whether paid or unpaid, at home or in an office. Consider these representative remarks:

I would say that the business world is just another dimension of human relations, and we are all spiritual beings so we can't help but have a spiritual undercurrent in everything we do including business. And some people might say it's psychological, others might say it's humanistic, but I think it has to do with the spiritual aspect of our being.

I'll go out and smoke and when I go outside, sometimes I just go outside and like you know, there's a myriad of things. If there's nobody there I'll think about the events of the day and stuff like that. And a lot of times try to figure out what I'm going to do next you know. And sometimes it's you know if I've had a real hard time, then I'm sitting there and saying you know calling on a Higher Power to help me out.

## Thematic Categories

In a preliminary thematic analysis of the interviews reported by Trott and Kiehl (2008), distinct categories of spiritual values emerged that triangulated with the in-class student responses. Due to the space limitations of this chapter, only a couple representative interviewee remarks will be shared.

### *Trust and Respect*

Given voice, this individual might say: Treat me with respect, honesty, integrity, and openness; give me freedom and trust me to make good choices. Do this just because I exist, because I work here, because I choose each day to show up and collaborate

in the efforts of this organization. Do this because I am a human being—a characteristic that is level-free and in which we are all the same, not because I am a great performer, politically connected, or on the high-potential list.

- *You fully communicate and share with others... But we don't even communicate I mean I go into companies and it's amazing how people don't even communicate or share anything.*
- *That [spiritually healthy organization] would be respecting others, respecting the environment, respect others, the children, the families, their values.*
- *But a lot of people I think ... could be motivated to work very hard for a very long time if they just felt that their efforts were sincerely appreciated.*
- *The fact that the individual is an individual. The fact that the individual has every reason to be recognized as a human being.*

### ***Love, Caring, Compassion***

Given voice, this individual might say: Let's create a culture that allows me to express myself safely in areas having to do with matters of the heart or feelings such as love, compassion, and concern for others, passion for work, or for a highly valued guiding principle. Allow me my generous spirit and the give and take below the public mask. Let's strive together to cultivate norms that would include a recognition of the social

- *Or, you know, say once a month, all of us volunteer to work at the soup kitchen together, as a group, because then, we have that connecting experience between each other, plus the humbleness and humility that comes with doing something like that, and then it makes a deeper connection because I think that in service work, you really start to learn what people are and who you like. And in my opinion, first of all, not only would you end up with a better company cause you have happier employees, you end up with closer employees that are more tight-knit.*
- *I look back in the years when I was a single parent with you girls, trying to get going in my legal practice with three little girls in school trying to balance all that and there were certain work environments that were very helpful that were respectful of the fact that I was a parent and when my child was sick at school I needed to go right then and tend to that child that was the number one priority in my life at that moment there were other work in environments I'm thinking particularly of one specific law firm I worked with where they could care less about the real people issues involved and as a result productivity and morale of the entire law firm was in the pits many people left that law firm many horrible changes ended up happening in that law firm and as I look back and think about it and think about how unhappy I was as a mom.*

network of our families and special people in my life who render me able and in some cases motivated to contribute to our organization as well as an appreciation for, rather than fear about, multiple beliefs, practices, preferences, and even dogmas.

## *Honesty*

Given voice, this individual might say: I want to believe in you, that what you tell me is true, that what you will do is your very best effort. I am perhaps my harshest

- *I guess one of the most important things to me is honesty and that's it can kind of incorporate you know a lot of things like ... just being honest in your communication with people and you know and not so much just not lying but not you know not misleading people and being honest to yourself too that would be one of the really big things and I think that there's so much stress and burden you put on yourself when you start when you lie or when you're you know either not being honest to yourself and trying to lead a life you that really know that you shouldn't or go in directions that you shouldn't or go in directions that don't feel comfortable with or whatever there's so much extra stress when you can just be honest with yourself and honest with other people it's a huge weight lifted off your shoulders and I think you can be happier and I think that spiritually you can be a little more free without having to carry all that on you ... so honesty would be a really big thing...I don't know what else I would totally emphasize ... I can't think of anything else.*
- *Definitely honesty. I mean I think that, I don't know, there's the thing that, "we're only as sick as our secrets". And I really, I really completely believe that. I mean, that the more stuff that you are capable of putting into light, the less weight it has. It's like the concept of the boogeyman. Of course we're scared, but, you know, it's not real. And so, honesty definitely.*
- *Honesty being honest towards you know with people. To me it's, it's crucial. If you cannot, if you don't have the maturity to be considerate to other people, that you're going to become you're going to become like a stumbling block. You're going to have to be constantly watching around you. It's going to be tense and stressful...just sing a hymn or you know. What does that hurt you?*
- *And I think also, to be honest, I think honesty in organizations would go a long way, for everybody's sake 'cause they could trust, that I can be honest with them without lot of pain and anguish ... I think that would be, really good for a health organization, because I think that the other just makes people dependent and mistrust and angry and frustrated, and so I think that honesty and without, you know, honesty and affirming and using, utilizing gifts that are out there, gifts and talents, if there would be some way of making that happen would be great.*

critic; in fact self-honesty guides my path toward doing the best I can every day. I really don't need external rewards, a plaque, cash bonus, or certificate of appreciation. All those things are nice, sure; what I need most is to hear my only inner voice speak to me in total honesty, telling me the radical truth at all times, especially during the tough, difficult, and painful times.

### *Negative Case Analysis: Vaporware*

Participation in the workplace spirituality class and related research project was a choice of self-selection; students chose to enroll in the course since it was an elective, and their interviewees (although volunteers) were a purposive sampling—approached by the students because of a perceived interest in the topic. The overall tendency would likely be toward confirmatory data and elaborations instead of generating contradictory data. Therefore, use of negative case analysis is hypercritical (Emigh 1997). Negative case analysis can provide a uniquely enriching perspective to a study's findings in that otherwise silenced voices, disconfirming data, and/or contrary viewpoints are proactively included (Boyatzis 1998). In the workplace spirituality classes, the students had to consider alternative perspectives.

- *I don't think you can, [create a spiritually healthy organization] I mean, I mean a spiritually healthy organization, I don't know what that would look like. If by, depending what you mean by spiritual, do you mean, if you mean an organization where everybody gets along with each other, if that's what you mean by spiritual; then that's one way to go. If by a spiritual organization you mean everybody has the same, you know, religious beliefs, that's another way to go. If by a spiritual organization that everybody there finds meaning in their work, there's another way to go. So, I guess—earlier I, I responded that spirituality becomes just vapor, that it's vaporware, because the stuff, or the material that I've read in that area seems to me to be an empirical attempt to homogenize people. And that's for me anti-spiritual.*
- *[Regarding 'values'] well then, you, you're operating then you've defined spirituality in terms of morality. And when you talk about those sorts of values, you're talking about a moral organization or an ethical organization. And a lot of corporations, business organizations do it through codes of conduct. But the problem is it, with it that if you take something, something like Enron, I mean Enron had strong code of conduct, it was, it was on their every wall, it was promulgated everywhere, it was an award winning, code of conduct; an award winning spiritual organization. But we all know that there was some disconnect between, the alleged goals of the organization and the outcome. I mean, and so, I'm all this is not very clear in my mind, so I'm kind of rambling because, but, those are certainly great values but it doesn't necessarily mean that if somebody holds those values they're in any sense spiritual.*

Given voice, the negative voice in this realm might say: The case is poorly made and given to unsubstantiated assumptive leaps; the entire field can be explained altogether otherwise in the context of morality; I do not accept the premise of a spirituality “of” or “at” work simply on face value or its widespread popular currency; I have the ability to reason and will not be convinced on the basis of anecdotes reflecting highly personal beliefs; the positive illusory feeling is fine, but there is no need to ascribe to it anything greater than that.

### *Extending the Values-Based Activities*

It is not sufficient to simply identify and list values, so the following are a few good discussion prompts.

First, are these actually *spiritual values* or are they *ethical values*? Can they be both at the same time depending upon the nature of their focus/context?

Second, ethical values indicate how to *behave* while spiritual values indicate how to *be whole*. How do you respond to that statement?

Third, is *being good* good enough? After all, what can most people actually do at work? Are enacting such values sufficient? Few of us have divine inspiration on speed dial. Exemplars of extraordinary capacity for selflessness service by everyday folk can be found in the research literature Kurth (1995) and are as timeless as those studied by Parameshwar (2005) of ego-transcendence processes of renowned leaders. However, the immediacy of *now* leaves little time/space for wonderment, awe, and definitive connection with a Higher Power.

Fourth, does immanence trump transcendence? Consider this quote by Hamilton Beazley (1997):

Paradoxically, it is through manifestations in the material world—dimensional shadows of a trans-dimensional Infinite—that we “see” the Unseen. In people, events, and things of the world, the Ineffable is made known and recognized, is seen and understood—at once Transcendent and Immanent, simultaneously Cause and Effect, both spiritual and material. To such tangible manifestations of an intangible Source do we turn to understand the effects of spirituality in the world. (Epigraph)

A “transcendent Hawthorne Effect” (Isaacs and Berry (2011), p. 37) seems to have occurred in many cases related to the workplace interviews. From my perspective, the most interesting aspect of the interview projects came from the students’ many anecdotal remarks about conversations with their interviewees and/or with other coworkers for weeks, even months after the interview. During the interviews, and apparently sustained for a substantial period afterwards, worker awareness rose through continued conversations while a spiritual vocabulary with an emphasis on key values became increasing commonplace. As the students’ instructor, it raised the question of whether or not the class could be used intentionally to stimulate conversations about spirituality in the workplace. Is this ethical? Is it justifiable? Would this be any different than attempting to improve workplace practices among a whole variety of issues/concerns that might otherwise be considered undiscussable?



## Bearing Witness with Photovoice

The third and final activity in this chapter is the bearing witness with photovoice activity. The image-based/photo process of this activity enables students to literally see through their photographs to relationships and/or expressions of the values/dimensions of spirituality in the workplace. In this regard, photovoice is a complementary technique that enables personal as well as shared meaning-making with the hope that students and teacher alike will come away enriched and perhaps even a little enlightened. Photographing spirituality (bearing witness) and then discussing the photos will evoke thoughts, feelings, and emotions, and for this reason photo-elicitation was chosen as an appropriate methodology for the query of workplace spirituality.

Bell et al. (2011) stated:

Literacy in this millennium must incorporate ‘texts’ with which many of our diverse students are most familiar, including digital and visual forms. (p. 34)

For this activity, students had to purchase a disposable black-and-white camera (many students nowadays have cell phones and/or handheld electronic devices that can serve the same purpose). My insistence on black-and-white was to avoid any sort of distraction due to trying to “compose a photo” instead of more quickly, instinctively, or intuitively “witness with a photo”; I wished for the aesthetic sense to supersede the more prominent literal/rational sense which is already heavily reinforced in academia.

The directions were very simple: (1) Keep the camera with you at all times; (2) if/when you see something that triggers any sense of connection with whatever we have been studying and discussing or any personal reflections stemming from your own understanding of the spiritual dimension of work, then (3) point the camera and click. Several weeks later, you must (4) select three photos, (5) mount all photos onto black cardboard, (6) share them with your classmates, (7) talk about your own thoughts, and (8) invite the rest of the class to share their thoughts as well (see Fig. 36.1).

This statue in the lobby represents ‘The Cycle of Life’ that provides inspiration and a reminder of the significance of interpersonal relationships ... that time is also significant ... important to reflect upon the past, be aware in the present, and try to foresee into the future in terms of relationships.

Social science researchers have been using photo-elicitation for quite some time; more recently, classroom teachers have been adopting multimodal arts-based methodologies and photovoice directly into their teaching repertoire. With photo-elicitation, the photographer/student, the listener(s), and the photo are critical elements in a triadic relationship.

According to Harper (2002), “The parts of the brain that process visual information are evolutionarily older than the parts that process verbal information. Thus images evoke deeper elements of human consciousness than words” (p. 12). Discovery and meaning-making of spirituality in the workplace occur in relationship with the photo-text, not as discrete data held in the photo. By using photovoice for facilitating discussions, a triggering effect occurs such that participants tend to

**Fig. 36.1** The cycle of life



be more reflective, energetic, trusting, open, and willing to be publically vulnerable; the amount and depth of sharing information is quantifiably greater in amount and richer in detail than standard interviews (Harper 2002; Jorgenson and Tracy 2010; Ryan and Ogilvie 2011).

Warren (2002) speaks of the aesthetic experience “residing in the experience and apprehending as a flow between subject and object” (p. 226). Via the dialogical process and not merely with an objective analysis of the product/photo print (Harper (2000)), a fusion of meanings emerges via photo-elicitation. In the photovoice discussions, interpretations will invariably overlap while many will interpenetrate and influence one another. Yet at the same time, individual participants may affirm their own unique meaning or choose to safeguard their own private meditations (Collier and Collier 1986). The occasion for multifaceted meaning is easily derived. Most of all, photo-elicitation decenters the authority of the teacher, photographer, subject, or the image. It inspires collaboration (Harper 2002).

With photo-elicitation, student expressions become richly textured with a depth and breadth that touches upon students’ deep reflections. The photo depiction of spirituality in the workplace becomes not purely a realistic photograph, not purely an aesthetically pleasing object, but mostly, it exists as an expressive and meaningful offering to the whole class (Warren 2005). Through photovoice, the students

come to better understand spirituality at work; one's work-at-hand is given a photo-voice via a photograph.

As mentioned throughout the workplace spirituality literature, spirituality is found in relationships *with*, so too is meaning-making of workplace spirituality via photo-elicitation. Therefore, as a classroom activity, photo-elicitation seems especially well suited to facilitate the personal/social construction of meaning by multiple parties through comparing, probing, and eventually (but not always) arriving at a mutual understanding of spirituality and work.

## Conclusion

As mentioned earlier, Pfeffer (2003) spoke of enhancing the human spirit by integrating "The value of people as they are" (p. 32). To me, this begs the question, Who/what will do the enhancing? The implication that streams throughout virtually the entirety of the workplace spirituality domain is that enhancing is/will/should occur on two primary fronts: the individual and the whole organization. What also seems obvious, teachers are ideally suited for such a task.

How can teachers respond? One way is by raising values and voices. Connectivity across the realms of individual/organization occurs through spiritual values. "Values must be lived" (Neal and Vallejo 2008). The individual and the entire organization are largely inseparable when values are concerned. Me-to-we, back-and-forth, is an extraordinary ordinary spiritual way of being.

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**Part VII**  
**Over the Horizon: Reflective Essays**  
**from the Pioneers**

# Chapter 37

## Management, Spirituality, and Religion: Where Do We Go From Here?

Andre L. Delbecq

**Abstract** This chapter provides a retrospective view of the field of management from the perspective of a management scholar who has worked with MBA students and with executives on the integration of faith and spirituality in the workplace. Andre Delbecq has also been active in the Academy of Management and reflects on the evolution of the academy's acceptance of the new field of "management, spirituality, and religion." This chapter concludes with a vision for where the field may be going next as leaders cope with ever-increasing complexity and the role that spiritual and religious wisdom may play in leadership and organizational development.

### Introduction

I am always cautious when asked to speculate regarding the future of *management, spirituality, and religion* as a disciplinary interest group within the Academy of Management. As a scholar who is not a scientific, societal, nor religious historian or sociologist, I can only speak from a personal vantage point. This has two dangers: experience is always particular and our unfolding world is subject to forces that are not easily forecast.

Therefore, let me state the context from which my remarks are generated. Relative to the "M" (in MSR), I am a management scholar whose work has focused on the management of innovation and executive decision-making. In addition to the working professional MBAs I teach, during last two decades, I have also engaged extensively in leadership formation with technology and health-care executives. Therefore, my viewpoint is shaped by experiences with leaders in two rapidly

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changing industries. Relative to the “S” (in MSR), I have been intensely active in bridging between contemporary spirituality and management studies for more than a decade. I am hardly an “objective outsider” commenting on the “faith and work” movement. Relative to the “R” (in MSR), I am an active Roman Catholic who teaches at a Jesuit university that resides in Silicon Valley. The valley is a religiously diverse melting pot where Hindus, Jews, Muslims, Buddhists, and adherents of many religions alongside agnostics and atheists enter into dialog. There are few geographic nodes more religiously plural and more comfortable with interreligious expression. Readers should take all this into account as they read my perspective.

## Where Did MSR Come From

MSR emerged at the end of a long “secular” half-century. Between 1950 and the turn of the century, most American universities moved further away from their religious roots.

