

Extracts From

**SPIRITUALITY IN THE WORKPLACE:
WHAT ARE THE IMPLICATIONS FOR MODERN ORGANIZATIONS
AS SOCIETY EMBRACES NEW CONCEPTS OF SPIRITUALISM?**

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2002

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Abstract

Today's increasingly unpredictable environments, new technologies, and fluctuating economies are spurring the emergence of a new spiritual movement, that is having a strong influence on the way many organizations are run. The ever more prevalent forces of global competition, downsizing, and reengineering are increasing the levels of uncertainty in many aspects of people's realities, and have generated a workforce of employees who seek value, support, and meaning in their lives. This finds expression not only at home but also on the job. Workers as well as leaders look towards greater spiritual and religious accommodation in the workplace as a source for achieving such meaning and support. This paper will throw light on the new concept of spirituality as experienced in the workplace and provide examples for the notable correlation between organizations' levels of spirituality and their efficiency. As a case in study, this paper will focus on Southwest Airlines, as this company demonstrates a strong sense of spiritual-based values guiding its organizational goals and practices. A few suggested frameworks and models for practical application are discussed.

Introduction

Today's increasingly unpredictable environments, new technologies, and fluctuating economies are spurring the emergence of a new spiritual movement, that is having a strong influence on the way many organizations are run. The ever more prevalent forces of global competition, downsizing, and reengineering are increasing the levels of uncertainty in many aspects of people's realities, and have generated a workforce of employees who seek value, support, and meaning in their lives. This finds expression not only at home but also on the job. Hence, workers as well as leaders look towards greater spiritual and religious accommodation in the workplace as a source for achieving such meaning and support:

In its list of trends shaping the 21st century, Trend Letter cites increasing spirituality among its top 14: 'Religion is once again politically correct.... People are openly discussing their commitment to a universal force, a force outside themselves and greater than any one person.' At a time when technology will drive every other aspect of our lives, we are searching for deeper meaning, for purpose, and for greater personal satisfaction. (Salopek, 2000)

Consequently, many people are increasingly embarking upon a spiritual journey, seeking to discover their true selves (King & Nicol, 1999). As this applies to all kinds of organizational stakeholders, spirituality is entering into workplaces from all directions and levels, and seems to be producing long-term outcomes. One of its largest drivers is the mounting evidence that spiritually minded programs in the workplace not only soothe workers' psyches, but also deliver improved productivity (Conlin, 1999). Entrepreneurs and executives across the United States, who have been the first to experience the emerging spiritual programs offered to corporate managers, are recognizing the benefits they bring, professionally and personally. They also see a need to incorporate spiritual practices into the rest of their organizations: "To be creative in today's workplace requires the whole person – body, mind, and spirit. We must reunite with our spirituality and make it a legitimate part of the working environment" (Guillory, 2000).

Spirituality Defined

Most advocates of spirituality in the workplace are quick to point out that spirituality is very different from the practice of formal religions that have organizational structures and specific rites and rigors associated with them. The concept of spirituality is far broader. Guillory (2000) defines spirituality and religion as two different, although related phenomena: "Spirituality is derived from inner consciousness – beyond systems of belief, whether these systems are taught or learned. Religious belief systems are sourced from spirituality. Religion is form and spirituality is the source behind the form. In fact, the spiritual dimension is where all religious belief systems merge into one, without distinction." Thompson (2000) describes Spirituality as encompassing character, ethics, and the giving of oneself for the benefit of

others. A study on spirituality in the workplace conducted by *Sloan Management Review* revealed: "Participants differentiated strongly between religion and spirituality, viewing religion as a highly inappropriate form of expression and spirituality as a highly appropriate subject for the workplace" (Mitroff, 1999). John D. Beckett, President of R.W. Beckett Corp. in Ohio, points out his stand against traditional spiritual paradigms: "Labels tend to get in the way. The term religion has become so hackneyed that it's often used in almost a derogatory tone. I want to be known as spiritual, not religious. A religious person to me has too much of the connotation of the Pharisees who gave Jesus such a tough time" (Braham, 1999).

Mitroff and Denton, authors of *A Spiritual Audit of Corporate America: Multiple Designs for Fostering Spirituality in the Workplace*, define spirituality to be "the basic desire to find ultimate meaning and purpose in one's life and to live an integrated life". After interviews with approximately 85 senior executives and human resource managers across the United States, they describe the following characteristics of spirituality:

- Spirituality is a feeling of interconnectedness with a oneness, higher power or a being. Everything is a part and an expression of this oneness and everything is connected with everything else.
- There is a basic harmony or "goodness" in the universe that underlies its design.
- Spirituality is inextricably connected with caring, hope, love and optimism.
- Science may not be able to prove that these principles exist throughout the universe but it is possible to experience these and to "know intuitively" that these are woven into the fabric of the universe.
- It is universal, applicable to everyone and timeless. Spirituality sees everyone as unique but sees the underlying principles as universal and timeless. These principles are through yet beyond the physical creation of the universe.
- Spirituality is in itself meaningful and purposeful and therefore, is an end in itself.
- Spirituality is the awe and mystery we feel in the presence of the transcendent, which is at the core of the universe and life itself (Caioppe, 2000).

Some authors have defined spirituality using terms such as energy, meaning, and knowing, and have relied heavily on Taoist, Buddhist, Hindu, Zen, and Native American traditions to describe holistic concepts that integrate the various aspects of a person's life, from work to leisure (Cash et al., 2000). Eastern forms of spirituality, in particular, are experiencing increasing interest by westerners who are seeking alternatives to the current way we work and live (Caioppe, 2000). Moreover, some people view spirituality as individual freedom and responsibility without supernatural authority, embracing concepts such as new age, guided meditation techniques, imaging, visioning, relaxation, and focusing. Other "individual responsibility-focused" practices in spirituality focus on ecology and avenues for becoming

more spiritually attuned to the environment and more concerned for the Earth and its species (Cash, 2000).

Judith Neal (1997) has translated views of spirituality into the workplace and defines it as being:

[...] about people seeing their work as a spiritual path, as an opportunity to grow personally and to contribute to society in a meaningful way. It is about learning to be more caring and compassionate with fellow employees, with bosses, with subordinates and customers. It is about integrity, being true to oneself, and telling the truth to others. Workplace spirituality refers to an individual's attempts to live his or her values more fully in the workplace. Or it can refer to the ways in which organizations structure themselves to support the spiritual growth of employees.

Needless to say, the multitude of interpretations of spirituality may seem to make the concept abstract. Nonetheless, whichever framework individuals choose to use as their source for spiritual fulfillment, whether it be derived from religion, philosophy or science, the basic notions and desired outcomes of all these paradigms are all congruent. This, in fact, makes the concept of spirituality more easily attainable to individuals of diverse origins and backgrounds.

The Spiritual Movement Entering Organizations

The individual level

Just as industrialization gave rise to social liberalism, the New Economy is causing a deep curiosity about the nature of knowledge and life, leading to more and more individual's turning towards spirituality (Conlin, 1999). Many authors refer to the spiritual journey as a process of focusing within, in order to gain an awareness of "Self." Only through this awareness of Self can individuals become truly actualized and find meaning and purpose in their work and in their lives. This individuation process enables both an interconnection with Self and a connection with others, and cultivates a sense of order and balance in an otherwise disordered life (King & Nicol, 1999). This movement has been taking place over the past three decades, with an increasing number of individuals turning inward for guidance, listening for intuitive wisdom and accepting individual responsibility for serving the collective good:

These individuals belong to a rapidly growing population segment researchers call 'Cultural Creatives,' influenced by the transcendental or New Age movements, humanistic psychology or transpersonal psychology movements, ecology, and women's movements. They comprise nearly one fourth of American adults, or 44 million people, according to studies done by public opinion researcher Paul H. Ray for the Institute of Noetic Sciences and the Fetzer Institute (Neal, 1999).