In 1960, I likely participated in one of the last managerial doctoral study programs in a land grant university where candidates were asked to compose a “philosophy of management.” This was an exercise setting forth personal values and behavioral commitments regarding self and relationships with others in the context of complex organizations. The normative roots of the assignment rested in an assumed heritage of Western morals and values informed by the wisdom of exemplary managerial practitioners. Early behavioral studies were hardly referenced at this time. Still even then within the public university in which I studied there was no discourse regarding religious heritage.

O wonder, all is wonder! How one flees Him from Whom there can be no separation to pursue that which can have no duration. ‘For verily it is not the eyes that grow blind, but it is the hearts within the breasts that grow blind.’

Ibn’ Ata illah  
Qur’an XXII 46

By the 1970s, the expected means to calibrate the inner leadership compass were social and mathematical sciences as sources for normative behavior. Now philosophical values concerned with virtue or ethics only marginally amplified the social science perspective. Indeed, the study of ethics was often seen as a peripheral overlay on management studies, a remnant of the prior philosophical period only begrudgingly referenced by most of my colleagues. Personal character, values, and deep religious instincts were seen as outside academic discourse within management. Science was to provide answers to “right behavior.”

Indeed, social science did provide great advances in our understanding of individuals, teams, organizations, and larger systems. The importance of individual dignity was affirmed in motivation studies. Models of personal development provided insights into growth toward greater psychological maturity. Our understanding of high-functioning groups leaped forward, and the creative potential of pooled judgments gave new impetus to shared decision-making. The potential for decentralized

and empowered teamwork emerged, and models of loosely coupled and linked networks developed. The weakness of overcontrol and misused power was documented. The distortions of undue centralization and monocratic hierarchy were exposed. This is to mention just a few highlights of social science achievement and does not do justice to a half-century of contributions to management studies. Still, a dark side of human behavior continued to make mischief. Narcissism, hubris, and greed distorted leadership and organizational outcomes (Delbecq 2006). Despite new tools for facilitating and aggregating judgments, strategic decisions remained thwarted by impatience, fear, arrogance, and the inability to step away from prior biases (Nutt and Paul 2002). Yes, knowledge of what could be and scientifically “should be” had been greatly advanced. But the common experience of those working within complex organizations as well as newspaper headlines concerning disgraced contemporary leaders across institutions provided constant reminders of leadership failure. Knowledge of behaviors that should lead to normatively superior outcomes did not assure that the “better” would actually emerge.

Late at night in hotel and airport lounges, the business leaders I worked with on complex change endeavors began to quietly ask if there was not another dimension to leadership that needed be addressed. They would inquire of me whether management studies dealt with the deep inner life of the leader. The word “spirituality” was not commonly evoked in the late 1980s or early 1990s, but this was the subject that was being referenced.

Seeming to echo this executive feedback, MBAs consistently remarked on attributes of character, inner strength, wisdom, and patterns of motivation associated with positive leaders who spoke as guest lecturers in my classes. They also seemed able to accurately identify inwardly distorted leaders who later were identified with mismanagement or scandal. While the academy paid less and less attention to “character,” a societal movement was emerging. It would be identified at the turn of the century as a megatrend called *spirituality*. Spiritual maturity was once again being explored alongside psychological maturity as a precondition for transformational leadership. Those of us active within the Academy of Management do not need sociologists to tell us that the early stages of this movement were not fostered through the academy. Even in the late 1990s, I could not imagine “God” or “transcendence” being mentioned as a central topic within a business school.

## Where Have We Traveled Recently

During the long years when the “secular curtain” was drawn within the Academy of Management, attention to values was not entirely absent. A secular and humanistic language utilizing such terms as individual worth, interpersonal support, and stakeholder involvement, often seeming a parallel to religious language, was present in some areas of management studies. But when the secular curtain was breached by attention to “spirituality” at the beginning of the new century, many of us felt a deep relief. Finally, one could draw upon the great religious and wisdom tradition,



reference their symbolic languages, utilize their insights regarding spiritual disciplines that formed character, and discuss a more comprehensive set of organizational outcomes beyond short run utilitarian achievement. Many of us were grateful to the early pioneers who bravely brought spiritual insights back into the public discourse within management studies.

In these early years of a new century, the *Management, Spirituality, and Religion* Interest Group was formed, and discussion was populated by much personal testimony regarding how spiritual and religious insight had (might) inspire modalities of behavior that were generative, compassionate, and more in keeping with the fullness of the whole person – body, mind, and spirit. At last, spiritual riches that had nourished many could be shared. “Experiential” might be the dominant descriptor of this emergent phase.

However, the concepts and methods of social science were also brought to bear on this early exploration. An exciting dialog regarding important themes (e.g., compassion, vocational calling, intrinsic motivation, stress ) emerged. Creative discourse between social science, religious sociology, and (to a lesser extent) theology was taking place. High-quality journals began to accept scholarly contributions dealing with this interdisciplinary nexus. There was a movement beyond simply focusing on individual spirituality and its relationship to mature leadership functioning toward including assessment of corporate cultures that benefited from spiritual values.

## Where Do We Go From Here

I would like to illustrate using one frontier issue critical in our contemporary organizational life to suggest how spirituality might enrich emergent management theory in the future. A recent IBM Foundation report (*Capitalizing on Complexity: Insights From the Global Chief Executive Officers Study 2010*) studied 1,542 CEOs and senior executives across 60 countries and 30 industries. The report identified the management of complexity associated with rapid change as *the* dominant contemporary organizational challenge. The research also found better than two thirds of the leaders studied did not feel at ease in managing this challenge.

The report suggested three important elements needed to be part of an effective coping strategy. There is a need to (1) embody creative leadership inviting and encouraging participation in disruptive innovation from all parts of the organization, (2) include the customer as a participant in cocreation of creative solutions, and (3) constantly revamp operations including the ability to rapidly scale up or down. This important study takes the need for empowerment and decentralization to an entirely new level. It breaks any remaining ties to monocratic, hierarchical leadership as a sole locus of organization change. Let me suggest just three potential ways spiritual resources that could enrich reflections regarding this critical contemporary challenge:

1. At a time when celebrity personalities and degradation due to hubris dominates headlines, the IBM forecast implies the need for psychological/spiritual maturity

on the part of leaders who must be able to celebrate the gifts of others and engage in pooled judgments within shared discernment in order to accomplish creative and innovative responses.

It takes generosity to discover the whole through others. If you realize you are only a violin, you can open yourself to the world by playing your role in the concert.

Jacques Yves Cousteau,  
[www.brainyquote.com/quotes/authors/j/jacques\\_yves\\_cousteau.html](http://www.brainyquote.com/quotes/authors/j/jacques_yves_cousteau.html)

The spiritual traditions possess deep wisdom regarding taming the ego as a prelude to respecting and listening to others. Their worldview celebrates appropriate humility as opposed to undue aggrandizing of power. Spirituality biography is rich in documentation of selfless service. Equally important, spiritual disciplines inclusive of many forms of meditation and prayer show demonstrable attitudinal and neurological changes that help to protect a leader from self-absorbing narcissism (Thomas et al. 2010). Thus, a well-developed spiritual worldview with accompanying disciplines can serve as a powerful antidote to the temptations faced by the celebrity personality and the abuse of leadership power which nullify effective inclusive problem solving.

The first step in forming a discerning mind is becoming aware of the preconceptions and urgencies that conduct the mind toward an all-too-tidy consistence marked more by its narrowness than its wisdom. ... If the mind is uncultured and narrow in its interests and if it is easily moved by impulses of which it is unaware, then the bias with which it interprets reality will be quite imperceptible to it.

Reflection on Origen, *First Principles* 4.2.2 Mark A. Macintosh,  
*Discernment and Truth*, New York, Crossroad Publishing, 2004 p.83

2. The IBM forecast suggests that all participants must be able to engage in deep listening, not only for the organization to accommodate client needs across highly varied clientele segments but even to include the clients own giftedness in codevelopment of new solutions.

Block your mouth,  
 Shut the doors or eyes and ears,  
 And you will have fullness within.  
 Open your mouth,  
 Be always busy,  
 And you're beyond hope!

Lao Tzu (570–490 BC)  
[www.spiritual-wholeness.org/mystic/text/non\\_ac2.htm](http://www.spiritual-wholeness.org/mystic/text/non_ac2.htm)

This suggests that a deeper power sharing based on empathy, compassion, and mutual discovery is necessary in order to meet important human needs in the context of rapid change. A shift moving organizational leadership away from provider push toward client pull needs to occur. Concern for profits will remain as an important discipline and a measure regarding efficiency and effectiveness. However, in the future, energy must first be directed to cocreating innovative

responses to real needs discovered in partnership with those the organization serves. This is very much reinforced by spiritual worldviews where service to neighbor is paramount. Again, spiritual disciplines such as meditation allow for deeper listening, greater focus on the needs of others, and less concern with personal prominence and control.

...Discernment is not a giving away of something that we can well afford to lose. It goes much deeper than that. It is a putting away of something of what we are: our old self, with its all too-human, all too-worldly prejudices, convictions, attitudes, values, ways of thinking and acting; habits that have become so much a part of us that it is agony even to think of parting with them, and yet which are precisely what prevent us from rightly interpreting the signs of the times, from seeing life steadily and seeing it whole.

Pedro Arrupe, *Essential Writings*,  
Maryknoll, New York, Orbis Books, pp 95–96

3. Both of the above suggest that attention to a broader concept of community and the common good must underlie successful innovation in the future. Narrow, self-centered attention to select stakeholders would impede this evolution.

Community conceived in a truly “unitive” sense, that is, community of humankind and cosmos, is an elevated state of spiritual development to be sure. Even within the religious traditions growth into such nondualism is an advanced spiritual achievement often associated with mysticism. Yet, in a world divided by race, ethnicity, nation state, religious tradition, etc. – divided by endless psychic borders – the need for such elevated spiritual maturity is increasingly critical. Think of problems associated with sustainability to name just one iconic challenge that will require greater attention to truly communitarian solutions.

The struggle is to live in torn, divided and highly polarized communities, as wounded persons ourselves, and carry that tension without resentment, to be healers and peacemakers rather than simply responding in kind.

The struggle to live, love and forgive beyond the infectious ideologies that we daily inhale, i.e., the struggle for true sincerity, to genuinely know and follow our own hearts and minds beyond what is prescribed to us by the right and the left, to be neither liberal nor conservative but rather men and women of true compassion.

Ronald Rohheiser, *To Be Fully Human*, Reported by John Allen,  
National Catholic Reporter, May 25, 2011

## Summing Up

I named but one emergent managerial challenge, coping with complexity and the need for rapid change, to illustrate how spiritual maturity needs to be joined to psychological and social maturity. I could have chosen any number other examples. For instance, at the individual level of analysis, a central health challenge is stress. Studies show that religious worldviews and practices are important means of reducing stress (*Ibid*). At the group level, I could have mentioned the need for sensitive and supportive interpersonal relationships, a litmus test of organizational spirituality. Spiritual insights and disciplines create the capacity for greater interpersonal sensitivity and servant leadership. The point is that no matter what managerial problem one wishes to

investigate, if it is a significant challenge, there will be a human dimension for which echoes are found in the great spiritual traditions. Such problems invite us to use all the intellectual resources at our command. It is a great consolation at the autumn of my career to find it is now legitimate and valued by many within the academy to juxtapose knowledge from spiritual and religious traditions with knowledge from management studies and social sciences. We can now seek to integrate body, mind, and spirit into the struggle to bring light into our managerial world.

So as we move from prognostication toward living more holistically into each day, the juxtaposition of management with insights from spirituality and religion holds much promise.

The best way to take care of the future is to take care of the present moment. Practicing conscious breathing, aware of each thought and each act, we are reborn, fully alive, in the present moment. We needn't abandon our hope entirely, but unless we channel our energies towards being aware of what is going on in the present moment, we might not discover the peace and happiness that are available right now. The well is within us. If we dig deeply in the present moment, the water will spring forth.

Thich Nhat Hanh, 'Living Buddha Living Christ', New York, Riverhead Books, 1995 p. 179.

Look to this day,  
For it is life.  
The very life of life.  
In its brief course lie all  
The realities and verities of existence.  
The bliss of growth.  
The splendour of action.  
The glory of power.  
For yesterday is but a dream.  
And tomorrow is only a vision:  
But today well lived  
Makes every yesterday a dream of happiness  
And every tomorrow a vision of hope.  
Look well therefore, to this day.

Drawn from the Vedas: The Salutation to the Dawn  
[www.unique-design.net/library/god/life/prayer/sanskrit.html](http://www.unique-design.net/library/god/life/prayer/sanskrit.html)

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- Ibid.

# Chapter 38

## Spiritual Leadership and Faith and Spirituality in the Workplace

Louis W. (Jody) Fry

*Our task must be to free ourselves by widening our circle of compassion to embrace all living creatures and the whole of nature and its beauty.*

*No problem can be solved from the same level of consciousness that created it.*

*Science without religion is lame, religion without science is blind.*

Albert Einstein

**Abstract** This reflective chapter discusses the emerging consciousness and the need for a corporate focus on the triple bottom line as a result. The triple bottom line can be maximized through spiritual leadership and faith and spirituality in the workplace. A research-based model of spiritual leadership is presented and defined. Three key emerging themes in the field are discussed.

### Introduction

These Albert Einstein quotes have never been truer. Geopolitically, we face seemingly endless and intractable conflicts rooted in religious and political interests that defy solution through any organized multinational or United Nations effort. In the national and international economic arena, real estate and stock market bubbles perpetrated by greedy leaders and organizations threaten a global great depression that is bankrupting entire nations.

For both public and private organizations, the global, Internet age has ushered in a new era of instant communication, transparency, and accountability. There is increas-

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ing public pressure from community and environmental stakeholders for boards of directors and CEOs to stop their obsessive emphasis on maximizing shareholder wealth. Companies are increasingly being held responsible not only for their own activities but also for the impact of these activities on key stakeholders including employees, suppliers, customers, and the communities where they are located. They are being called to account not only by shareholders and investors who have a financial stake but also by politicians, whistle-blowers, the media, employees, community groups, prosecutors, class action lawyers, environmentalists, and human rights organizations.

As a result, companies are being forced to respond to the human, social, and environmental consequences of their actions. One of the greatest challenges facing leaders of both large and small organizations today is to develop business models that address the diverse business issues of ethical leadership, employee well-being, social responsibility, and sustainability without sacrificing profitability, revenue growth, and other metrics of performance excellence—the triple bottom line or “people, planet, and profit.”

What level of thinking and action will it take to make such a change? Or is it not thinking at all, but a focus on spiritual leadership and faith and spirituality in the workplace that is necessary?

## **A New Heaven and a New Earth**

However, there is possibility of good emerging out of all this bad news about greedy leaders and organizations, the opportunity for a spiritual revolution leading to a radical transformation of human consciousness—the possibility of a new earth. In Hindu and Buddhist teachings, this transformation is called enlightenment and the end of suffering. In his teachings, Jesus terms this concept “salvation.” It is also called “liberation” or “awakening” in some wisdom traditions. This call for spiritual leadership and faith and spirituality in the workplace (FSW) is, at its heart, a call for a radical transformation in our habitual preoccupation with self that is at the heart of many current leaders and their organizations that pursue the holy grail of maximizing shareholder wealth at all costs. It is a call to turn toward and embrace the wider community of beings with whom we are connected and to engage in conduct that recognizes others’ interest alongside our own.

This emerging consciousness marks an important beginning. It is foretold in most religious and spiritual traditions. For example, the Bible speaks to the collapse of the existing world order and the arising of “a new heaven and a new earth” (*Isaiah 65:17; Revelation 21:1*). A “new heaven” here is not a place but refers to the realm of inner awareness—the emergence of a transformed state of human consciousness. The “new earth” is its reflection in the physical world. Both of these are first manifested at the individual level and ultimately at the organizational and societal levels as a critical mass of collective consciousness is achieved.

Andre Delbecq in this *handbook* (Chap. 37) calls for the integration of body, mind, and spirit into the struggle to bring light into our managerial world and that

the juxtaposition of management with insights from spirituality and religion holds much promise. However, this promise cannot be realized unless leaders and their organizations perceive that they will benefit. We argue here for a focus on maximizing the triple bottom line through spiritual leadership that is grounded in FSW. There is also a need for the models, methods, and tools that are to be used to implement faith and spirituality in the workplace to be based firmly on the foundation of scientific data, not on the words of proud advocates making unsupported claims for how important faith and spirituality is to organizational life.

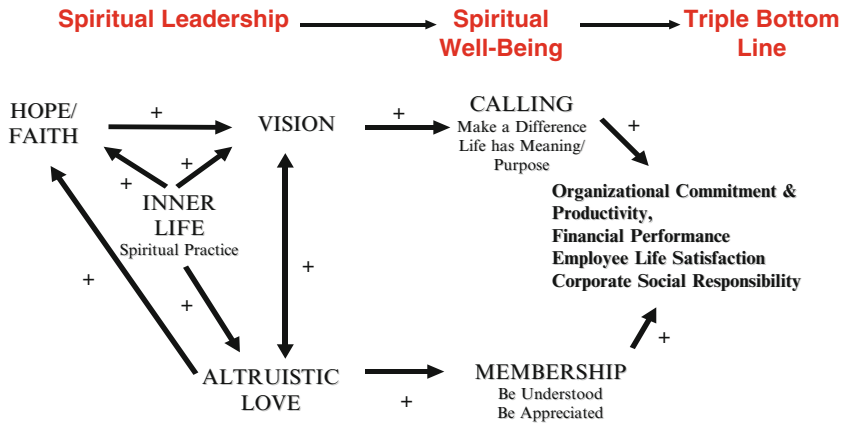
## **The Triple Bottom Line**

A growing number of companies around the world are measuring and reporting their triple bottom line (Fry and Nisiewicz 2012). The triple bottom line captures the essence of sustainability by measuring the impact of an organization on its key stakeholders. A positive triple bottom line reflects an increase in the organization's value, including its human and societal capital as well as its profitability and economic growth. It can serve as a balanced scorecard that captures in numbers and words the degree to which any organization is or is not creating value for its shareholders, employees, and for society. The major dilemma that organizations face that aspire to maximize their triple bottom line is how can leaders and their organizations meet the expectations of key stakeholders when Wall Street is watching your every move and unloading shares when earnings are two cents below what they expected?

## **Maximizing the Triple Bottom Line Through Spiritual Leadership**

To date, the model of spiritual leadership, given in Fig. 38.1, is the only such model that explicitly incorporates the triple bottom line that has been tested in a diverse array of public and private organizations (e.g., secondary schools, universities, military units, municipal governments, police, and for-profit organizations) and countries (e.g., Canada, France, Iraq, Iran, India, Korea, Malaysia, Netherlands, Taiwan, Turkey, USA, UK, and Venezuela). Results from these studies indicate the spiritual leadership model positively influences employee life satisfaction, organizational commitment and productivity, corporate social responsibility, various measures of work unit performance, and sales growth (Fry and Nisiewicz 2012).

Spiritual leadership involves intrinsically motivating and inspiring workers through hope/faith in a vision of service to key stakeholders and a corporate culture based on altruistic love. The purpose of spiritual leadership is to tap into the fundamental needs of both leader and follower for spiritual well-being through calling and membership; to create vision and value congruence across the individual,



**Fig. 38.1** Model of spiritual leadership (Used with permission from the International Institute for Spiritual Leadership)

empowered team, and organization levels; and, ultimately, to foster higher levels of employee well-being, organizational commitment, social responsibility and sustainability, and financial performance—the triple bottom line.

Spiritual leadership requires:

1. Hope/faith in vision that intrinsically motivates both the leader and followers to serve key stakeholders to experience a sense of calling: their lives have purpose, meaning, and make a difference
2. An organizational culture based on the values of altruistic love so leaders and followers have a sense of membership and belonging, feel understood and appreciated, and have genuine care, concern, and appreciation for both self and others

An inner life practice (e.g., spending time in nature, prayer, meditation, reading inspirational literature, yoga, observing religious traditions, writing in a journal) is the source of and positively influences spiritual leadership (Hope/faith, vision, and altruistic love). Hope/faith in a clear, compelling vision of service to key stakeholders produces a sense of calling—the aspect of spiritual well-being that gives one a sense of making a difference and, therefore, that one’s life has meaning.

Spiritual leadership also requires that the organization’s culture be based on the values of altruistic love. While there are innumerable theological and scholarly definitions of love, altruistic love in the spiritual leadership model is based on the golden rule and is defined as “a sense of wholeness harmony and well-being produced through care, concern, and appreciation of both self and others” (Fry 2003). Leaders must model the values of altruistic love through their attitudes and behavior. This creates a sense of membership—the aspect of spiritual well-being that gives one a sense of belonging and being understood and appreciated. Spiritual well-being through calling and membership then positively influences the individual and organizational outcomes that comprise the triple bottom line.



## Where Do We Go From Here

Spiritual leadership theory as well as the field of FSW can be viewed as emerging paradigms. For the last 3 years, I have had the honor of being editor of the *Journal of Management, Spirituality, and Religion (JMSR)*. If the standards and output of *JMSR* over the past 3 years are an indicator, it is clear that we are moving quickly in an interdisciplinary, behavioral direction. Without a doubt, what *JMSR* has produced are volumes in which the bulk of the articles were clearly more from scholars outside of Academy of Management than those within it, generally, from psychological or sociological mind-sets. But as these 3 years draw to a close, where do we go from here? How must the study of spiritual leadership and FSW continue its development and application for leaders and organization that are looking for new business models that simultaneously foster employee well-being, sustainability, and performance excellence—the triple bottom line? The direction we take over the next decade will dictate whether we become a discipline or an ignored fringe group with a fragmented message about what is important.

In this regard, the three quotes from Albert Einstein above provide the basis for what I see as the three main issues that must be addressed to establish the reliability and validity of spiritual leadership and FSW if they are to be widely applied as models of organizational development and transformation for organizations committed to maximizing the triple bottom line.

### 1. *Science without religion is lame, religion without science is blind.*

*Advocacy Versus Science.* Giacalone and Jurkiewicz (2010) in the *Handbook of Workplace Spirituality and Organizational Performance* are clear: a scientific-, data-based approach to workplace spirituality is essential. While conceptual development is important, the editors and the contributors maintained that the study of workplace spirituality also needs to demonstrate *effects* in order for it to be seen as a legitimate discipline for both scholars and practitioners. Organizations, by their very nature, are far less interested in ideologies concerned with normative necessities and ultimately more entrenched in outcomes. Legitimizing spiritual leadership and FSW requires a demonstrable positive impact of religious and spiritual models on workplace-related functioning. Without this demonstration, both emerging paradigms will be marginalized as a philosophical and impractical pursuit. Companies will not change because of advocacy based on unsupported opinion and unverifiable single-case examples purporting to generalize across organizational and global boundaries. Indeed, a discipline establishing its legitimacy on advocacy and untested approaches cannot survive.

*Spirituality and Religion Rather than Spirituality Versus Religion.* Just as psychologists of religion and spirituality have grappled with and differed on the conceptual relationship between religion and spirituality, so too have FSW researchers shown considerable variability on the extent to how they see these two constructs related. Emerging research is demonstrating that spirituality as manifested through the qualities of the human spirit—such as love and

compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, and a sense of harmony—brings happiness and fosters psychological and physical well-being. These qualities also are the foundation for the world's spiritual and religious traditions. This explains why some people and organizations (e.g., Alcoholics Anonymous) claim to be spiritual and not religious. The spiritual leadership model, however, takes a both/and approach in assuming that most of the world's spiritual and religious tradition at their heart are about loving and serving others based on the golden rule. Therefore, spirituality is viewed as necessary for religion. In our work on leadership, we have chosen to use the term spirituality to allow for its application to any organization interested in implementing workplace spirituality and/or religion. However, this is in no way meant to imply that nondenominational or nontheistic spiritual practices are superior to the theistic religious traditions and their beliefs and practices (e.g., Christianity, Judaism, and Islam).

*Spiritual Leadership Theory.* A number of issues need to be addressed to further test and validate the application of the spiritual leadership model for FSW and as the foundation for a business model that maximizes the triple bottom line. Outcomes across levels (e.g., psychological and spiritual well-being, organizational commitment and productivity, corporate social responsibility, sustainability, financial performance) hypothesized to be positively influenced by the spiritual leadership model need to be validated for spiritual leadership theory to develop. Additional longitudinal studies are needed to test for changes in key variables over time, particularly as relating to performance. Studies are also needed that incorporate more objective performance measures from multiple sources. Qualitative studies are needed to explore the lived experiences of leaders and followers under high and low levels of spiritual leadership. Finally, the conceptual distinction between spiritual leadership theory variables and other leadership theories, such as transformational, authentic, ethical, and servant leadership in relation to workplace spirituality, should be refined. Further, research might investigate whether these theories are perhaps mutually reinforcing or serve to moderate the effects of one another. Finally, further conceptual refinement between spiritual leadership model and other FSW theories and models and constructs is needed.

2. *Our task must be to free ourselves by widening our circle of compassion to embrace all living creatures and the whole of nature and its beauty.*

The triple bottom line is not simply a matter of good corporate citizenship or merely a matter of business ethics—of earning brownie points for cleaning up toxic waste or doing the right thing when confronted with a moral dilemma. No, it is central to the financial success and longevity of both public and private organizations. While the practice of maximizing the triple bottom line is still an emerging art, the measurement of employee well-being and sustainability is becoming a science, including specific goals and metrics by which any organization can measure their organization's strategic performance and judge their progress on implementing the triple bottom line.

The spiritual leadership model explicitly predicts, and initial research has verified, a positive influence on corporate social responsibility (CSR). In addition, the recently developed Spiritual leadership Balanced Scorecard Business Model goes beyond CSR to embrace the larger arena of sustainability (Fry, Matherly, & Ouimet (2010). The sustainability movement has emerged in response to the excesses of CEO and corporate greed. Sustainability respects the interdependence of the organization with other elements of society and acknowledges the needs and interests of other key stakeholders. This includes respect for the diversity of human experience, including family life, intellectual growth, artistic expression, and moral and spiritual development. It should be clear that the only way for organizations to succeed in today's interdependent world is to embrace sustainability. This means operating a business that earns a profit while recognizing the importance of employee well-being as well and supporting the economic and noneconomic needs of a wide range of stakeholders on whom the organization depends. This is the essence of sustainability in the triple bottom line.

3. *No problem can be solved from the same level of consciousness that created it.*

This Einstein quote goes to the heart of the earlier discussion concerning a spiritual revolution leading to a radical transformation of human consciousness—the possibility of a new heaven and a new earth. In spiritual leadership, inner life is a source of consciousness that includes individual practices (e.g., meditation, prayer, yoga, journaling, and walking in nature) that help individuals to be more self-aware and conscious from moment to moment. Inner life practices are also central to FSW as well as the world's spiritual and religious traditions. The nourishment of the inner life can produce a more meaningful and productive outer life that can lead to beneficial individual and organizational outcomes. Because of this, organizations should nurture the inner life of their workers and create an organizational context that facilitates inner life development and expression for all who choose to do so. Examples include rooms for inner silence and reflection, corporate chaplains for confidential inner spiritual guidance, and supporting a context for conversations among workers about soul needs, personal fulfillment, and spiritual aspirations.

## Summary and Conclusion

Mother Theresa once said that the poverty she saw in the West was much greater than poverty she dealt with in the slums of Calcutta because the West suffers from spiritual poverty. This is the great challenge, especially as the pace of life continues to accelerate and our world grows ever more chaotic and unpredictable. To add to this, more and more leaders are faced with questions for which their training has not prepared them:

- How can I plan when everything around me is changing constantly?
- How can I find and align my vision, purpose, and mission in life with my work?

- Where can I find meaning and calling in life and make a difference in the lives of others?
- What do I have to do as a leader to help establish as well as be a member of a work community in which I feel I belong and am loved, understood, and appreciated just as I am?
- How do I foster and maintain values to do my part to love and serve others as well as help create a sustainable world when temptations to only serve my selfish needs abound?

Spiritual leadership and religion and spirituality in the workplace can help address this challenge and provide answers to these seemingly intractable questions. They also provide a way to bring into being a new heaven and a new earth. In doing so, we can use these two paradigms to unleash the great potential of the human spirit that is universal and everywhere, no matter the culture, organization, group, or person.

Through spiritual leadership and faith and spirituality in the workplace, we can take responsibility for cocreating spheres of influence and organizations committed to maximizing the triple bottom line. Einstein's statements are true. This means that the seemingly intractable problems that are preventing global transformation and union, peace, and sustainability cannot be solved at the geopolitical and national levels using current organizational paradigms and ideologies. Perhaps though they can be solved through individuals, teams, and organizations committed to spiritual leadership and FSW that could generate a critical mass for the chain reaction necessary to cocreate a conscious, sustainable world that works for everyone.

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## Chapter 39

# Twelve Arenas of Leverage to Take Spirituality and Work to Its Next Level Globally

Martin Rutte

**Abstract** This chapter, by one of the early pioneers who has walked in the business world, the academic world, and the world of faith leaders, offers 12 provocative suggestions to leaders in the field of faith and spirituality in the workplace. These include suggestions for business schools, grant writing, engaging youth, utilizing technology, holding CEO conferences, involving the media, and more.

In the late 1980s, I had a deep spiritual experience that impacted every area of my life. As a result, my professional life began to be fueled by my spiritual life, and I recognized the importance of spiritual values and practices in the workplace.

I've worked in this field now for over 30 years. Much has changed. The inclusion of spirituality is much more accepted, and more workplaces realize its value.

There's still much to be done, and I offer the following 12 arenas as suggestions for leverage to move the entire field forward:

### 1. *Establish More Spirituality and Business Centers in Business Schools*

There are a handful of spirituality in the workplace centers in business schools in the USA and Canada. There is interest in this subject in Europe (especially in Germany, Holland, the United Kingdom, and France) along with India, Australia, and New Zealand. But nowhere outside of North America are there centers in this field within business schools.

Here are some ways to encourage and support more business schools to include this field:

- (a) Let's get university development departments to solicit specific monies for centers, courses, and research. There are many successful people in business with deep spiritual/faith perspectives who would be happy to contribute financially to this arena.

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Each university can identify these alumni, make them aware of what's occurring in spirituality and business, and solicit their financial, emotional, intellectual, and spiritual contribution.

- (b) Let's set a specific objective for the number of courses we want to see within a 3-year time period in business schools around the world. The Academy of Management's (AOM)<sup>1</sup> Interest Group on Management, Spirituality, and Religion would be a perfect place to house this commitment and its measurement.
- (c) The Templeton Foundation has set up a monetary award to bring spirituality into medical education ([www.templeton.org](http://www.templeton.org)). Our field needs the same kind of initiative. We need to create financial awards for people to find new pathways between spirituality and business education.

## 2. *Engaging Youth, Exploiting Technology*

In 2008, a friend, Ken DesRoches, and I gave the first ever course in spirituality and work in a business school in Canada at the University of Prince Edward Island. I was continuously surprised by the students' degree of engagement and their willingness to explore the relationship between spirituality and work.

My experience of young people in universities who are exposed to the conversation about spirituality and the workplace is that it is a breath of fresh air for them. They want to engage in this topic but are afraid to because nowhere in the university, especially in the business school, has anyone spoken about this. Along comes a course, or a center, and suddenly the conversation about spirituality in the workplace is permissible, safe, and encouraged. As long as there's no proselytizing, there's freedom for the student to engage. And once the student has taken the course, has listened to speakers, has explored their own spirituality in a deeper, more engaging way, there is an excitement that something has been touched, something profound has been allowed to emerge, naturally and organically. We need to say to students, "This is now an acceptable conversation to be having in schools of business and in the business world."

Another way to engage students in addition to the traditional norm of research papers is through the use of technology. Setting up web sites, producing podcasts, setting up Facebook and Twitter accounts, designing new apps, designing new games, posting videos on YouTube, and the myriad other opportunities to take this field into the realm of the young makes it relevant, meaningful, and cool.

An example of this happened at the Centre for Spirituality and the Workplace, Sobey School of Business, Saint Mary's University, in Halifax, Canada, which I cofounded and whose board I chair. We held a 9-month "Spirit at Work Creative Video Contest" with cash prizes. We received 35 video entries from around the world. You can see the results at <http://vimeo.com/groups/spiritatworkcreative>.

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<sup>1</sup> AOM is a leading professional association for scholars dedicated to creating and disseminating knowledge about management and organizations. The Interest Group on Management, Spirituality, and Religion has over 700 members in four groupings: academic, emeritus, executive, and student. You can sign up for their free e-mails at <http://group.aomonline.org/msr/query>.

### 3. *The Leadership of CEOs*

We need a CEOs conference on this topic. I believe there are now a sufficient number of CEOs who support this field but don't want to be the only one saying it. Imagine a 2-day conference with presentations and lots of time set aside for discussion, reflection, and exploration. Following the conference, there would be a large press conference where the CEOs would, in essence, say that spirituality in business is an idea whose time has come.