These people will transform organizations, as they have transformed themselves, and their goal is to integrate the currently disconnected parts of their lives. They want to bring the personal, professional, social, and spiritual sides of themselves together into one whole human being (Neal, 1999).

The High Tor Alliance, a research and consulting firm in New York State, conducted an in-depth study in 1996, documenting the practice of spiritual and contemplative disciplines in companies and organizations. The researchers found these practices to be much more widespread than expected. Nearly four out of five of the respondents saw work as a path to personal spiritual development, and almost nine of every ten respondents chose to work in organizations whose values were congruent with their personal values. Respondents also reported that individual practices such as conscious speaking and listening, seeking feedback, and organizational practices such as discussion of vision and values, group process, and sharing of life stories, although sometimes difficult, gave important benefits for employees as well as for organizations (Neal, 1999).

The main reason why individuals are so eager to bring spirituality into their organizations seems to be the immense pressures that they are forced to deal with in their professional lives: "Workers are experiencing stress from work that affects their personal lives, often feeling emotionally drained, without enough energy to do things with their families or others" (Traynor, 1999). According to Families and Work Institute, twenty-five percent of workers feel nervous or stressed, and thirty-six per cent feel used up at the end of the workday. When workers feel burned out because of their jobs, then they do not have time or energy for their families. And these feelings spill back into the workplace, affecting job performance. But the young Generation Xers, who listened to their parents express concerns about balance between work and personal life, took what they said seriously: "Today's Xers are a demanding group of workers with different goals and expectations than older workers. These employees expect an opportunity to contribute on the job, learn, grow and achieve a balance between work and personal life" (Traynor, 1999).

Thompson (2000) refers to the common sense rationale for spirituality in the workplace: "The authors of The 100 Best Companies to Work for in America say, 'Most of us know that money isn't everything, that the pursuit of power can be spiritually draining, and that happiness hinges crucially on a healthy inner spirit. Why, then, do we have to give up those beliefs when we come to work?' Money, in fact, reached only fourth place in the ranking of meaning and purpose on the job according to *Sloan Management Review's* study (Mitroff, 1999). Ranked from highest to lowest in importance, the respondents viewed as most important "The ability to realize my full potential as a person," followed by "Being associated with a good organization or an ethical organization." Numbers five to seven were, respectively, "Having good colleagues and serving humankind," "Service to future generations," and "Service to my immediate community." Beyond a certain threshold, the study indicated, pay ceases to be the most important factor in working life, whereas the desire for "self-actualization" becomes paramount.

The Group Level

The emphasis in the nineteen nineties on teamwork seems partly responsible for the search for spiritual fulfillment. "Improving collective working is one of the main areas where employers, rather than just

employees, can gain from spirituality at work," said Rob Briner, an organizational psychologist specializing in the link between work and well being, in an interview for *The Guardian*, UK (Hilpern, 2000). Briner went on to say that "The theory is that understanding the role the spiritual dimension can play in our lives will help build better relationships at work and thus enable people to work more effectively."

White (2001) argues that creating an environment for spirituality can improve organizational performance in that it leads individuals to experience consciousness at a deeper level, and encourages intuition in problem solving: "Once employees have adapted their intuition within the organization, they can develop a higher purpose and organization vision, as well as increase their innovation. A more innovative organization in turn provides the opportunity for a higher sense of service and greater personal growth and development. Thus, spiritual-based values can enhance teamwork and employee commitment to the organization."

The Leadership Level

There are also many signs that the spiritual movement is taking on more meaning and importance in executive suites. The study on Spirituality in the workplace by *Sloan Management Review* indicated that business leaders saw spirituality as a crucial ingredient in future business practices. Most believed strongly that organizations must harness the immense spiritual energy within each person in order to produce world-class products and services (Mitroff, 1999).