The conference would accomplish two major things. It would help overcome their fear of being ostracized or of having their business's reputation harmed in some way, and secondly, it would give the stamp of legitimization to this arena that only a group of CEOs can give.

One other benefit is, assuming this conference is held in the USA, it would also influence CEOs in other countries who look to the USA for new ideas in business leadership.

### 4. *Encourage, Publicize, and Support Businesses Engaging in Spirituality and Work*

Years ago, the only acceptable conversations in business were about marketing, costs, human resources issues, and profitability. The only permitted conversation about personal issues was about someone's career. Over the years, more and more personal issues entered into the workplace (alcohol and drug use, mental health, physical health, gender, sexual orientation, and race). As each of these issues arose, business initially said "No, we can't discuss that in the workplace. It will cause upset and disruption and lead to loss of productivity and profits." But these topics did enter the workplace along with the development of ways to discuss them that were useful both to the individual and to the enterprise. This same pattern repeats itself whenever a new topic arises that business has not previously dealt with. Spirituality/faith in the workplace is simply the next issue in this continuum. Business *will* find ways to discuss this that are useful and beneficial, because that's what business does. It's all part of the evolution of humanity at work.

And once this subject is part of the workplace, we need to let the world know about it, through the media, conferences, and research. We need to make this a normal business conversation.

I can see businesses hiring a new senior executive, the Chief Spiritual Officer, in the same way there are now senior executives responsible for the environment and for community relations. Making someone responsible moves the arena forward.

### 5. *Increase Coverage in the Business Press*

Business is very influenced by what's in the business press. Business pays attention to the trends, to what's new, to what the competition locally and globally is doing, and so on. There is a need for more regular coverage of spirituality and work in the mainstream business press. What if there was a regular column on faith and spirituality in business in *The Wall Street Journal*? What if the *Harvard Business Review* did a series of stories on this important emerging topic and did a case study on it? What if *Fortune* and *Forbes* regularly covered this topic? Or,

if you're not in the USA, what if the leading business magazine/newspaper in your country covered this topic?

I also envision a weekly TV program called *Spirituality & Business*.

One other idea is that regular contact with The Religion Newswriters Association ([www.rna.org](http://www.rna.org)) needs to be established. This is an association of reporters who cover topics of faith, spirituality, and religion. We need to source them with story ideas, trends, and examples.

#### 6. *Engage Prominent Business Thought Leaders*

In the mid-1990s Michael A. Stephen was the Chairman of Aetna International, the global insurance company. Michael had been meditating daily for 20 years.

At the same time, the first ever series of international conferences on spirituality and business were held in Mexico. The conference coproducer, James Berry, found out about Michael and invited him to speak. It was too risky for a top CEO of a major global corporation to "step out" and speak about spirituality and work, but Michael was no ordinary CEO. He quickly agreed and addressed the conference in a direct, authentic, and businesslike manner. This was a significant first. Because of his position, he gave a legitimacy and credibility to this field in a way only a major CEO could do.

Imagine someone like a Bill Ford, Executive Chairman of Ford Motor Co. or a Jack Welch, former Chairman and CEO of General Electric, doing the same thing today and having the press write about it. It would have a tremendous legitimizing and permission granting impact on millions of people.

#### 7. *Attract Major Financing into This Field*

When the Tyson Center for Faith and Spirituality in the Workplace, in the Sam M. Walton College of Business, at the University of Arkansas, was established, it was done so with a major financial gift of four million dollars!

When I first heard the amount, I thought it was a very significant achievement. I immediately began telling people about the center and the amount, and everyone I spoke to was impressed by it. The amount said that this arena was now significant enough to attract this kind of money.

We need to now get similar significant amounts of monies flowing into this arena, not just in the USA, but globally. I believe there are other donors with this kind of money wanting to invest in this arena. They need to be found and asked.

#### 8. *Leverage the World's Financial Capitals*

What if the daily decisions on New York's Wall Street, on Canary Wharf in London, or in the financial district of Hong Kong were informed by faith or spiritual values?

One underutilized leverage point in moving spirituality widely into the business community is the world's financial capitals.

Imagine one of the titans of Wall Street saying that they were taking spiritual values into account in their business life. And then imagine that person enrolling others on Wall Street to do the same. It would be a huge turning point.



Here are the top 20 financial capitals of the world as rated by the Z/Yen Group ([www.zyen.com](http://www.zyen.com)):

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1	London
2	New York City
3	Hong Kong
4	Singapore
5	Shanghai
	Tokyo
7	Chicago
8	Zurich
9	Geneva
10	Sydney
11	Toronto
12	Boston
13	San Francisco
14	Frankfurt am Main
15	Shenzhen
16	Seoul
17	Beijing
	Washington, DC
19	Taipei
20	Paris

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If you're in one of the world's major financial cities, who do you know who would be willing to financially donate or to speak publicly about spirituality and work?

9. *Examine Our "Negative Baggage" About Religion*

When I give talks about spirituality and the workplace, I often get the comment, spoken in a condescending tone, "Oh you don't mean religion do you?" Some people are fine with spirituality but not fine with religion.

Over the many years I've been in this field, I keep noticing, over and over again, the negative baggage there is about religion. This baggage prevents people from exploring whether spirituality in the workplace might be of value to them. They're so busy reacting they can't think clearly and unbiasedly to see whether or not there is value here.

One of the major things to be done is to examine, experience, and evolve our negative thoughts and feelings about religion. I am not saying that if you're not religious you have to become religious. I am saying clean up the negative beliefs you may have about religion so you can, as my dear mentor, Anglican Bishop Henry Hill, used to say, "Be complete with your own religion."

Here are some questions to help you begin this process:

1. What has religion done that it shouldn't have done?
2. What has religion not done that it should have done?
3. Because religion is an institution of society filled with people, it makes mistakes. Are you willing to forgive religion?
4. What is your vision for religion in the world?

## 5. What part will you play to make that vision real?

Our second barrier to experiencing our true relationship with religion is the fear of being proselytized. We're very afraid that others will try and shove a particular point of view—about religion, spirituality, or faith—down our throats.

The essence of proselytizing is that someone has 'the answer' and you don't, and this person is going to try and make you accept their point of view.

But what if our approach to spirituality is not as "The Answer" but instead as "The Question", the ongoing question, the inquiry. In the same way that a business person lives in the inquiry "How do I make my business more successful?" and continues asking that same question every day, what if spirituality in the workplace were viewed in the same way, as an inquiry. If you were willing to accept it in this way, can you see how it would allow you to deepen and broaden your experience of this entire arena? Try inquiring for a period of time about spirituality and work and discover what happens?

One thing I'd also like to see are interfaith groups in businesses where people could talk about their religion/faith/spirituality, not to convert, but to share the value, meaning, and nurturing they receive.

## 10. *Examine Religion's Negativity About Business*

I have sometimes seen a prejudice against business in schools of theology and in some religious people. I've heard statements like, "Business is just about making money." "It's all about greed." "They're the ones responsible for poverty, environmental degradation and unsafe products." "You can't be of true service to people if all you're interested in is money."

In the same way I invite people to clean up their negative baggage about religion, I invite religious people to clean up their negative baggage about business. (Take the questions from section 9 of this chapter and substitute the word "business" for the word "religion.")

## 11. *Include All Levels of Work and Workers*

Rabbi Michael Lerner wrote about working with unionized workers on stress management. He asked if anyone of them had thought about bringing their faith, in some way, into the workplace. There was complete silence when he made the suggestion, and he dropped the subject. Bothered by the lack of response, he raised the same subject several weeks later. The workers told him that spirituality/faith was very important to them but that they practiced it at home or in places of worship, never in their workplaces. When he asked them why, they said that it had never crossed their minds. By his simply asking the question, they were able to open their minds to this new possibility.

## 12. *What's the Purpose of Spirituality in the Workplace?*

I was giving a keynote address on spirituality and work in the late 1990s, and just before I was to go on, a question popped into my head. "Suppose every business in the world is spiritual, is that what you want?" "No," I said. "Business is the temporal power in the world today. If we can transform business then we can use that as a powerful lever to transform the world." "Oh," I thought, "well

then what you really want is Heaven on Earth.” “But that’s ridiculous,” I thought. “You can’t have Heaven on Earth.” “Why not,” I thought?

Why can’t I, why can’t we, begin thinking about our deep heart’s desire for the kind of world we long for—what about no war, no hunger, no poverty, no disease? If those kind of results were produced in the world would we take them? YES!!!

Since that time, I’ve devoted a great deal of my life to exploring what Heaven on Earth is for people and what it takes to actually get people involved in beginning this journey. I’ve spoken all over the world on this subject and people do have very consistent themes about the kind of world they long for.

For me, the purpose of spirituality in the workplace is to help create the kind of world we really want, the kind of world we’ve dreamed of deep in our hearts, deep in our souls—in short, to have Heaven on Earth.

To make the idea of Heaven on Earth easy for you to grasp and engage with I’d like you to answer:

### The 3 Heaven on Earth Questions

1. When have you experienced Heaven on Earth? Vividly recall what was going on.
2. Suppose I gave you a magic wand and with it you can create Heaven on Earth. What is Heaven on Earth?
3. What small, simple, concrete actions will you take in the next twenty-four hours to continue creating and enjoying Heaven on Earth?

Once you’ve answered these three questions, I invite you to ask other people the three questions and observe their response. Ask them if they would be willing to ask these questions to at least two people within twenty-four hours, asking those two people to each do the same.

Imagine this global conversation put into motion. You might think your contribution would be insignificant but that’s not accurate—it’s huge, it’s vital. As Frances Hodgson Burnett (1911) said: “At first people refuse to believe that a strange new thing can be done, and then they begin to hope it can be done, then they see it can be done—then it is done...and all the world wonders why it was not done centuries ago.”

- Sign up for our free newsletter at <http://www.projectheavenonearth.com/heaven/participate/volunteer-3.shtml>.
- Join the Facebook group: Project Heaven on Earth.

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## Chapter 40

# Quo Vadis: Where Are We and Where Are We Going?

Jerry Biberman

**Abstract** It has now been over 20 years since those of us who have been interested in the topic of spirituality and work have begun writing academic articles and books on related topics. In this chapter, I would like to take a look at where I perceive us to be now and where I suggest we might go in the future. The general area of management, spirituality, and religion continues to mature as an academic area. I am concerned, however, that as the field continues to evolve, we may be losing some of the creativity and passion for the subject that appeared in early dissertations and articles. Some researchers, in their desire to have their publications appear in “top tier” journals or to have their work be more accepted by main stream management researchers and in their attempt to have their research be considered to be more “rigorous,” may begin to sacrifice their own creativity in designing research studies. A related concern is whether the research that we conduct and will be conducting will really have any real impact on the way managers in organizations actually behave, in the ways that organizations are structured, or in the strategies used by top management in organizations.

It has now been over 20 years since those of us who have been interested in the topic of spirituality and work have begun writing academic articles and books on related topics. In this chapter, I would like to take a look at where I perceive the field to be now and where I suggest we might go in the future.

The general area of management, spirituality, and religion continues to mature as an academic area. The Management, Spirituality, and Religion Interest group of the Academy of Management is now over 10 years old, as is the *Journal of Management, Spirituality and Religion*. Doctoral students continue to pursue dissertations related to the area, and a number of scholarly articles and books have appeared on the subject. While there have to date not been many articles on the subject published in

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Academy of Management publications, articles have appeared in other well-known established journals. I have no doubt that articles in Academy of Management publications and other “top tier” journals will eventually appear as the field continues to evolve.

I am concerned, however, that as the field continues to mature, we may be losing some of the creativity and passion for the subject that appeared in early dissertations and articles. Some researchers, in their desire to have their publications appear in “top tier” journals or to have their work be more accepted by main stream management researchers and in their attempt to have their research be considered to be more “rigorous,” may begin to sacrifice their own creativity in designing research studies.

A related concern is whether the research that we conduct and will be conducting will really have any real impact on the way managers in organizations actually behave, in the ways that organizations are structured, or in the strategies used by top management in organizations. While I realize that the same concerns have been raised by management academic researchers for years, I think that it is a good idea to raise these concerns in the management, spirituality, and religion area while the area is still in its maturing stage. We have the opportunity to examine why other management research has not had as much of an impact on actual management practice as we might have hoped and to perhaps do something different or try a different tactic – such as examining the venues that we use to disseminate our research other than trying for only top tier management journals. Perhaps we may want to consider also submitting to more practitioner-oriented publishing outlets or outlets that actually get read by managers and executives.

In terms of the research being conducted and the articles and chapters that we are writing, most of them continue to be about spirituality and management at the “micro”-organization behavior level. There continues to be a need for more research on the “macro”-organization theory level – particularly as to how spirituality and faith relates to organization structure and culture and organization strategy. There continues to also be a need for more empirical and case studies to be conducted in for profit business settings.

An ongoing discussion, which has not as yet been resolved, or which has been resolved by either trying to sidestep the issue or to deal with the two issues separately, is the issue of operationally defining the terms “spirituality,” “religion,” and “faith” and the ways in which the behaviors, emotions, and beliefs behind each of these terms interact with and impact on each other. Past writings in the area have used these three terms (sometimes either interchangeably or indirectly) to examine the faith beliefs of a manager, the spiritual practices that a manager or a work group follows, religious readings that a work group may be asked to read, the mission statement of an organization, subjective transcendent spiritual experiences that a manager may have had, and the culture of a work group or organization. Similarly, the term “spiritual leadership” or “spiritual leader” has been used in connection with the things described above. We could perhaps profit from looking at and referencing what researchers and writers have contributed from the areas of psychology of religion, theology, and religious studies and other related disciplines.

I believe that all that I have described above are illustrations and manifestations of things that occur in a field of inquiry that is continuing to mature and gain acceptance within the academy. My hope is that as the field continues to mature, we do not lose sight of the creativity and passions that led to our initially being interested in the area. I also hope that we will find ways that will make our research and interests more impactful to managers and executives in real organizations and businesses.

After over 20 years of looking into the area, I have come to the conclusion that organizations change every time their senior management or managers change, and that management will only change if individual managers change. I believe that spiritual practices and faith can have a profound influence on an individual manager or executive, which could then lead to significant changes in an organization. My hope is that, as the field continues to mature and grow, we look more deeply into how this can occur.

# Chapter 41

## The Future of Scholarship in Management, Spirituality, and Religion: Diversity and the Creative Nexus

Donald W. McCormick

**Abstract** The future of the field of management, spirituality, and religion (MSR) is promising. Two trends drive changes in the field that are over the horizon: increased diversity in the academy and greater interaction between MSR and other fields and disciplines. As the academy becomes more diverse, the field of management, spirituality, and religion will become less culturally, religiously, and ethnically biased. Currently, there is a bias toward the spiritual and religious interests of those of us who teach and publish about MSR, and most of us are liberal, upper middle class, American whites. As a result, the topics examined in the field of MSR do not reflect the range of spiritual and religious interests of people in the USA as a whole, much less the world. This chapter explores this growing diversity and also offers examples from the intersection of MSR with fields and topics such as human resources, motivation, and most importantly—business ethics, as well as the intersection with disciplines outside of business.

The future of the field of management, spirituality, and religion (MSR) is promising. Two trends drive changes in the field that are over the horizon: increased diversity in the academy and greater interaction between MSR and other fields and disciplines.

### Diversity in the Academy

As the academy becomes more diverse, the field of management, spirituality, and religion will become less culturally, religiously, and ethnically biased. Currently, there is a bias toward the spiritual and religious interests of those of us who teach and publish about MSR, and most of us are liberal, upper middle class, American whites. As a result, the topics examined in the field of MSR do not reflect the range of spiritual and

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religious interests of people in the USA as a whole, much less the world. Many aspects of spirituality and religion in the workplace are driven to the margins or ignored. For example, two of the fastest growing religions in the USA, Santeria and the Church of Jesus Christ of Latter Day Saints, are rarely, if ever, mentioned in the MSR literature. Similarly unmentioned are Orthodox religious groups (whether Jewish, Muslim, Christian, or other). Religious groups that are widespread and influential but characteristic of the working class and poor (Pentecostals), the upper class (Episcopalians), or nonwhites (black churches) are also underrepresented in the literature.

As diversity in the academy increases, a broader range of spiritual and religious differences will be increasingly valued, and the current grand narrative that defines MSR will change. The religious ideology that forms the grand narrative behind most of the writing and teaching about spirituality in the workplace is perennialism, and

one of its key assertions is that “all ‘true’ or ‘genuine’ mystics have always (perennially) arrived at the same set of metaphysical truths” (Kripal, 2003, p. 67). Famous advocates of this unity “underlying religion’s diverse historical forms” (Wulff, 1997, p. 632) include Huston Smith (1991), Ken Wilber (2000), John Hick (1985), and Aldous Huxley (1945). In the spirituality in the workplace movement, Mitroff and Denton (1999) are perennialism’s most prominent advocates... Years ago, perennialism dominated religious studies, but now the perennialists have become an “embattled minority” (Horgan, 2003, p. 13)...

Perennialism works out differences between religions in a manner that appeals to some but that leaves others feeling misrepresented. The philosopher of religion Steven Katz feels that perennialism distorts important elements of Jewish mysticism in order to make it more “mutually compatible” (Horgan, 2003, p. 45) with other mystical traditions. The Catholic scholar of mysticism Bernard McGinn complains that perennialism “strips Christian mysticism of precisely those religious distinctions that he as a Catholic finds most meaningful” (Horgan, 2003, p. 40). Katz says perennialists “think they are being ecumenical; they’re saying everybody has the same belief. But they are doing injustice to all the people who say, ‘I’m not believing like you do’” (quoted in Horgan, 2003, p. 47). (McCormick 2006, p. 79)

Many indicators suggest that perennialism is fading as a governing ideology in MSR and is being replaced by greater respect for and interest in diverse spiritualities. In this way, MSR belatedly follows in the footsteps of religious studies and many other academic disciplines that reject a modernist, grand narrative. (I should disclose that although here and elsewhere (McCormick 2006) I have been critical of the misuse of perennialism in MSR, I believe many of its tenets.) Some perennialists’ teach that their own liberal version of spirituality is the correct one (McCormick 2006). This perennialist assumption of spiritual correctness also appears in some otherwise excellent research [for example, Fry (2005)]. As perennialism’s influence wanes, this ethically questionable assumption will appear less often. In the classroom, MSR will become more like religious studies—educating students instead of indoctrinating them. As the field moves in this direction, it will become stronger. This positive direction already shows in the direction of the *Journal of Management, Spirituality and Religion*, which has moved to an editorial position that excludes articles that contain too much advocacy.



## **Spirituality *Versus* Religion Becomes Spirituality *and* Religion**

When the field of MSR originally formed, there was a considerable amount of prejudice against religion among advocates of spirituality. There was an unfortunate tendency among some researchers and teachers of spirituality in the workplace to make myopic assertions along the lines of, “Spirituality has nothing to do with religion!” Although this belief may be true for many people, it certainly is untrue for the far greater number of people in the world who regard their own spirituality as intimately intertwined with their religion. This bias has lessened and will continue to do so. The hostility directed toward the “religion” in “management, spirituality, and religion” [see, for example, Mitroff (2003)] will eventually subside as individuals from a greater diversity of spiritual traditions engage in the scholarly study and teaching of MSR. As more evangelical Christians, Orthodox Jews, Muslims, and others become part of the field of MSR, they will bring the diverse assumptions of their own religiously based spirituality to the field.

## **Interaction with Other Fields and Disciplines**

Several times, colleagues from the Gender and Diversity in Organizations Division of the Academy of Management (AoM) who had heard of my interest in issues of religious and spiritual diversity asked me to work with them on projects for the annual meeting; they wanted to include religious diversity as well as racial, gender, and gender preference diversity in these projects. Invitations like this, in part, result from the fact that proposals that address more than one AoM division or interest group have a better chance of being accepted. This policy links MSR to topics from other divisions in the academy. As these links accrue over time, they will slowly expand the number of content areas in the field of MSR.

There is great and creative potential at these intersections of one field and another. Simply look at the topics in the table of contents of a typical management textbook or at a list of the different divisions and interest groups within the Academy of Management and think about the way each one relates to MSR; the possibilities pop up like wildflowers. Below are examples from the intersection of MSR with fields and topics such as human resources, motivation, and most importantly—business ethics.

## **Human Resources**

Although some perennialists in MSR who are hostile to religion “believe that formal, organized religion has very little, if any, role to play in the workplace” (Mitroff 2003), HR practitioners know that taking such a stance is illegal and an open invitation to a religious discrimination lawsuit. They are legally and morally

obligated to respect their employees' religious practices (whether formal and organized or not) and accommodate them when possible. The number of religious discrimination lawsuits in the USA began skyrocketing in the 1990s, so this is a live issue with important consequences. This topic is ripe with opportunities to conduct research that truly matters to practitioners.

## Motivation

Motivation is another area that could benefit from an MSR perspective—spiritual development through mindfulness meditation often leads people to become less concerned with external rewards, less materialistic, and less goal oriented (Hunter and McCormick 2008). Motivation theory could be improved if it could expand to include the consequences of spiritual development.

## Management, Spirituality, and Business Ethics

The most important intersection between MSR and other fields is between MSR and business ethics. The application of principles of business and management ethics to spiritual and religious organizations will break an important intellectual barrier. Many organizations and managers act unethically under the banner of spirituality and religion.

Ethics is a central part of management and should also be central to management, spirituality, and religion. Having been strongly influenced by Chomsky's (1967) deservedly famous essay, "The Responsibility of Intellectuals," I would argue that along with the privilege and influence that comes with an academic position in management comes the responsibility to use that position to counter injustice and unethical behavior—especially when it is in one's own field.

A good opportunity would be using principles of business ethics to examine one or more organizations that make up the Transcendental Meditation (TM) movement. There have been many accusations that these organizations use deceit as a matter of course. Skolnick (1991b) asserts that the Transcendental Meditation (TM)

movement widely uses deception to promote its \$3000 courses in TM-Sidhi or "yogic flying." TM promoters claim that, by mastering this technique, people can develop the ability to walk through walls, make themselves invisible, develop the "strength of an elephant," reverse the aging process, and fly through the air without the benefit of machines.

An article in the *Journal of the American Medical Association* (Skolnick 1991a) quotes

a former TM teacher and chair of the TM center in Washington, DC, the largest in the United States. [He is] one of the highest ranking members to defect... "I was taught to lie and to get around the petty rules of the 'unenlightened'... We thought we weren't doing anything wrong, because we were told it was often necessary to deceive the unenlightened to advance our guru's plan to save the world."

A study of the management of organizations such as this raises deep questions about the relationship between spirituality and morality. Examining spiritual and religious organizations in terms of their business ethics is an important line of inquiry, although it requires some intellectual courage. More of this kind of research is on and over the horizon.

## Disciplines Outside of Management

Creative ideas often arise at the intersection of different perspectives; this includes not only different perspectives within the field of management but intersections with other disciplines as well.

*Psychology and Sociology of Religion.* The intersection between these fields and MSR has yet to be fully explored; although because this nexus is so potentially fruitful, it is only a matter of time before it is. Take just one concept from the sociology of religion, religious legitimation, and imagine how it could be applied to MSR. The concept of religious legitimation could be used to examine the ways that oppressive management practices are sustained by religion as well as the ways that religion supports resistance to those same practices. One of the most, if not *the* most, oppressive management practice is slavery, and for the first centuries of US history, it was legitimized by almost all major churches, who in a major conference on the church and slavery in the 1840s extolled “the happy effect of religion on the discipline of the Negro” [quoted in Boorstin (1965, p. 317)]. On the other hand, the Quaker religion delegitimized slavery and legitimized resistance to it, even when this resistance involved breaking the law (by staffing and organizing much of the underground railroad).

*History.* Some see the current surge of interest in management, spirituality, and religion as a new development in American society, but it is not. History shows that religion and spirituality played a large role in American business and management education in the 1800s. During the 1920s, advertising executive Barton (1925) wrote one of the bestselling nonfiction books of the twentieth century—*The Man Nobody Knows*. It portrayed Jesus as a great business executive and explained the lessons that a businessperson could learn from him. In the 1950s, there was a series of articles on religion and business in *Harvard Business Review*. These articles were published as a book, and its introduction states, “Individuals in business are becoming increasingly concerned about problems of ethics, morals, and religion” (Bursk 1959, p. vii). The field of MSR has much to learn from a historical reflection on its roots.

## Conclusion: MSR and the Top Management Journals

Publications about spirituality in the workplace exist in a little MSR journal ghetto. Almost all publications about MSR are in a handful of journals. It is almost as if the editors of *Administrative Sciences Quarterly*, *Academy of Management Journal*,

*Academy of Management Review*, and *Harvard Business Review* all gathered in a room at a hotel hosting the annual meeting of the Academy of Management and agreed to never publish an article about spirituality in the workplace or with the word “spiritual” in the title. (Articles about religion and management, however, are not as ghettoized; a review of the literature on religion and business ethics appeared in the *Academy of Management Review* (Weaver and Agle 2002).)

Spirituality in the workplace is an increasingly common topic in management textbooks, and as Kuhn (1962) points out, textbooks tend to define a discipline or field. Also, a perusal of any large bookstore’s section on management shows many books about spirituality in the workplace. These are indicators of the increasing importance of workplace spirituality to managers. The top academic and practitioner journals cannot hold out against rising tide of interest in workplace spirituality forever. Over the horizon, we will see how increased diversity in the academy and greater interaction between MSR and other perspectives will lead to articles from the field of management, spirituality, and religion being published in the top management journals, thereby breaking what one might call the “ethereal ceiling.”

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## Chapter 42

# On Future Spirituality in the Workplace and the Future of Workplace Spirituality

Yochanan Altman

*Since the destruction of the Temple,  
prophecy has been taken from prophets and given to fools.*

(Rabbi Yochanan, Baba Bathra 12b, Babylonian Talmud)

**Abstract** This chapter is a brief essay on two possible views of the future of the field of spirituality in the workplace and workplace spirituality.

As my namesake, a great reformist rabbi of ancient Judaism is attributed to have remarked, only fools attempt to gaze into the future. I willingly submit myself to do so, and only a fool, of course, would knowingly own up to that.

*Idealich* (ideal ego), a concept coined by Freud (1914), defined by Lacan (1998), and paraphrased by Zizek (2007), stands for the idealized self-image of the subject (the way I would like to be, the way I would like others to see me). Ideal ego is imaginary, what Lacan calls the “small other,” the idealized double image of my ego (Zizek 2007).

Ego-ideal (*Ich-Ideal*), an opposing concept coined by Freud, defined by Lacan, and paraphrased by Zizek, is the inner image of oneself as one wants to become (Akhtar 2009). It is the agency whose gaze I try to impress with my ego image, the “big Other” who watches over me and propels me to give my best, the ideal one tries to follow and actualize, thereby holding in sharp focus all the imperfections of life as one lives it.

Ideal ego and ego-ideal are two cornerstone concepts in depth psychology (psychoanalysis) which posit two opposite states of mind (or consciousness). The first is a residual of the omnipotence of early childhood, when our desires were only eclipsed

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by our fantasies, when all and everything seemed possible. The second is an idealized reflection on what we should aspire to be like and become, necessarily passing judgment on what, presently, we are not. Bear these two mirror positions in mind when considering some of the challenges we—students and practitioners of workplace spirituality—face today, as we look for a tomorrow that will have resolved them.

1. The ontological stance: *Is spirituality an inseparable aspect from the workplace?*
  - The sacred that envelops and surrounds anything and everything.
  - Like the newly rediscovered position on emotions (now integral to leadership, teamwork, client facing services...), is spirituality also an essential aspect of anything to do with work?
2. The epistemological stance: *The essence of workplace spirituality*
  - Along the lines of the early discourse about organizational culture (Meek 1988), is spirituality at work an “is” (an establishment characteristic) or a “has” (an acquired trait)?
  - The big question: If and how can a workplace be “spiritualized” by will, and what makes a workplace pass the threshold of being considered such?
3. The scientific stance: *If it cannot be measured, it does not exist?*
  - Will the research for spirituality at the workplace go the same way that parapsychology seems to have got stuck and gone into oblivion?
  - Or will we continue the current trajectory of qualitative methodologies having established themselves on par with quantitative ones? Will even “softer” methods which the elusive nature of the spirituality phenomenon seems to require, ever become mainstream?

With these questions in mind, we now turn to the two hypothetical scenarios of the future narrated by our alter egos: the one narrated by our ideal ego is gloriously positive; the other chartered by our ego-ideal is biting sour.

## **Workplace Spirituality Tomorrow: A Dream Story<sup>1</sup> by Ideal Ego**

Let us do some dreaming. Workplace spirituality has made it. Spirituality and work are twinned in everyday parlance and a self-evident constituent of organizational behavior, as any respected textbook will tell you. Spiritual intelligence, like emotional intelligence, is tested for in executive appointments. Consultancies offering spiritually informed solutions to common managerial malaise are in much demand.

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<sup>1</sup> Dream story (*Traumnovelle*) is a novel by Arthur Schintzler, which was adapted to cinema by Stanley Kubrick as the film “eyes wide shut.” Dream story tells the imaginary journey of a dream-like fantasy that emerges from a person’s deep-seated “wish list” engaging with a possible reality.

There are even now educational clinics that market spiritual intelligence development for young children. Workplace spirituality is grounded and fashionable, deep and fulfilling; it nourishes the soul as much as the profit margins. Centers and institutes in universities study workplace spirituality, and it is a major subject on the academic curricula.

Everybody loves workplace spirituality, its basics, next only to motherhood and apple pie, as synonymous to something wholesome, positive, and undisputable.

## Workplace Spirituality Tomorrow: Eyes Wide Shut—An Ego-Ideal Gaze<sup>2</sup>

Observing us in contemplation from the ideal vantage point makes for a painful realization and a somber reading of the present. We are aiming for a better world, the workplace included. The way we go about it, however, may be characterized as clumsy at best, delusional at worst.

We are in search for concepts that do not quite stick, for theories that do not seem to lift themselves from the mundane positivism in which we have been trained to trade. We are not quite sure what is it we are after: a better life (or perhaps after-life?), a profitable “bottom line”? A fulfilling career? Achieving something extraordinary? Saving mankind? Perhaps, all of the above. And the big question is, Does any of this *really* make a difference?

Caught between these two opposing poles: the ideal ego, which lifts us to phantasmal heights, and the ego-ideal which pins us down to the unsatisfactory realities surrounding us, we navigate our way in the stream of life toward a better world of work. It is the journey, of course, which matters. As to the future, it belongs to prophets or utter fools alone. We mortals better keep rowing.

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<sup>2</sup>Ego-ideal, an aspiration of the perfect self (Chasseguet-Smirgel 1975).

## Chapter 43

# Nobility at Work

Cindy Wigglesworth

**Abstract** This chapter makes the argument that, despite the language we use, human beings long for nobler workplaces that are both uplifting and inspiring. The author integrates the thinking of the Conscious Capitalism movement and the Faith and Spirit at Work movement and argues that these are both a demonstration of the evolutionary impulse alive in the world and in humanity. Cindy Wigglesworth describes her own journey from corporate executive to champion of spiritual intelligence and the developer of SQ21, the Spiritual Intelligence Assessment.

I am going to make a bold statement. I believe that in the long run, we have no choice about integrating the ideals of spirituality, faith, and secular humanism into the workplace. I believe this because I believe that there is an evolutionary impulse alive in the world and in humanity. We have been and will continue to move, with some ups and downs, toward the noblest aspects of ourselves because there will be an advantage to doing so.

There is nothing threatening about this trend. On the contrary, most of us find the thought of nobler workplaces both uplifting and inspiring. Some worry about the loss of “competitive edge.” My experience says that true nobility lies not in becoming so soft that we lose our way. Rather it lies in expanding capability so that we can flexibly move between and integrate our collaborative and our competitive impulses. The Conscious Capitalism movement has been one expression of this desire—the desire to find a healthier, nobler, more evolved form of capitalism through the stakeholder model. The Faith and Spirituality at Work movement has been moving us in the same direction by enabling nobility in leadership.

When we find the way to do this “faith and spirituality in the workplace” thing (or “nobility in the workplace” thing) well, I believe we will experience that old saying that “the cream will rise to the top.” People who lead from their highest

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nature, accompanied by good skills training, will be the most promotable leaders. They will naturally accumulate followers in both formal and informal ways. They will transform their organizations into a stronger form based on the conscious capitalism model. Organizations who do this well will be more effective, attractive, and resilient. They will attract the best employees and the most customers. And their customers will be profoundly loyal because customers will trust them.

The key for me is thinking about the future of business and leadership with new models and flexible language. We can think about it as “religion” or “faith” or “spirituality” at work, and—if it works better in certain contexts—we can think about this trend as a move toward *nobility* at work. Synonyms and seeking overlaps will be the key. From concerning the issue of language, we can move to the more exciting question: what does it take to live and work from our noblest, highest, or most evolved self?