Among many executives, the concept of servant leadership appears to be a highly prioritized goal: "They strive to serve their associates who, in turn, serve the customer. In other words, follow the Golden Rule, do unto others as you would have them do unto you, and the customer is king. Everybody wins" (Braham, 1999). This philosophy is evident in the management style of Richard Branson, founder of the Virgin empire. Interviewed in *Organizational Dynamics*, Branson says: "If your employees are happy and smiling and enjoying their work, they will perform well. Consequently the customers will enjoy their experience with your company. If your employees are sad and miserable and not having a good time, the customers will be equally miserable" (Kets de Vries, 1998).

In Silicon Valley, a group of powerful Hindus, including Suhas Patil, founder of Cirrus Logic, Desh Deshpande, founder of Cascade Communications, and Krishan Kalra, founder of BioGenex, have started a movement to connect technology to spirituality. Seven years ago, Krishan Kalra was considered one of the most profit-centered, micro managing CEOs in Silicon Valley. But a major falling out with his family, as well as difficulties in his medical lab technology business, caused him to have a breakdown. This led Kalra to take a three-month leave from work to immerse himself in the Bhagavad-Gita, one of Hinduism's major sacred scriptures, to find peace with his inner self. These spiritual studies transformed Kalra's life: "As a result of this, I have no fear of failure, and I can take risks. I am much more composed, at ease, and

relaxed. Whatever I'm doing as a CEO, my primary objective is to do it for the divine, meaning society," Kalra explained in interview with *Industry Week* (Braham, 1999). "My focus is first to be the best CEO, ahead of making a lot of money. Money is a byproduct."

The Organization/ Industry Level

Businesses and Organizations as entities or systems are also being affected by their increasingly turbulent environments and are seeking ways to maintain a more balanced, healthy and nurturing work settings:

[As a result of the immense psychosocial impacts of the contemporary work environments], many products are inferior in content and quality because they are made by people who have lost the enjoyment of making them. Service is often carried out in a rote-like fashion with the exchange of money as the main focus of the transaction. Organizations praise quality, customer service and moments of truth but staff often see that the manager's real priority is profit or cutting costs (Caioppe, 2000).

Hence, the corporate world is searching and investigating the "inner voice" in business and recognizes that it needs to connect with employees' inner creativity and spirit if they are to face the modern challenges and changes before them in the technological and global world in which they operate. Many organizational leaders speak of wanting their workplaces to be caring and nurturing of their people in an environment of trust, empowerment and creativity. The use of human resource and organizational development training programs has become common in recent times as the way to bring about these goals (Caioppe, 2000).

Spiritual, or conscious, business builds on but goes beyond corporate social responsibility, encompassing values-centered, spirit-infused ideas to improve the business environment and inspiring business efforts to take on more responsibility for nurturing the human soul. Businesses are recognizing that only sustainable organizations, i.e., those with strong healthy values and characters, can thrive in the long run. These organizations prioritize their human assets and their long-term impact on society and culture over their hard assets and financial returns (Neal, 1999).

Even the public sector is becoming strongly influenced by the spiritual movement, according to the *American Review of Public Administration*. A survey on spiritual beliefs among members of the American Society for Public Administration revealed that seventy-three percent of respondents consider themselves to be spiritual persons and more than eighty-three per cent believe that they "have a soul or spirit or some part [...] that is eternal" (Bruce, 2000).

The subject of spirituality has also recently become prevalent in the healthcare industry, as a natural outcome of the emerging holistic viewpoint on health:

In recent decades, numerous scientific articles supporting a connection between faith or religiousness and positive health outcomes have been published. Because individuals seek meaning when experiencing severe illnesses, and humans universally respond to compassion and caring, spirituality among healthcare workers and managers appears highly appropriate (Graber et al., 2001).

More and more businesses are thus beginning to adopt the philosophy that for their own survival they must create workplaces that are hospitable and healing: "The workplace is emerging as the delivery system not only for the integration of values people want to incorporate into their lives but for the sustainability organizations need to create for their customers and stakeholders." A dispirited workplace can manifest itself in low morale, high turnover, burnout, frequent stress-related illness, and high absenteeism (Neal, 1999).