To start this process moving more effectively, we need a new language that transcends *and* includes. We need a language that is faith neutral and faith friendly. We need a language that embraces secular humanism and atheism as well as religion and spirituality. I accomplish this by looking at leadership as composed of multiple intelligences, one of which is “spiritual intelligence.”

Businesses and organizations that lead with IQ, emotional intelligence (EQ), and spiritual intelligence (SQ) will be more resilient across economic ups and downs; will have more loyal employees, customers, and vendors; and will be valued by their communities. I believe this is so because I have seen the value of these skills in my own life and in the lives of others and in my client organizations.

I came to the realization of the profound value of SQ when I worked at ExxonMobil in human resources management. During the two decades I worked there, I had two major “jumps” in my leadership capability. The first occurred early in my career (1980s) when—after several supervisors pointed out that I was a hard worker but I was a bit (cough) annoying (smile)—I did the heavy lifting of building better interpersonal skills. This included good listening skills and better collaboration skills. It required that I learn to understand my own emotions so that I could predict more accurately how people would react to my behaviors. This led to a very gratifying improvement in my performance and in my leadership skills. We now call these skills emotional intelligence [thanks to the work of Goleman (1994) and Richard and coworkers (2004)].

The second big uplift in leadership capacity that occurred for me began outside of ExxonMobil when I found a new church and started doing some reading, workbooks, intensive workshops, retreats, etc. Something in me was hungering for more meaning in my life—something more than promotions and raises (which were great—but somehow not enough).

I began doing the interior growth work that I now would call developing my spiritual intelligence. This essentially involved recognizing that I had “two voices” inside my head. One reflected my more selfish attitudes, my fears, and my “either it’s me or you” self-sense. I call that my ego voice. The ego is useful. And I found the other voice was too. The other voice represented a higher aspect of myself. This voice did not need to “win” over others—it was more interested in higher objectives. It asked questions like “What can we do together to accomplish really cool

stuff?” This voice, my higher self, was not fear based, or contracted or small. It was relaxed, innovative, and motivated from a much more powerful place. It focused on the long term.

While my ego liked to know I “won” in a meeting and that I was getting promoted, praised, and rewarded, my higher self felt accomplishment in different ways. My higher self sought to make a difference—and that required putting aside the ego voice for a moment. Being helpful became its own paycheck (I call it my “joy paycheck”). It was really interesting to me to observe the conversations going on inside my own head and learn about these voices. I learned that when I operated from higher self, I was so much happier and less stressed. And—I found out—I was far more effective as a leader.

The “ah ha” moment occurred when I got assigned to Exxon Chemicals for a special project. There was a huge business process redesign underway (2 years already completed with a full-time team of 75 people). About 30 different chemical plants around the world were involved. The “human issues” were creating a high drag factor on the project. Resistance was high in the field, and frustration was high in the core team in HQ. The HR person who was assigned to work the people-related processes and issues (the “People Vision Manager”) had become so frustrated that she quit the job, quit the company, and moved away from Houston. I came in from the oil side of the business, knowing nothing about the chemical side. In addition, I was dealing with a major family crisis at the time. I felt raw. I just didn’t have any energy for worrying about ego stuff at work.

Being in an “unknowing” place technically, being raw and transparent from the pain at home, and having done all this spiritual work around ego self and higher self set the context for a big learning moment. I had no preset beliefs to overcome about the business or how it “should be.” I was especially ego-transparent due to my personal situation. I leaned hard on the spiritual and personal growth work I had been doing for years to get through this period. The result was amazing.

Instead of the “old me” that used to show off or prove how smart I was (i.e., talking more than listening), the “newer me” set up meetings and listened deeply for 2 months. I listened to subject matter experts, HQ people, and field people and compiled what I heard. From all the feedback, I heard themes and ideas. I used the quieter side of my mind to ponder it all and see what seemed to pop up as possible ways to proceed. Without a need to be in control, ideas emerged.

After about 3 months, I pulled the findings together into a presentation. I made the presentation to the combined top 50 or so managers from HQ and the chemical plants. I said that there were five core issues not being dealt with. They were not insurmountable if we were willing to work on them. Naming the unnamed pain unlocked the whole process. The field people felt they had finally been heard. They gave me a standing ovation. In a time of tight budgets and not enough people to go around, money and people were found quickly to work on these issues. The larger project got moving again. The HQ people and the field people felt there was hope for a good outcome. My team gave me a bouquet of flowers; they were so happy. It was one of the most unexpectedly gratifying moments of my career.

Oddly, I didn't feel like "I" did anything. There was less of "me" and more of them in the whole process. I was listening to the people and to the system itself. In part due to the family situation, I had a detachment to work outcomes that was really healthy. I had been holding a curious mind and heart inside a desire to help. The questions that drove me included:

- What is actually going on here?
- What is the highest and best thing to do for everyone involved?

It was the first time I truly felt that the achiever self of "Cindy" had stepped out of the way. Old me stepped out of the way. And what was highest and best for everyone concerned had a chance to flow forward.

Paradoxically, this is not to say I did nothing. Had I not done the heavy lifting of my own EQ and SQ (emotional and spiritual intelligence) development, I could not have done what I did. I believe it was my combined IQ, EQ, and SQ that made this radically positive outcome possible. I had been building "spiritual muscle"—and it was there when I needed it.

While I was in too much personal pain at the time to care about seeking rewards or attention like my usual achiever self would, I did get rewards in terms of huge leaps forward in my credibility and influence. My performance was perceived as being at an all-time high. It was a win/win. I saw and felt for the first time what true leadership was. It led to my now favorite advice to leaders everywhere: "Lead yourself first with such authenticity and depth that others will choose to follow." Positional power means little if you don't have volitional followers.

Later, I reflected on this, and I realized that these skills which I now call SQ were profoundly relevant for the whole company in terms of executive/leadership development. I worked in HR. We did leadership development work and planned the succession plans for executives around the world. Yet, I knew I couldn't mention the spiritual work that had done to help me build these skills. Why? It was forbidden because the language of spirituality was, at that time, unacceptable in business. Primarily, I felt this was because no one had yet created a diversity-sensitive skills-based way to speak about this topic.

So I launched my own company in 2000 with a passionate commitment to create the language and toolkit that we needed and to help create leaders who could tap their own nobility for the greater good of all of us. Such leaders can help create the next more evolved form of capitalism. I created a self-assessment to measure the 21 skills of SQ (the SQ21™) and spent years and much money and effort proving its validity (see more on that in Chap. 27 in this book). I am now confident, based on real use in the field by me and many of the coaches whom I have trained in this tool, that the assessment and the language work. We have created faith-specific glossaries of terms as well as one for general use (a more secular approach). These glossaries and carefully chosen generic terms have proven the test of being faith neutral and faith friendly.

This gives me hope that we can pull these ideas together in the real world of any corporation. Why does this matter? When I talk to people about the "business world," I often hear descriptors that are negative. Business and nobility seem to be

antithetical in the minds of many people. Many young people I talk to dread the thought of going to work inside of corporations, often fearing that the toxic environment will damage them deeply. (I am talking about for-profit organizations, most, but not all of these complaints are also said about some nonprofit organizations too.) Some people believe that business is inherently an amoral or immoral process, aggregating wealth for the few at the expense of the many. Some feel that working for organizations is like a new form of indentured servitude with people feeling trapped by their need for a paycheck and (in the USA) trapped by the need to maintain healthcare coverage. Young people who are talented, passionate, and seeking to make a difference often look to make a living anywhere other than in a medium- to large-sized for-profit organization. This doesn't bode well for recruiting efforts.

So I think we need to inspire hope for a better future for business. How can we find the hope inside the ugliness of the everyday? It is our habitual nature to see what is wrong with something. For most of us, we have to make a bit of an effort to see what is beautiful.

I think we need to celebrate the success stories like the companies who have won the Faith and Spirituality in the Workplace Awards (see <http://tfsw.uark.edu>). And we need to track the trends.

I see beauty and hope inside our own human history—if we take a long view of things. As we look back over our history, I think it is clear that things are mostly a whole lot better today for people who live in the industrialized world. I do not want to minimize the suffering of those in the developing world, or those in the industrialized world who are unemployed or otherwise disenfranchised. Nor am I ignorant of the toxic effects of industrialization. But from a very macro perspective—science, democracy, human rights, and access to goods and services have made life much better for a lot of people. Life spans are longer, and we enjoy more human rights and opportunity for individual choice and expression than in any time in our history. Again, this is not uniformly true, and I am speaking of modern democracies—and they are not perfect. Yet, things in the big picture over the long term are getting better. Stephen (2011) has done wonderful research proving that the world is on the whole much less violent than ever before in our history.

I believe that humanity improves over time. And a key help in making life better—one of the core engines of that change—has been the liberation of creativity and productivity that capitalism provided. Yet we see the flaws in capitalism as it currently exists. The economic crisis of 2008 showed how egoic self-interest, when institutionalized as it was on Wall Street and made into a game filled with subprime mortgages and fancy derivatives, can nearly collapse the USA and world economies.

Additionally, democracy as practiced now is also an imperfect system with money buying too much access and power. The negative synergy occurring with the concentration of wealth provided by corrupt expressions of capitalism and the power that very concentrated wealth buys is worrisome. Yet, individuals still matter—as the Occupy movements have shown. Civil rights laws were changed in the USA in the 1960s not by the old-style wealthy power brokers but by the passionate engagement of the few (women's rights activists and minority leaders like Martin Luther

King, Jr.) who were finally supported by enough people to create a tipping point in consciousness and cultural norms. Gandhi in India and Nelson Mandela in South Africa created change by the power of their personal nobility and commitment to higher ideals.

We have not reached anything near a perfect system in terms of capitalism/economics, democracy/politics, or any other field. In the world of business, the Conscious Capitalism movement is working to help conscientious CEOs find ways to improve on what we know as capitalism today. Specifically, Conscious Capitalism looks to the stakeholder model of business to illustrate how business can create value for all the players: owners, employees, vendors/suppliers, community, and government. And the more we expand the circle of stakeholders, the larger the “wins” are—including extending it to include the ecosystem (plants, animals, waterways, air, etc.) as a stakeholder.

The Faith and Spirit at Work movement has sought to enable and develop the inner nobility of the leader so that the outer systems of individual workplaces and of capitalism can be changed and improved. In this regard, I think the two movements are compatible and need each other.

We have been held back by the lack of a safe, business-friendly way to address the skills we need to develop. SQ provides a diversity-sensitive skills-based language to help us tap the nobility in leaders, employees, and workplaces. Added to EQ and IQ, it amplifies those intelligences and adds to them. I am hopeful that SQ as a piece of the puzzle will prove powerful indeed. And you, because you are interested enough to read this book, are probably part of the change that is happening. Welcome aboard!

To learn more about the SQ21, go to [www.deepchange.com](http://www.deepchange.com) or contact [www.cindy@deepchange.com](mailto:cindy@deepchange.com).

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# Chapter 44

## Epilogue: Where Do We Go from Here?

Judi Neal

*Business, the motor of our society, has the opportunity to be a new creative force on the planet, a force which could contribute to the well-being of many. For that to occur, we must all substantially increase our commitment to integrity and accountability, and courageously make a quantum leap in consciousness: beyond conventional solutions; beyond opposing forces, beyond fear and hope.*

(Hormann 1990)

**Abstract** This chapter offers a view of what might be over the horizon for the field of faith and spirituality in the workplace and how we might contribute to heaven on earth. Utilizing Alan Lurie’s definition of spirituality, “the experience of a transformative connection” in Chap. 6, several possibilities for transformative connection are offered, including connecting faith and spirituality to sustainability, social justice, social entrepreneurship, spiritual capital, and the conscious capitalism movement. The chapter concludes with an invitation to explore spiritually based noetic ways of knowing in our research.

This book opened with a dedication to my grandchildren and to the next seven generations. It is really for all of our grandchildren and all future generations. This work that we do—the work of the authors in this book; the work of the members of the Management, Spirituality and Religion interest group in the Academy of Management; the work of spiritually focused business leaders and consultants; and the work of work-focused spiritual and faith leaders—is all work dedicated to creating what Jody Fry (Chap. 38) and Martin Rutte (Chap. 39) referred to as creating “heaven on earth.”

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Regardless of our particular professional backgrounds, religious backgrounds, or educational training, we all share a dream of a better world that works for all, and we each are doing what we can to make a positive difference.

Section 7: *Over the Horizon: Reflective Essays from the Pioneers* of this *handbook* offered several views of what's over the horizon for our field. In this epilogue, I offer my own vision of how our field might contribute to the creation of heaven on earth.

Let's take Yochanan Altman's (Chap. 42) ideal-ego scenario of dreaming about what the world would look like if faith and spirituality become widely accepted in the workplace. As a field, we have never really talked about the end game. I hope that we do. Manuel Vallejo and I (2008) envisioned a spiritual business as having these external and internal characteristics:

#### External

- Strong commitment to social responsibility.
- Employees and management actively involved in the community, especially in charitable activities.
- Aesthetically pleasing and spiritually nurturing buildings and grounds.
- Communication of spiritual values in relationships with customers and vendors.
- Use of spiritual imagery and terms in marketing and public relations.
- Active involvement in the spirituality in the workplace movement.

#### Internal

- Employees feel their work is their calling, with opportunity to grow, make a difference, and contribute to something that matters.
- Leaders are enlightened and compassionate and committed to their own spiritual values and practices.
- Teams are spirited, passionate, and committed.
- The organization is values-driven and focused on virtues.
- The organization is willing to hold itself accountable for its values as well as for the bottom line.
- The organization is creative, flexible, and adaptive.
- There is a sense of family and community.
- Strong commitment to being of service to each other, to customers, and to the world.
- Long-term orientation and willingness to make business decisions based on the common good rather than a short-term emphasis on maximizing profit.

If the field of faith and spirituality in the workplace is successful, all organizations will have these characteristics. They will be places that nourish the human spirit rather than deaden one's soul as they currently do far too often. Business will be more actively involved in solving the world's problems. If organizations are led by leaders who are more conscious and spiritual (Pruzan et al. 2007; Fry 2012; and Chap. 38), they require less energy to put into control systems and can operate on higher trust (Gibb 1978). This frees up energy and resources to be more externally involved, to be a good corporate citizen, and to be more connected with all stakeholders, including the planet:

We have places of fear inside of us, but we have other places as well—places with names like trust, and hope, and faith. We can choose to lead from one of those places, to stand on

ground that is not riddled with the fault lines of fear ...now we stand on ground that will support us, ground from which we can lead others toward a more trustworthy, more hopeful, more faithful way of being in the world.

(Parker Palmer)

## Becoming More Spiritual

How do we get from here to there as a field? I think we need to become more spiritual. One of my favorite definitions of spirituality is the one by Rabbi Alan Lurie (Chap. 6): “The experience of a transformative connection.” I have not done a content analysis of definitions of spirituality, but I am willing to bet that the word “connection” is the most common word used. If we are more spiritual as a field, we will seek more transformative connections. Here are some of the connections that I think are emerging.

The first connection is between faith, spirituality, and sustainability. My first inkling of this connection literally came from a mountain top experience. I had hiked to the top of Sleeping Giant in Hamden, Connecticut, and sat to rest on a broad flat rock overlooking the valley. As I sat there in the warmth of the beautiful fall day, I noticed the wind blowing gently in the trees below me. In a transformative moment, I felt the Earth as a living being, and saw the wind as the breath of Gaia. I felt an overwhelming love for the planet, and suddenly understood why some people were so passionate about sustainability. I imagined what it would be like if all business leaders had a similar experience. How would they be different? What different business decisions would they make if they felt this spiritual connection with nature and with the planet? I recently heard someone say, “You cannot destroy something you love.” Leaders would naturally become more committed to sustainability, beyond the important business case that already exists.

In 2011, the Tyson Center for Faith and Spirituality in the Workplace hosted its first annual conference, and the theme was “Faith, Spirituality and Sustainability.” This is how the Call for Papers described the theme:

Within the domain of faith and spirituality in the workplace, there is a wide spectrum of worldviews, sometimes even in polar opposition to each other. However, one of the most important areas of common ground, whether one is conservative, progressive, liberal, fundamentalist, agnostic or evangelical, is this notion that people of faith, and people who define themselves as spiritual, should be committed to environmental sustainability and caring for creation.