Frameworks and models for practical Application: Creating a Spiritual Organization

So what is being done to accommodate for and nurture the spiritual evolution in the business world? Quantum physics, system and chaos theories are now influencing newer models and applications for organization and leadership. These perspectives suggest that spiritual principles can be applied at various levels in an organization: personally, in dealing with others, and in ways that organizations treat and interact with their employees, customers and the community (Caioppe, 2000).

Organizational Frameworks

Porth et al. suggest referring to the learning organization model for enforcing spirituality in organizations. The learning organization is a model of the organizational type that allows the human spirit to flourish so that creativity and innovation are possible (Porth et al., 1999). Porth et al. argue that spiritual teachings are fundamentally consistent with the learning organization model regarding the importance of teamwork, participation, and providing opportunities for full development of human talents in the workplace:

The 'learning organization' model has been espoused as the type of organization in which the human spirit may be unleashed. Building a learning organization is a critical challenge for top managers since it depends on establishing an organizational climate that allows the human capacity for innovation and creativity to flourish. The learning organization seeks to tap into the fullness of human potential. In addition, development of the learning organization is arguably one path to building the sustainable commitment of qualified employees (Porth et al., 1999).

Peter Senge's national bestseller, *The Fifth Discipline*, revolutionized the practice of management by introducing the theory of learning organizations. *The Fifth Discipline fieldbook: Strategies and Tools for Building a Learning Organization* is his handbook for organizations that want to incorporate this theory into their practices. The book explains how actions create reality and examines the process of building a learning organization.

Also closely linked with the topic of spirituality is Chaos Theory. Based on this and other new scientific theories, Margaret Wheatley's book *Leadership and the New Science: Discovering Order in a Chaotic World*, sheds light on the issues that affect organizations most; order and change, autonomy and control, structure and flexibility, planning and innovation. Wheatley argues that leaders lead best by maintaining the focus of organizational members, rather than through hands-on control. She believes that meaning is the source of coherence, and order in the midst of chaos comes from a clear core of values and vision kept in motion through continuing dialogue. "Information, not matter, is the creative energy of the Universe," states Wheatley. Chaos within the organization results from both information and the organization interacting with the environment. This chaos leads to order, then growth, as the organization becomes self-analyzing and self-creating (Wheatley, 1999).

Leadership Frameworks

Ron Cacioppe (1999), also deferring from the traditional scientific and materialistic leadership paradigms of the twentieth century, introduces a new vision for leadership and the development of organizations which integrates emerging perspectives from the fields of science, transpersonal psychology, and eastern philosophy to create a more holistic and spiritual view of the workplace. Cacioppe states that this new approach can provide the remedy for many of the current dilemmas that face organizations. He also goes further to suggest that this approach will be a necessary part of being a successful business in the twenty-first century and that a key role of leaders will be to implement this approach in the workplace:

Discovering the meaning of one's work is a central part of spirituality. Many people in the workplace desire to rediscover what they care about in their lives and are trying to find work that they love to do. People are seeking a way to be more of themselves at work and want a way to be authentic in what they do and how they do it. In order for this to occur, organizations must care for the whole employee's physical, emotional and spiritual well being (Cacioppe, 2000).

As corporate leaders and senior managers begin to understand how vital a spirited workplace is to corporate goals, they increasingly support efforts to develop the spiritedness of their workplaces. And they realize that the spiritual journey of the organization begins with their own efforts, influence and facilitation. Leaders have a major role to provide the conditions where balance can be returned to employees' lives and to develop a purpose for organization activities that are in harmony with all of life. "Successful corporate leaders of the twenty-first century will be spiritual leaders. They will be comfortable with their own spirituality, and they will know how to nurture spiritual development in others," says