(Tyson Center for Faith and Spirituality in the Workplace 2011)

If we as a field are more spiritual, more connected, then we will find more common ground and work more collaboratively with people from all faith perspectives and with people working for environmental sustainability. Within the Management, Spirituality, and Religion interest group, this will mean attending sessions by Christians or Muslims or Buddhists if you are of another faith or see yourself as “spiritual but not religious.” It will mean adopting the proposition offered by Phipps



and Benefiel (Chap. 3): “The juxtaposition of spirituality and religion in the workplace adopted by the field should allow for and protect various expressions of spirituality and religion.” It will mean actively seeking out people who are different from you and conducting research or other scholarly work together. It also means attending sessions by the Organizations and the Nature Environment (ONE). It also means attending sustainability conferences and conferences for religious studies to widen and deepen the conversation about the connection between faith, spirituality, and sustainability. For practitioners it will mean getting up to speed on faith, spirituality, and religion as a diversity issue and becoming skilled in helping organizations to become faith-friendly and more spiritually nourishing.

I also foresee a much stronger connection between faith, spirituality, and social justice. Harman and Hormann (1990) wrote about the constructive role of business in transforming society. Many people see business as the source of the problems in the world rather than the source of solutions, and the recent scandals on Wall Street, growing environmental damage, and increasing problems with climate change do not help this perception. Yet I believe that there is huge potential for good in business, and there are many things that corporations do that are not reported because good news does not sell advertising. Social justice is shifting from a corporate social responsibility activity done for good appearances to a bottom-line business issue.

For example, one large international corporation recently opened an office in West Africa. A corporate leader whom I spoke with said that this area of the world is the scene of terrible tribal warfare between two tribes with different religions. It is these religious differences that are the source of the strife. This corporation has a very strong commitment to diversity, and the leadership believes that their practice of hiring the best person for the job, regardless of race, gender, national origin, sexual orientation, or religion, is what gives them a competitive edge. The company hired a managing director from one of the tribes and then learned that he was only hiring people from his own tribe to work there. When confronted with their diversity policy and the need to hire the best people from either tribe, his response was “If I do that, you will have guns in the workplace.”

This organization is going to have to learn how to create an environment within the walls of that West African workplace where people from the opposing tribes can learn to work together. They will need to do peace-building work within their workforce. Once the members of these tribes learn how to work together without killing each other at work, they will learn how to do that in the community. Or it may be that the company decides to begin with peace-building work in the community so that there will be peace in the workplace. Either way, it will become an example of a way that an organization does valuable social justice work in order to be a more effective business. What a model this can be for other organizations! What a case study this could be for future leaders now studying in schools of business!

Pinker (2012), a Harvard business professor, went viral with a TED.com video called “The Myth of Violence.” This video and his book (Pinker 2011) provide overwhelming documentation for the decline of violence in humankind, despite what the news seems to tell us. We have learned that doing business with one another is better than killing one another. Our religions have been trying to teach us this for millennia.

Yet people still kill in the name of religion. Perhaps it will be business that actually helps us to live the higher ideals that faith and spiritual traditions have been teaching.

I also envision a stronger connection to the field of entrepreneurship and especially to the work that is being done by social entrepreneurs. Sandra Waddock and Erica Steckler highlighted this connection in their chapter on difference makers (Chap. 18). Large corporations have huge resources and talent to bring to bear on global problems and challenges, but their bureaucratic structures and their entrenched cultures often get in the way of risk-taking and nimbleness. Social entrepreneurs are filling the gap and demonstrating a new way of doing good while doing well. As a field, we need to be learning from these social experiments, and we need to be interacting with the scholars in the field as well as the innovators themselves. Ashoka<sup>1</sup> is an international organization which brings together leading social entrepreneurs. We should be attending their conferences and studying their member organizations. Here is how they define social entrepreneurship:

Social entrepreneurs are individuals with innovative solutions to society's most pressing social problems. They are ambitious and persistent, tackling major social issues and offering new ideas for wide-scale change.

Rather than leaving societal needs to the government or business sectors, social entrepreneurs find what is not working and solve the problem by changing the system, spreading the solution, and persuading entire societies to take new leaps.

Social entrepreneurs often seem to be possessed by their ideas, committing their lives to changing the direction of their field. They are both visionaries and ultimate realists, concerned with the practical implementation of their vision above all else.

(Ashoka 2012)

This definition could fit many of the people who are involved in the field of faith and spirituality in the workplace and in MSR. What would the field be like if we saw ourselves more as social entrepreneurs, not just dispassionate observers of organizational phenomena? Would we be more biased? If so, is it possible this bias would serve us and serve the world in a more positive way?

I also want to echo Cindy Wigglesworth's suggestion (Chap. 43) that we connect to the Conscious Capitalism movement and the work on spiritual capital. The Conscious Capitalism movement comes out of the marketing field (Sisodia et al. 2007; Mackey and Sisodia 2012), and the work on spiritual capital comes out of the economic field (Malloch 2008; Capaldi and Malloch 2012). The field of faith and spirituality in the workplace, as many authors in this volume have pointed out, has been mostly focused on individual phenomena and experience. As the field is maturing, we have begun to look at more macro issues like change integration (Toomey and Neal 2013) and organizational culture (see Chaps. 11, 17, 21, 22, and 24 for examples), but within the management field, very few if any management scholars are looking at the role of capitalism and spiritual capital. We need to connect to the people who are working in these areas because capitalism is the water that we fish are swimming in. We need to understand the larger forces at work upon organizations, societies, countries, and our collective consciousness.

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<sup>1</sup> [www.ashoka.org](http://www.ashoka.org).

There are others who have written about the need for our field to connect to other disciplines including psychology, sociology, anthropology, nursing, medicine, religion, quantum physics, and I heartily support these connections as well. This chapter is by no means exhaustive in terms of the connections we can and should make. The future of our field depends on being interdisciplinary and connected. We must be looking for the oneness in knowledge and practice:

True heroism is remarkably sober, very undramatic. It is not the urge to surpass all others at whatever cost, but the urge to serve others at whatever cost.

(Arthur Ashe)

## Evolving Research Methodologies

One other area I see over the horizon in our field is evolutionary development in our research methodologies. Many of the authors in this volume have pointed to the need to do research that fits to the social science standards of the mainstream. This is a useful strategy for making a difference and influencing a system from within, and we need to continue to pursue this path. At the same time, we have a huge potential for exploring noetic ways of knowing (Mitchell 2008). If any field of study is likely to expand human ways of knowing, it is our field. We have much to learn from the methodologies utilized in studying consciousness and spirituality in such places at the Institute for Noetic Sciences, the Center for Contemplative Mind, the Integral Institute, the National Center for Alternative and Complimentary Medicine, the Templeton Foundation, and the Fetzer Institute.

What if there is a way of inner knowing or spiritual guidance that can be used to further our research? The hard sciences are replete with stories of scientific discoveries that were made by scientists who had dreams or altered states of consciousness (Neal 2006). Many business leaders create new strategies, find new markets, and develop new products through the use of intuition or nonlinear thinking (Robinson 2006). I sincerely hope that we do not get so caught up in being accepted by the mainstream that we lose our creativity and our own spiritual gifts. We are scholars, leaders, and practitioners, but most of all, we are human beings. When I first got into academia, I happened to read *Toward the Future* by de Chardin, Pierre Teilhard (1975). I was deeply inspired by the evidence he provided for the evolution of humanity, yes even the evolution of God. We as individuals are evolving, and if we keep open to the larger possibilities that are available to us through our faith and spirituality, our consciousness, and our inner wisdom, our field will evolve as well:

Acts of bravery don't always take place on battlefields. They take place in your heart, when you have the courage to honor your character, your intellect, your inclinations, and, yes your soul by listening to its clean, clear voice of direction instead of following the muddled messages of a timid world.

(Anna Quindlen)

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Khadija's research interests include spiritual leadership, spirituality and faith at work, HRM, and HRD in transitioning economies. She is a member of many professional associations, including the Academy of Management (AOM), the Southern Management Association (SMA), and the Academy of Human Resource Development. In 2007, while she was a doctoral candidate, Khadija won the second award of the most promising dissertation in management, spirituality, and religion (MSR) offered by the MSR interest group of the Academy of Management.

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Author and coauthor of seven books and editor of several others, Yochanan published over a hundred articles in academic and practitioner journals. He is the founding editor of the *Journal of Management, Spirituality and Religion* and European Editor of *People & Strategy* and edited the *Journal of Managerial Psychology* (1995–2004). Yochanan is a cochair of the International Association of Management, Spirituality & Religion and serves on the executive board of the European Human Resource Forum, the International Association of Cross-Cultural Competence and Management, and Tyson Center for Faith and Spirituality in the Workplace. He held posts as officer of the careers division and management, spirituality, and religion division of the American Academy of Management.

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His prior work experience includes 9 years of ministry, 11 years in higher education, and 5 years in corporate America. Dr. Ewest holds a bachelor's degree in theology from Crown College, a master's degree in theology from Wheaton College, a master's degree in Theology from Regent University, and an MBA from George Fox University, is an ordained minister, and holds a PhD in organizational theory from George Fox University.

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**Tayna Michelle Gardner** graduated valedictorian from Ottumwa High School, where she was active in choir, show choir, jazz band, and musical theater. She attended the University of Arkansas in Fayetteville, where she was a Chancellor's Scholar and Walton Fellow, was active in Beta Alpha Psi and Beta Gamma Sigma. She was a founding member and treasurer of the Future Professionals for Faith and



Spirituality in the Workplace, working in collaboration with Tyson Center for Faith and Spirituality in the Workplace to complete her Honors Thesis (published herein). She graduated magna cum laude with a BA in accounting from the Walton College of Business in 2010. Following a graduate assistant position at J.M. Tull School of Accounting at the University of Georgia in Athens, Georgia, and completion of the Masters of Accountancy program, she became an International Tax Consultant at Deloitte Tax LLP in Atlanta, Georgia, and enjoys playing tennis, singing, playing piano, and attending musical events.

**Joe Gladstone** is a PhD candidate in business administration at New Mexico State University College of Business and a member of the Blackfeet Tribe and a descendant of the Nez Perce tribe. Joe's native heritage and public health work experience with several tribes in the western United States inspired him to explore the little-studied nature of American Indian management values and practices. Joe integrates native trickster stories with management theory to discover an understanding of tribal, federal, and privately owned for-profit and not-for-profit American Indian businesses. He currently explores Indian identity as a strategic resource for business. Joe also studies the history of US federal-tribal relationship and federal influences on tribal perceptions of business practices, exploring tribal values in contrast to Western values in prescribing management practice. Joe's work on indigenous stories and their contributions to management have been published in the *Journal of Management Education*. He has also coauthored a textbook chapter on small business consulting.

**Joshua M. Greene** is described by the *New York Times* as "a storyteller...who traces journeys to enlightenment." His Emmy Award-nominated films on Holocaust history have aired on PBS and Discovery. His yoga-related works include *Gita Wisdom: An Introduction to India's Essential Yoga Text*, the best-selling biography *Here Comes the Sun: The Spiritual and Musical Journey of George Harrison*, and "Living Yoga," a documentary on yoga in America. He teaches Religious Studies at Hofstra University and leads a weekly Bhagavad Gita discussion group at Jivamukti Yoga School.

Greene spent 13 years in Hindu ashrams. He returned to New York in 1982 and began *Stories to Remember*, a producer of quality children's television. For 2 years, he served as director of Programming for Cablevision, the nation's sixth largest cable provider, and then as senior vice president for Global Affairs at Ruder Finn, one of New York's leading communications firms.

In 2000, Greene was appointed director of Strategic Programming for the United Nations World Summit of Religious and Spiritual Leaders. Since then, he has lectured and taught yoga philosophy nationwide. Currently, Greene is completing a documentary about the impact of memory on the children and grandchildren of Holocaust survivors. His website is <http://www.atma.org>.

**Marcus Ho** is a senior lecturer in the Department of Management, Auckland University of Technology (AUT), New Zealand. He has taught undergraduate,

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**Linda Hoopes** is an industrial/organizational psychologist and founder of Resilience Alliance, an Atlanta-based firm that helps individuals, teams, and organizations thrive in turbulence. She has studied the human side of change, including resilience and its application in organizational settings, for 20+ years. She was a founding partner at Conner Partners, a strategy execution consulting firm, and has an ongoing association with the firm. Linda coauthored *Managing Change with Personal Resilience* with Mark Kelly in 2004 and is working on her second book. She is currently an adjunct faculty member at the Philadelphia College of Osteopathic Medicine's program in Organizational Development and Leadership and has served on the faculties of the Georgia Institute of Technology, Rutgers University, and Colby College.

**Linda C. Jones** (PhD, CMP) has been a teacher in Higher Education for 28 years. She is an associate professor of Instructional Technology in the University of Arkansas' Department of World Languages, Literatures, and Cultures. She teaches courses focused on the development and use of effective technology in language teaching but also is venturing into one of her more personal interests, teaching courses in French Colonial Arkansas and the Lower Mississippi Valley. Her research interests include Higher Education and Spirituality, French Arkansas History, as well as spirituality and religion among the Colonial priests and the Native Americans during the seventeenth and eighteenth centuries. She is a graduate of the Education for Ministry program, is a regular faculty member in the Servant Leadership program at St. Paul's Episcopal Church, and is a certified music practitioner in the Music for Healing and Transition program.

**Val Kinjerski** (PhD) principal consultant with Kaizen Solutions (<http://www.kaizensolutions.org>), has a passion for spirit at work that is rooted in her long-standing interest in personal and organizational wellness. A consultant, facilitator, and inspirational speaker, she helps organizations increase employee retention and boost productivity by reigniting employees' love for their work.

Dr. Kinjerski holds a PhD from the University of Alberta where she researched spirit at work. She has shown that spirit at work is not a pipe dream or the result of lucky circumstances. It is available to everyone; it can and should be fostered. And, as spirit at work increases, so too does job satisfaction, employee commitment, teamwork, morale, work performance, and retention. Today, Val applies this knowledge to assist individuals and organizations revitalize and recharge the workplace.

Val's research is published in management, leadership, health care, and career journals. She is the author of *Rethinking Your Work: Getting to the Heart of What Matters* and contributing author to *Good Business: Putting Spiritual Principles into Practice at Work*. She blogs at <http://www.rethinkingyourwork.com>.

**Mark Kriger** is professor of Strategic Leadership at the Norwegian Business School in Oslo. He has a doctorate in Business from Harvard, as well as a Master's degrees in Computer Science and Philosophy from UC, Berkeley, and MIT respectively. He was a visiting research scholar at Stanford in 2008, University of Southern California in 2007, and Harvard in 2001.

Professor Kriger is the author of numerous published articles in the areas of strategy process, executive leadership, organizational vision, and international business strategy including *Academy of Management Journal*, *Columbia Journal of World Business*, *Human Relations*, *Leadership Quarterly*, and *Strategic Management Journal*, and the recipient of the MIT Beckhard Award for the best article of the year in *Sloan Management Review*.

He has conducted executive seminars and lectured on strategy process and leadership in India, China, and various cities throughout Europe and the USA. He is a past chair of the Strategy Process division of the Strategic Management Society and is currently working on a book titled: *Leadership and Strategies for Turbulent Times*.

**Sara McGinnis Lee** is project specialist in Workplace Spirituality at the system office of Ascension Health. Her responsibilities include project management, writing, and research for various initiatives in Workplace Spirituality and assisting the director of Workplace Spirituality/director of Mission with system office formation activities. She has been in this role since fall 2010.

In 2009–2010, Sara served as intern in Workplace Spirituality at Ascension Health. She came to Ascension Health after several years in campus ministry, presenting and teaching for the Diocese of Belleville, IL, and McKendree University in Lebanon, IL. She has authored *Daily Prayer 2011* and *Celebrating the Lectionary for High School 2011–2012* for Liturgy Training Publications of the Archdiocese of Chicago. She continues to write, lead retreats, and present on matters of faith and spirituality in the St. Louis area.

Sara received her master of arts in theology from Aquinas Institute of Theology, St. Louis, in 2002, and her bachelor of arts in theology/psychology from Marquette University, Milwaukee, in 1996, after which she served for a year as a Jesuit volunteer in San Antonio, Texas.

**Marjolein Lips-Wiersma** (PhD) is associate professor of management studies at the University of Canterbury, New Zealand. She has spent the last 15 years understanding the theme of meaningful work in practical and empirical ways. She has been a board director and chair of the Management, Spirituality, and Religion group of the Academy of Management and regularly works with individuals, groups, and organizations to diagnose and act on how to create more meaningful work and work

practices. Her academic work has won several awards. She has integrated the theme of meaningful work into a wide range of teaching, including undergraduate business ethics, postgraduate responsible leadership and executive MBA organizational behavior. Marjolein is a founding director of the Holistic Development Group and coauthor of *The Map of Meaning: A Guide to Sustaining our Humanity in the World of Work*. For more information on her academic work, see her website: [http://www.mang.canterbury.ac.nz/people/lips\\_wiersma.shtml](http://www.mang.canterbury.ac.nz/people/lips_wiersma.shtml)

**Molly Longstreth**, Longstreth Consulting LLC, founded and directed the Survey Research Center, University of Arkansas. She conducts project evaluations as well as surveys. Services range from evaluation design to report writing. Molly has a background in family and consumer economics. While working on an MDiv, Molly created and directed a program linking ecology and theology for a seminary. Her understanding of theology has contributed to her spiritual endeavors and appreciation of the wider spectrum of faiths spanning the globe. She has taught family finance, consumer economics, and research methods on the university level and conducts research with Tyson Center for Faith and Spirituality in the Workplace, University of Arkansas.