Cacioppe (2000). The importance of inner reflection and self-awareness is emphasized by Wagner-Marsh and Conley (1999) as another cornerstone for a spiritual leadership: "[...] self-awareness enables leaders to examine their paradigms, 'to look at their glasses as well as through them,' to think about their thoughts, to become aware of the social and psychic programs that are within them, and to enlarge the separation between stimulus and response." Deepak Chopra, heralded by *Time Magazine* as one of the top 100 heroes and icons of the twentieth century, also stresses the importance of self-awareness in future leadership. "We are becoming aware that effective leadership must be wisdom-based," says Chopra. "The future leader will have a vision that goes beyond his personal needs. He or she will be a leader that is able to elicit the intuitive, creative, visionary and sacred and communicate them to others with passion. Such leadership requires self-awareness, awareness of others, and the ability to see every situation from multiple perspectives. Tomorrow's leader must have the ability to inspire rather than merely motivate. He or she must be willing to risk relinquishing the known and step into the unknown" (*Business Week*, 2000)

In *Spiritlinking Leadership*, Donna Markham (1999) presents a means by which leaders in various organizational settings, profits and non-profits alike, can identify the causes and behaviors associated with organizational change. By doing so, the leader can then begin to work toward building the community of persons within the organization by recognizing and linking together strengths and weaknesses. A Spiritlinking Leader is one who builds on the strengths, assists with the weaknesses and encourages the growth of the individuals for the betterment not only of the organization but also the community worldwide.

Another useful reference for spiritually aspiring leaders is Robert K. Greenleaf's concept of "Servant Leadership," which provides a synergy of four basic needs: physical, social, mental and spiritual. Greenleaf first coined the term servant leadership in the early nineteen seventies, as his resolution to the problem of the excessive rebellion against institutions among the young people of the time. Greenleaf uncovered that institutions were not adequately serving their young people, and, consequently, they were not really leading them, thus the root of the students' rebelling. The age of individualism within organizations resulted in individuals being isolated from each other and from their purpose. With no purpose, they found that their individual contributions to organizations often had no purpose and meaning. To Greenleaf, servant leadership was key to returning organizational stability. Although he did not provide a definition of servant leadership, he did offer the following description and test:

The servant leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead... The best test 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, 1977).

For training and development of spiritual leadership skills and enhancement for employees, there is a rapidly increasing number of spiritual conferences, seminars, workshops and educational programs. During the last few years, an explosion in major conferences in the realm of spirituality in business and the workplace has occurred, and these have led to countless study groups and national organizations such as the Conscious Business Alliance, the International Spirit at Work Alliance, and the High Tor Alliance. Academia is starting to accommodate the trend as well: The University of Denver, the University of New Haven, and Minnesota's University of St. Thomas have opened research centers dedicated to the subject. A pilot course on "spirituality for business leadership" for MBA students and CEO's given by André L. Delbecq at Santa Clara University received "[...] beyond hope" feedback from the participants according to the professor's report on the course published in *Journal of Management Inquiry* (Delbecq, 2000). The course included topics such as "Integrating business leadership as a calling into the spiritual journey," "Contemplative practice in the hectic space of a business leader's life," "Listening to the inner voice in the midst of turbulent business environments," and "Approaches to prayer/meditation/reflection and the leadership journey."

In 1998, Krishan Kalra chaired an international conference at Stanford University to discuss how following the Gita can help reconnect spirituality and technology. The conference was attended by about 1,200 Silicon Valley business leaders, which convinced Kalra that "there absolutely is an increase in spirituality in business. This is something that is in everybody. All we have to do is give it an opportunity to manifest in a bigger form" (Braham, 1999). The annual International Conference on Business and Consciousness attempts to remind the business world of the deep spiritual values that give it meaning and gird its productivity. The conference, attended by management consultants, clergy, psychotherapists, and others, provides opportunities for finding integrative approaches to developing more spirited workplaces. The discussions include topics such as interpersonal relationships, ethical decision-making, corporate treatment of the environment, social responsibility in investment policies, and concerns of the spirit.