**Alan Lurie**, formerly a managing director at Grubb and Ellis, a national commercial real estate firm, is a licensed architect and an ordained rabbi. He is a contributing writer to the religion and spirituality sections at the *Huffington Post* and is author of the business best seller, *Five Minutes On Mondays: Finding Unexpected Purpose, Peace and Fulfillment at Work*. Alan writes about issues of spirituality at work and has spoken at business and educational venues across the United States. He lives in Rye, NY, with his wife Shirona, who is a Cantor and artist.

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**Richard Major**, professor and assistant director of HR studies at IGS International University, Paris, was brought up and educated with two Western cultures (US and France). Richard has lived on four continents and worked 20 years in global, fast-paced environments as director and vice president of human resources. Before coming to HR, Richard was a small business entrepreneur for 8 years and then directed IT services sales and delivery for 5 years. He has been pursuing his quest for meaning, transcendence, and self-realization since his teens. Richard's diverse career, international life, and global HR roles have led him to understand and drive transformation at individual, executive, and organizational levels. His passions are to develop leaders and their teams, bridge geographic and functional boundaries, and

maximize organization capabilities while creating inclusive workplace climates that engage employees to be their best. Richard holds a degree in computing science and three postgraduate degrees in HR, OD, and Management Science Research from IAE graduate business school in Aix en Provence, France. He is currently preparing a PhD thesis in the field of spirituality and leadership.

**Theodore Roosevelt Malloch** serves as research professor for the Spiritual Capital Initiative at Yale University. His most recent books concern the nature of spiritual enterprise, the practice of “virtuous business,” the pursuit of happiness, and the virtues of generosity and thrift. He is also chairman and chief executive officer of The Roosevelt Group, a leading strategic management and leadership company. He has served on the executive board of the World Economic Forum; has held an ambassadorial level position at the United Nations in Geneva; and has sat on a number of corporate, mutual fund, and not-for-profit boards, including the University of Toronto International Governing Council, the Pew Charitable Trust board, and the Templeton Foundation. Ted earned his PhD in international political economy from the University of Toronto and took his BA from Gordon College and an MLitt from the University of Aberdeen.

**Mzamo Mangaliso** is on the faculty at the Isenberg School of Management, University of Massachusetts at Amherst. His teaching and research interests are in business strategy, comparative management, and social responsibility. He is the winner of the University of Massachusetts’ Distinguished Teaching Award. His scholarly record consists of 2 books and over 100 refereed journal and conference articles, including the winner of the 2010 CEBC Halloran Best Paper Award from the Academy of Management’s History Division. He has served as director of MBA programs, coordinator of the Strategy PhD program, and codirector of the South African Orientation Program at Denison University in Granville, OH. In 2006–2008 he served as President and CEO of the National Research Foundation of South Africa. Before joining the academia, he was employed by Unilever, South Africa, for over 10 years. He has a BSc in chemistry and physics (University of Fort Hare, South Africa); an MBA (Cornell University); and a PhD (UMass—Amherst). He is a fellow and past president of the Easter Academy of Management (USA).

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articles from the last 5 years. His work is also featured in *Teaching and the Case Method: Text, Cases, and Readings* from Harvard Business School Press.

**Sister Maureen McGuire** (DC) is executive vice president of Mission Integration, Ascension Health Alliance, and senior vice president of Mission Integration, Ascension Health. In these roles, she provides leadership in creating strategy and initiatives in mission and values integration, workplace spirituality, ethics, leadership formation, and spiritual care. Her work supports the efforts of executive teams in their leadership of Ascension Health as a ministry continuing the healing mission of Jesus.

Previous to joining Ascension Health in 2002, Sister Maureen served as vice president of Service Culture Development for the Catholic Health System (CHS) of western New York and concurrently as vice president of Mission Integration for Mount St. Mary's Hospital and Health Center in Lewiston, NY.

Prior to entering the healthcare ministry, Sister Maureen held various leadership and direct service roles in professional social work. Sister Maureen earned her bachelor's degree, summa cum laude, from St. Joseph College in Emmitsburg, MD, and received her master's of social work from Temple University in Philadelphia in 1977.

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**David W. Miller** (PhD) is on the faculty of Princeton University, teaching, conducting research, and serving as director of Princeton Faith and Work Initiative (<http://faithandwork.princeton.edu>). He is also president of the Avodah Institute (<http://faithandworkblog.com>). Prior to this, he taught for 5 years at Yale School of Management and Yale Divinity School. David brings a "bilingual" perspective to the academic and business world. Before receiving his MDiv and PhD in ethics, he spent 16 years in the corporate world, first with IBM for 8 years, and then overseas for 8 years holding senior positions in international business and finance, including

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**Sara Miller** (EdD) is a pioneer and leader in the field of coaching physicians. She was one of the first and few who specialized in working with physicians who have disruptive behaviors. Dr. Miller also has extensive experience in coaching physicians who are disillusioned and those moving from clinical positions into medical directorships. She holds the prestigious Professional Certified Coach credential from the International Coach Federation (ICF). She served on the ICF Ethics and Standards Committee, was a key founder of the Professional Coaches Association of Michigan, and served as board member and treasurer. She is certified in the Polaris 360, Myers-Briggs Type Indicator, EQ in Action Assessment, and DISC. She is a graduate of the Authentic Happiness Coaching Program and was trained by Martin Seligman, a key player of the Positive Psychology. She is a certified physician leadership coach with the Physician Leadership Institute and served on its advisory board. She is a 2002 graduate of the Hudson Institute Program in Santa Barbara. Dr. Miller is the Principal of True North Coaching, a company dedicated to healing the healers.

**Lani Morris** has over 20 years experience as an independent organizational behavior practitioner with organizations, teams, and individuals in New Zealand, Australia, and the United Kingdom and as a contract lecturer at a number of universities and tertiary institutions. She has studied the human search for meaning all her life, through philosophy and comparative religion in her undergraduate degree and since then through independent study. The key focus of her work is to help people take responsibility for and reclaim power over themselves, their lives, and their work. Her expertise includes leadership, motivation, clear communication, innovation and creativity, meaningful work, and how these subjects intertwine. Since 2000 she has used the Map of Meaning to enrich and develop her areas of expertise in a wide range of social and organizational contexts. Lani is a founding director of the Holistic Development Group and coauthor of *The Map of Meaning: A Guide to Sustaining our Humanity in the World of Work*.

**Michael J. Naughton** is the holder of the Alan W. Moss-endowed chair in Catholic Social Thought at the University of St. Thomas (Minnesota) where he is a full professor with a joint appointment in Catholic Studies and the Opus College of Business. He is the director of the John A. Ryan Institute for Catholic Social Thought, at the Center for Catholic Studies. He is the author and editor of 9 books and over 30 articles. His most recent book is *Leading Wisely in Difficult Times: Three Cases of Faith and Business* (Palest, 2011). He currently serves as board chair for Reel Precision Manufacturing (for profit) and board member for Seeing Things Whole (nonprofit).

**Judi Neal** is the director of Tyson Center for Faith and Spirituality in the Workplace at the Sam M. Walton College of Business, University of Arkansas. She received her PhD from Yale University. She was the founder of The International Center for Spirit at Work, and the International Spirit at Work Awards. Judi authored *Edgewalkers: People and Organizations that Take Risks, Build Bridges and Break New Ground* and coauthored *The Spirit of Project Management* with Alan Harpham. She helped to cofound the Management, Spirituality, and Religion Interest Group at the Academy of Management and was the group's second chair. She is also a cofounder of the Journal of Management, Spirituality and Religion. She is professor emeritus at the University of New Haven and academic director of the Master of Arts in Organizational Leadership program at the Graduate Institute.

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**Kelly Phipps** (J.D., PhD) is an assistant professor in the Helzberg School of Management at Rockhurst University in Kansas City, Missouri. His prior professional experience has included work as a lawyer, mediator, minister, and nonprofit executive. Dr. Phipps is active in the Academy of Management's Management, Spirituality, and Religion Group, and his work has appeared in the *Journal of Business Ethics*, the *Journal of Case Studies*, and the *Journal of Applied and Behavioral Management*, as well as other journals. His areas of expertise include conflict management, leadership development, large group decision making, and spirituality and leadership.

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**Andrew Read** teaches accounting, finance, and business risk management in Canberra, Australia. With his wife, Frances Miley, their primary research areas are the nexus between religion and accounting, and the use of financial information as a control mechanism, particularly in Australian indigenous history and popular culture. They also conduct education research on the use of stories in teaching and innovating to enhance student learning.

**Laura Richter** joined Ascension Health as director of Workplace Spirituality in 2006 and was also named Director of Mission Integration for the System Office in September 2008. In her role, she works nationally to strengthen spiritual care across our system and collaborates with a number of different areas, bringing the Mission Integration perspective to many streams of work. Laura holds a Bachelor of Science in biology from Marquette University, Milwaukee, and a Masters in divinity from Weston Jesuit School of Theology. Laura worked for Covenant Health System and Sisters of Mercy Health System prior to coming to Ascension Health. She continues to work collaboratively with other Catholic Systems around issues of workplace spirituality and spiritual care.

**Mark Russell** is the cofounder of Russell Media (<http://www.russell-media.com>), a new media company that publishes products at the intersection of faith and culture and provides strategic communications and publication services. He has a PhD in intercultural studies from Asbury Theological Seminary, a Masters in divinity from Trinity Evangelical Divinity School and a bachelors in international business from Auburn University.

He has worked as a consultant for a diverse set of organizations from large multinationals to microfinance institutions. Mark has lived and worked in Russia, Chile, and Germany and traveled to over 70 countries to carry out a variety of business, educational, humanitarian, and religious projects.

Mark is the author of over 100 academic and popular level publications and of *The Missional Entrepreneur* (New Hope Publishers), the coauthor of *Routes and Radishes* (Zondervan). Mark lives in Boise, Idaho with his wife Laurie, and their children, Noah and Anastasia.

**Martin Rutte** is an international speaker and consultant on spirituality in the workplace. As president of Livelihood, a Santa Fe, New Mexico, USA, consulting firm, he explores the deeper meaning of work and its contribution to society. He is the cofounder and chair of the Board of the Centre for Spirituality and the Workplace, Sobey School of Business, Saint Mary's University, Halifax, Canada.

Mr. Rutte has helped formulate and implement strategic visions for senior management teams at many of North America's leading corporations, including Sony Pictures Entertainment, Southern California Edison, and Esso Petroleum. He has

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**Lenette Schuijt** (1959) runs her own company *Crystal River Consultancy* in the Netherlands since 1990. She works with business and nonprofit organizations on leadership, purpose, vision and values, and new organizational forms. She has led leadership development programs in multinational firms such as Mobil Plastics, Cigna Insurance, and P & O/Nedlloyd.

Lenette Schuijt also offers executive coaching and leads individual and group retreats in the Netherlands and France. She is a former faculty member of the Nederlandse School voor Onderwijsmanagement (University of Amsterdam) and currently faculty member at the Master Program Human Development of the Schouten & Nelissen University. She also works on a PhD at the University of Canterbury, NZ.

Lenette Schuijt is an inspirational speaker and author of many publications on leadership, such as *Met Ziel en Zakelijkheid* (Scriptum, 2001, 2009), *Praktijkboek Werken met Paradoxen* (Asoka, 2006), *Peptalk. Inspiratie op het werk* (Asoka, 2008), *Spiritualiteit werkt in je werk* (Ten Have 2007), and *De Kracht van Bezieling* (Scriptum, 1999).

**Lynne Sedgmore** (CBE, MSc, BA, PGCE, MCIM, FRSA, MNFSH, FIoD) is currently the chief executive (CE) of the 157 Group of FE colleges and was CE of the Centre for Excellence in Leadership, which was awarded the International Spirituality in the Workplace Award in 2007. Previously she was principal of Guildford College and Dean of Croydon Business School. She has extensive experience as a consultant for a wide range of secular and religious organizations and was advisor to the Prime Ministers Review of UK public sector leadership development 2009/10.

Lynne has been a nonexecutive on over 20 boards including the Anne Frank Trust UK, the Leadership Foundation for HE and Servant Leadership UK.

She was awarded the CBE by the Queen for services to education in 2004.

She is a senior fellow of the University of Surrey, Patron of the Hindu Academy, and a fellow of the Institute of Directors and the Royal Society of Arts.

**Chellie Spiller** is Māori and Pākehā (New Zealander of European descent). She researches, writes, and lectures in the field of Indigenous Business at the University

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**Jean Garner Stead** is professor of strategic management at East Tennessee State University. She earned her BS and MA from Auburn University, her MBA from Western Illinois University, and her PhD in business administration from Louisiana State University. Her coauthored book, *Management for a Small Planet* received a *Choice* Outstanding Academic Book and is in its third edition. She is also coauthor of *Sustainable Strategic Management*. Jean is a founding member of the Organizations and the Natural Environment Division of the Academy of Management, serving as its preconference chair in 1996. She also served as chair of the Academy's Social Issues in Management Greening Committee in 1994. Jean has been widely recognized throughout her career for outstanding teaching, receiving the East Tennessee State University Outstanding Teaching in 1995. Jean has served as a strategic management consultant to numerous business organizations and community groups. She is currently team leader of the Munsey Memorial United Methodist Church's Melting Pot Ministries, which serves the physical and spiritual needs of homeless citizens in Johnson City, TN.

**W. Edward Stead** is professor of management at East Tennessee State University. He earned his BS and MBA from Auburn University and his PhD in management from Louisiana State University. He previously held faculty positions at Western Illinois University, Louisiana State University, and the University of Alabama in Birmingham. His coauthored book, *Management for a Small Planet*, received a *Choice* Outstanding Academic Book award and is now in its third edition. Ed is a founding member of the Organizations and the Natural Environment Division of the Academy of Management, where he served as program chair, chair elect, and chair from 1996 to 1998. He has also served on the Academy of Management's Program Team and Ethics Committee. Ed has conducted community sustainability interventions for The Nature Conservancy, and he has been a team-building consultant for numerous business and volunteer organizations. He is currently involved in Munsey Memorial United Methodist Church's Melting Pot Ministries, which serves the physical and spiritual needs of homeless citizens in Johnson City, TN. Ed is also a certified yoga instructor.

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**David S. Steingard** (PhD) is associate professor of Management and associate director of the Pedro Arrupe Center for Business Ethics in the Haub School of Business at Saint Joseph's University. His teaching, research, and consulting interests include intentional intelligence, intentional intelligence quotient (IIQ), workplace spirituality, business ethics, and transformational approaches to leadership and management.

David has published articles in the *Journal of Management Inquiry*, *Journal of Management Education*, *Journal of Business Ethics Education*, and *Journal of Organizational Change Management*. He has given conference presentations nationally and internationally. David has conducted training for Siemens, Abbott, Cardinal Health, ACE, Wawa, Acosta, and The Energy School.

**Monica Stockdale** (Māori), More than 30 years ago, Monica was a primary initiator in the setting up of the Te Aroha o teHauangiangi (warm-embracing breeze of love) program in Hanmer Springs, which was the first fully accredited addiction process for Māori. Monica works within a Māori paradigm to bring Māori and whānau (families) back to their cultural roots as a method of healing. She has held senior management roles and has developed a range of interventions, education, advocacy, assessment, and treatment services for families affected by alcohol, drugs, and problem gambling. She has served on a number of national organizations including the Alcohol Liquor Advisory Council and the Problem Gambling Committee, and was a foundational member of Te Herenga Waka o te Ora Whanau Maori reference group on problem gambling. Her lifelong commitment, passion, and drive are seen by many in the sector as truly inspirational, and she appeared on TVNZ in 2010 as an “inspiring kiwi.” Monica is currently Manager of Awhina Whanau Services in Hawkes Bay.

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Management Education and Development Division of the Academy of Management and past board member of the Organizational Behavior Teaching Society and of the Academy of Business Education. He is currently a coeditor of the new *Journal of Management for Global Sustainability* and continues on the editorial board of the *Journal of Management Education*.

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