The number of guiding books for leaders about spirituality in the workplace published each year quadrupled in the last decade. *Working with Emotional Intelligence* (David Goleman), *Synchronicity, the Inner Path of Leadership* (Jaworski, 1996), and *Leadership and the New Science: Learning about Organization from an Orderly Universe* (Wheatley, 1992) are some of the most popular works directed to leaders who want to add a spiritual dimension to their leadership. In one of the best-selling books, *The Living Organization, Spirituality in the Workplace*, William A. Guillory combines spiritual perspectives on personal improvement with practical approaches to business management and provides useful tools to guide organizations in the process of incorporating spirituality in the workplace.

Workforce Frameworks

Tailored training programs for employees have also been widely established to enhance spirituality in corporate workplaces:

For the past six years, 300 Xerox Corp. employees, from senior managers to clerks, have participated in 'vision quests' as part of the struggling copier company's \$400 million project to revolutionize product development. Alone for 24 hours with nothing more than sleeping bags and water jugs in New Mexico's desert or New York's Catskill Mountains, the workers communed with nature, seeking inspiration and guidance about building Xerox' first digital copier-fax-printer (Conlin, 1999).

But there are also more subtle ways to incorporate spiritual values into organizations. Trainers who help people develop supervisory skills, teach them how to deal with difficult colleagues, or coach them in their career paths, provide training in spirituality but just under different names:

Trainers are helping people discover their identities, their purposes, the values they bring to interpersonal relationships, and the principles of right and wrong that shape the management decisions they make. Much of our working life necessitates getting in touch with our own spirit and helping others get in touch with theirs (Thompson, 1999).

There are also corporate programs, often called life-planning programs, that use hands-on tools to allow employees to look at their values, examine ways to enhance those important areas of their life and identify specific actions to get started. Contrary to most corporate programs, which tend to focus on efficiency and time-management, these programs deal with examining the values and choices the employees make to improve the overall quality of their lives.

Two good examples of corporate programs are British Airways' "Putting People First (PPF) Program" and "Managing People First (MPF) program." During the eighties, when British Airways was going through major changes, transitioning from government-owned and subsidized, to privately owned, the company had to find a way to emphasize customer service as a fundamental core value in its new culture. But instead of focusing on the needs of the airline, the company sought to give its employees programs that would enhance the interactions of their employees with others in all aspects of their lives. CEO Colin Marshall spent 18 months, twice simply talking to groups of staff and promoting his vision of the new company. He then backed that up with his "Putting People First" program, which translated the vision into realistic steps which they could take. "The programs emphasized positive relations with people in general, focusing in large part on non-work related relationships. Implied in the positive relationship message was an emphasis on customer service, but the programs were careful to aim for the benefit of employees as individuals first" (Leahey, 1990). The feedback from the employees was extraordinary. One senior manager of engineering said: "It was almost as if I were touched on the head... I don't think I even

considered culture before [the program]. Afterwards I began to think about what makes people tick. Why do people do what they do? Why do people come to work? Why do people do things for some people that they won't do for others?"

Conclusions

There is little evidence to suggest that the present business environment of high technology, fierce global competition, and corporate strategies to right size, realign, and reengineer will become any more easy going. It is therefore reasonable to expect that employees will continue to seek other ways to cope with workplace realities, and that these may well involve spiritual and religious practices. As a result, managers will continue to face challenges in responding to requests for religious and spiritual accommodation. Yet, despite the apparent challenges, workplace spirituality is likely to become a strong energizing force in a wide range of organizations. If implemented successfully, a strong spiritual culture may in fact overcome the challenges of religious and national diversity in the organization.

As research to date suggests only positive outcomes of spiritual workplaces, I propose for further research to focus on cases in which organizations have failed to instill a spiritual culture, and investigate the reasons for the failures. What are the elements to maintaining a spiritual workplace through changes in leadership and structure? Further, there need be more investigation into frameworks and models for application and assessment of spirituality in organizations.

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